

כתבא קדישא

ARAMAIC ENGLISH  
NEW TESTAMENT

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ENGLISH  
NEW  
TESTAMENT

ברית  
חדשה



ROTH



# כתבא קדישא

## ARAMAIC ENGLISH NEW TESTAMENT

### ברית חדשה

Fifth Edition

MARI

PESHITTA ENGLISH ARAMAIC CRITICAL EDITION  
A COMPILATION, ANNOTATION AND TRANSLATION OF THE  
EASTERN ORIGINAL ARAMAIC NEW TESTAMENT PESHITTA TEXT

Compiled, Edited & Translated with consultation to both  
Ancient and Modern Authorities including:  
The Khabouris Codex and the 1905 Critical Edition of the  
Syriac New Testament by the British and Foreign Bible Society.

*Keyed and annotated with Tiberian-Masoretic vowel pointing system to restore  
the sound of Y'shua's Eastern Aramaic dialect for the Modern Hebrew reader.*

*Andrew Gabriel-Yitzkhak bar Raphael*  
Andrew Gabriel Roth



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About the subtitle, **MARI** is the Aramaic word for “my master”, a title consistently given to Y’shua by his followers. When Thomas saw the risen Savior in John’s Gospel, for example, he dropped to his knees and declared “Mari w’Alahi”, or “My Master and my Elohim.”

Shimon Keefa answered and said,  
“My Master, to whom should we go?  
You have the words of life that is eternal.”  
Yochanan 6:68

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# INTRODUCTION

It is common knowledge that Y'shua and his original followers spoke Hebrew and Aramaic, but up until now the vast majority of Bible students have only had access to translations and versions of Greek texts. Within the following pages you will find the most ancient Aramaic texts (in Hebrew letters) which were derived from the Khabouris Codex, one of 360 manuscripts that make up the Eastern Peshitta family. A previous critical edition consisting of a vast group of Eastern and later Western texts were compiled into a unified whole and published in 1920 (referred to as the 1905 Critical Edition); however, in many cases it gave much weight to later readings, and therefore earlier and more original readings have been restored. Our English translation is as literal as possible to the Aramaic and includes many footnotes that address significant differences between the earliest Aramaic and Greek versions.

Each Aramaic term and Greek *loanword* has been scrutinized and given the most accurate English equivalent. The results are astounding. In cases where Greek texts are in sharp disagreement with one another, the Aramaic provides many more levels of information through multiple or specific word choices, idiomatic expressions, poetry, etc. Many of the arguments against the validity of the New Testament as an ancient unified text are hereby utterly refuted.

This translation is an interlinear of the full Peshitta, including the “*Western Five*” additions of 2 Peter, 2 and 3 John, Jude and Revelation. We do not revisit the central theses of Aramaic primacy of the New Covenant Writings as these are amply addressed on the internet and in published works by Andrew Gabriel Roth and many others. Many detailed and technical questions that arose from readers of the first edition have also been addressed online at: [www.aent.org/intro.htm](http://www.aent.org/intro.htm).

As the community of Aramaic scholars increases so does the desire among many Bible students to understand what the Khabouris Codex and other Ancient Aramaic writings teach about the *Malchut* (Kingdom of) *Elohim*, without being “rendered” by Catholic or Church oriented translators. However, until the discovery of the Khabouris Codex, many thought it impossible that the average person would have access to a manuscript that wasn't influenced by Constantinian or Marcionite Christianity, or by the Catholic Church.

This translation was completed on the strength of overwhelming requests for a literal translation of Aramaic-Peshitta to English. As the demand increased, so has ongoing critical analysis and discussion of the text by scholars too numerous to mention. This community has collectively produced many excellent resources from which to draw; the task was to unify the language style and approach, cross-checking every component with ancient Hebrew and Aramaic. Among the Aramaic scholars involved there is a common expression that, “*the page should be as blank as possible and devoid of all other influences in order to translate.*”

## The Translation

This work welcomes inquiry and criticism, as should every other translation. A variety of Aramaic manuscripts were consulted for this work, including the published versions: *The New Covenant Aramaic Peshitta Text with Hebrew Translation (2<sup>nd</sup> Edition-Aramaic Scriptures Research Society in Israel, 2005)* and the 1982 Church of the East transcription (swadaya script), known as *Ktaba d'dtiqqa khadata d'Maran Eshoa Meshikha* or *Writings of the New Covenant of our Master Y'shua the Messiah*.<sup>1</sup> These have further been scrutinized against the entire Khabouris Codex to ensure a most accurate chain of transmission. The Khabouris manuscript is the oldest known original Aramaic text available; it is not a translation, but the very words themselves that Y'shua spoke.

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<sup>1</sup> A compound edition between the Church of the East and the Syrian Orthodox Church. For the former, only the original Eastern readings for the 22 books, along with the COE swadaya vowel pointed script, is used. For the latter, what many of us have come to call “the blue book” also contains the Western Five books of 2 Peter, 2 and 3 John, Jude and Revelation, but sporting a disclaimer that these were not part of the original Eastern Peshitta collection.

Although James Murdock has been criticized for the KJV style in which he translated, he did an admirable job for his day and must be credited for the immense benefit he brought to Peshitta studies. Unfortunately, James Murdock retained many archaic terms and in some cases, obscure ideas that have startled many. For example, the words for “pagans”, “Arameans”, “Gentiles” and “Greeks” were used interchangeably; clearly an error which brought about misleading conclusions. At other times some very awkward old English terms were employed that have little meaning today. Whatever the cause, these impediments simply had to be removed for the sake of the modern audience seeking its way back to ancient truths.

To retain as much consistency as possible, Paul Younan’s translation has been compared from Matthew 1 to Acts 15 and James Murdock’s translation for the remainder, each word has been cross-checked with Aramaic. In some cases, both sources are woven together into this translation, under a unifying editorial vision and approach.<sup>2</sup> That approach includes the following:

- ❖ In places where James Murdock used the later Western Peshitto readings, the Eastern originals have been restored. In places where a more accurate or detailed translation was required, than chosen by my mentors, the preferred readings were substituted for this edition.
- ❖ A concerted effort has been made to accurately reflect the ways that the True and Kadosh (Set-Apart) Names are used in Aramaic. The Peshitta dialect does not use “Yahweh” and “Elohim” but favors the simplified/singular – and identical – names of Yah and Eloah. It is important to note that all these choices are also reflected in the Hebrew Tanakh where Yah, El and Eloah appear often in the most ancient parts of the text alongside and interchangeable with the more familiar plural/expanded forms (e.g. Exodus 15:1-2). But, in the Peshitta Tanakh and NT, “Yah” is prefixed with the word “Mar” forming “MarYah”, and put in this diglot as “Master YHWH”.<sup>3</sup>
- ❖ Due to dialectical issues, “Eloah” gets a slightly different spelling and pronunciation in Aramaic, via “Alaha”. This word is merely the Aramaic cognate of “Eloah”, the Hebrew singular form for Elohim.<sup>4</sup> Essentially, everywhere the English says “Elohim”, the reader should be aware that Aramaic reads “Eloah”; I have put the term into the plural “Elohim” for the convenience of the reader.
- ❖ In the main text “clarity notes” are always within parenthesis ( ). These annotations most often take the form of explaining which “Master” or “MASTER” is speaking or being referred to. The Greek word *kurios*, is an ambiguous word that can refer either to YHWH or Y’shua; in addition, it is a term of pagan origin and therefore a defiled title (Isaiah 42:8-9). Aramaic, however, by using MarYah to apply to YHWH and Mari/Maran to apply to Y’shua, clears up a vast amount of ambiguity. Many readings were previously obscured through using “Master”, even in the Murdock and Lamsa Aramaic translations. This one aspect alone unravels many difficult to understand passages in the New Testament. Other times these parenthesis ( ) are used to indicate words implied in Aramaic but not shown overtly; these have been kept at a minimum. Most of the time

2 Up to the date of this publication countless requests were received to translate one or two lines of Scripture at a time; these were saved for such a time as they would be used within a complete publication. In addition, the three books authored by Andrew Gabriel Roth all required sections of the Peshitta to be translated into English; therefore, it was a matter of pulling various works together to make up the whole.

3 That MarYah is *not* a conjugation from the root “Mar” has been demonstrated amply in my book “Path to Life” [www.pathtolife.com](http://www.pathtolife.com). It is the Aramaic cognate and actual word for YHWH, and replaces YHWH 7,000 times in the Aramaic Tanakh. See *MarYah* in Appendix.

4 Eloah has little to do with the Islamic word “Allah”, which simply follows Arabic conventions of dropping final “ahs” from Aramaic words. That is why, for example, the word *nobra* (light, flame) in Aramaic turns into *nahr* in Arabic. Since the Arabic language evolved centuries later, it cannot be used as anything probative in the origins of this usage. Rather, the best solution is to link Alaha exclusively to its Hebrew cognate Eloah, which can be established as being at least 2,000 years old and can be traced to Babylonian Jews who would later compile the Talmud. How this word shifted slightly in appearance and sound is therefore more understandable from the Hebrew-Aramaic chain of transmission than from Aramaic to Arabic.

leaving out connective English words does not interfere with the overall meaning of the verse. Where Younan or Murdock have put in necessary parenthetical phrases, they have been retained.

- ❖ Additionally old style King James English common names have been excised in favor of literal and accurate translation/transliteration from Aramaic.
- ❖ Footnotes not unique to this work are noted with the initials of the source, i.e., PY for Paul Younan or JM for James Murdock, or by recognizing the full name of the author.

Footnotes are provided to explain nuances of Jewish and Netzarim culture, Aramaic grammar, wordplays, and so forth. Footnotes generally focus on textual considerations and linguistics that effect our spirituality, as opposed to expansive prophetic or theological insights. If there were an attempt to apply the full extent of every single passage's possible meanings, in a language as multi-layered as Aramaic, no version of the Peshitta would soon be forthcoming. Comparisons between modern "New Testaments" and the original Ancient Aramaic texts clearly indicate that there are many "new ideas" out there which were never part of First Century Netzari values, although nearly all translations claim to uphold primary authority.

Finally, the search for Estrangela transcriptions for the Western 5 ended when electronic files were located for the 1905 Edition of the Syriac New Testament by the British and Foreign Bible Society. I am most grateful that the necessary permissions to use both Aramaic fonts and text as shown on the [www.aifoundations.org](http://www.aifoundations.org) website were extended.

I also made use of the Syriac Electronic Data Retrieval Archive (SEDRA), developed by George A. Kiraz, and distributed by the Syriac Computing Center. For additional information on the structure of the Database, see G. Kiraz, "Automatic Concordance Generation of Syriac Texts" in VI Symposium Syriacum 1992, ed. R. Lavenant, *Orientalia Christiana Analecta* 247, Rome, 1994.

### **The Human Element**

As any writer knows, a word, a comma or a period can dramatically change the intended meaning of a verse. As any reader knows, it is human propensity to "project" personal values and ideals onto the text; no two individuals will agree on everything when it comes to a translation: This translation has therefore been scrutinized by a host of scholars and critics, from both Jewish and Christian backgrounds. None of the individuals who worked on this project have been on the payroll of any religious institutions; each has had a lifetime of scholarship in primary source materials and fully independent study and faith.

We encourage every reader to make a thorough investigation of any questions that may arise and to avail themselves of the online resources noted throughout this publication. We have provided an Aramaic Primer in the Appendix for those who want to learn Aramaic; in this way the reader can easily search the usage of words within this publication and also through online resources.

### **The Faith Element**

*"My beloved, while I take all pains to write to you of our common life, it is needful for me to write to you, encouraging you to maintain a conflict for the faith which was once delivered to the Set Apart believers"* (Yehudah 3).

Contrary to the opinions of many, it is very possible to return to the *"faith which was once delivered to the Set Apart believers."* This is the calling of every soul who puts their complete trust in Y'shua Mashiyach for salvation. The Spirit of Mashiyach is calling out a people from the world to *"arise, shine and let the Glory of Elohim be seen upon you!"*

However, anyone who has ever attended regular Bible studies will likely be familiar with phrases like: "Brother, what do *you* think this verse of Scripture means?" "How do *you* understand this?" What do *you* think is the context?" And of course, nearly every Christian church on Earth

boasts that they are “Bible based” even though they are well aware that their Bibles are published according to copyright laws that demand “substantive changes” to the text! In other words, translators (theologians) *must* change the text to make it different enough from other translations in order to obtain copyright protection.

Most Christians realize that, while they read and study from Greek and English translations laden with Aramaic and Hebrew terms, very few give a second thought that what they are reading is a *version* of a translation originating from an earlier Aramaic or Hebrew text. And precious few are aware of the fact that while Paul went West, the Good News was also spreading rapidly throughout the East.

You will notice that the English in this translation doesn’t always flow perfectly. This is simply because in many cases a literal word-for-word translation was employed, without the modern English continuity. The Aramaic in this publication is coming from “as close to original” auto-graphs as there is current public access to at the time of printing. Ancient idioms and poetry are left intact and, because of the nature of the text being used to build theological models, every word matters.

The objective is a truthful, honest rendering that can be trusted and will aid the Household of Faith to return to the “*faith which was once delivered*” – but also notice in the quote from Yehudah that he urged followers of Y’shua to “*maintain a conflict for the faith.*” This, of course, means to separate our lives unto Mashiyach Y’shua and reject all forms of Babylon’s (worldly and confused) religions that have interpreted Mashiyach according to religious traditions. The conflict, as you will see, is much greater than the religious status quo would want you to know.

In many places Aramaic reads very differently from Greek translations. This is because you are experiencing a culture rather different from the West. You will gain insights into the thought processes of the original *Shlichim* (Sent Ones) in their native tongue, and witness a clear distinction in lifestyle that has not been commonly understood within modern Greek-based Christian culture.

The original Faith is all about the Government of Mashiyach and the lifestyle of those who accepted his Kingship and Government. Although religion adapts into cultures and local governments, the original Netzarim Faith neither adapted into the culture of Rome nor went under the authority of the Pharisees. The Government of Mashiyach can never be brought under the authority of man’s governments or religions which are outside the Kingdom of Elohim, and it was on this very premise that those of the original Faith “*shook the earth.*” The followers of Mashiyach had exposed the fraudulent nature of all false religion and government:

*“Beware, therefore, or else you refuse (to hear) him who speaks with you. For if they did not escape who refused (to hear) him who spoke with them on the earth, how much more will we not if we refuse (to hear) him who speaks with us from heaven? Whose voice (then) shook the earth; but now he has promised and said yet again once more, I will shake not the earth only but also heaven” (Hebrews 12:25-26).*

Truth has never been for the faint-hearted, yet it is the foundation of all righteousness. Living the truth provides assurance of redemption. The *Way, the Truth and the Life* is found in YHWH according to His Mashiyach (Messiah), which is why the “New Testament” writings are extremely vital to be lived and understood as originally intended by Mashiyach himself. Our prayer is that all who read and study these Scriptures will be strengthened in Mashiyach Y’shua and go on to strengthen many others. For some it will seem as this knowledge has been sealed for such a time as this, but for others it will be a continuum of what they already know deep within their spirits, that there is much more to the Kingdom of Elohim. It is in this sentiment that this publication is provided to you in the Name of YHWH and in service to his Majesty Mashiyach Y’shua and his people.



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We extend our heartfelt gratitude to all who have made contributions to this publication: To **Paul Younan** for sharing his acumen into the Aramaic language and ancient texts. To **Stephen Silver** for doing a masterful job of documenting each and every variance between the Khabouris Manuscript and the 1905 Peshitta, and for the insights he shared. To **Carmen Welker** who was ordained by YHWH to bring her journalism skills, editing, proofreading, and dedication to this project which added value to this work beyond measure; and for her husband **Bill Welker** who provided his unyielding support of this project. We also want to thank **Martti Haapalo** for contributing his skills for the layout and printing logistics.

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Immediately after the first edition was released in October 2008, we began receiving some terrific responses that overwhelmed our hearts. Baruch Ben Daniel and I have carefully and genuinely weighed all feedback, and prayerfully and with much humility considered the thoughtful suggestions, constructive criticism and wise insights that the Body of Messiah has contributed towards this vital work. While we couldn't incorporate every suggestion from those who contributed, we would like to acknowledge **Dr. Otto Rabbe, Jeremy Springfield, Thomas Asef, Jaye Roth, Susana Malm, Roger Staley, David Coblentz, Kinneret Cohen, Edward MacIsaac, Peter Goertzen, Aaron Schiff, Ken Yeomans** and **Dr. Richard Biss** who have, collectively, invested thousands of hours to help prepare the AENT for publication.

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Special thanks also go to **Steve and Angela May** for volunteering their professional services at [www.aent.org](http://www.aent.org) and [www.aramaic.ca](http://www.aramaic.ca) and all those on [www.peshitta.org](http://www.peshitta.org) who provided deep and meaningful insights for the Aramaic English New Testament. The passion each of you have for Aramaic and the truth of our Redeemer lives forever!

We would like to extend our very deep gratitude for everyone who put their heart and soul into the AENT to make it such a wonderful success. We are overwhelmed with joy at the beautiful testimonies coming from the four corners of the earth, of those drawing closer to our Heavenly Father and His Mashiyach, for such a time as this.

Blessed be the Name of our Master YHWH and His Messiah Y'shua!

*Peace & Blessings*

Andrew Gabriel Roth

Baruch Ben Daniel

## From Scripture to Publication

*“Therefore go and make disciples of all nations, immersing them in the Name of the Father and of the Son and of the Ruach haKodesh, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Matthew 28:19-20*

It should come as no surprise that the New Testament has much to say about its origins by those who were directly responsible for producing it. The *talmidim* (disciples) most certainly did travel throughout the world testifying of Y’shua and what he had taught them about the Kingdom of Elohim. Elsewhere in the New Testament we see other clues about where the *Shlichim* (Sent Ones or Apostles) went:

*“Then after three years, I went up to Jerusalem to get acquainted with Keefa (Peter) and stayed with him fifteen days. I saw none of the other apostles--only Ya’akov (James), the Master (Y’shua’s) brother” (Galatians 1:18-19).*

This reference from Rav Shaul continues from events in Acts 2, where all the *talmidim* had gathered in Jerusalem for Shavuot (Feast of Pentecost) and the giving of the Ruach haKodesh. Also, per events in Matthew 16 we know that Keefa was Y’shua’s chosen successor, and yet it was Mashiyach’s own earthly brother Ya’akov who was put in charge of the Jerusalem assembly.

The first hint of Ya’akov’s ascendancy appears in Acts 12:17. Keefa, after being released from prison, immediately says: *“Tell Ya’akov and the brothers about this.”* In other words, Ya’akov is clearly honored beyond the “brotherhood” which includes the rest of the *talmidim*! Furthermore, because Ya’akov’s name appears before the rest of the brothers – or even elders as in Acts 21:18 – this is very strong indication that Keefa has decided to leave him in charge of Jerusalem while he, again according to Rav Shaul, opts for some needed field work:

*“On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Keefa had been to the Jews. For Elohim, who was at work in the ministry of Keefa as a Shlicha to the Jews, was also at work in my ministry as a Shlicha to the Gentiles. Ya’akov, Keefa and Yochanan, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews. All they asked was that we should continue to remember the poor, the very thing I was eager to do” (Galatians 2:7-10).*

So Peter, also known as *Keefa*, was given the task of seeking out converts from among Jews who had settled outside of Israel, but still in areas where Aramaic was the primary language. Scripture in fact tells us one prominent assembly that Keefa founded:

*“With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of Elohim. Stand fast in it. She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark. Greet one another with a kiss of love. Peace to all of you who are in Mashiyach” (1 Peter 5:12-14).*

This verse and the Church of the East, who preserved the Peshitta text for nearly 2,000 years, agree. Their documents are unanimous in proclaiming that Keefa had his First Epistle delivered to their door in Abdiabne, from Keefa’s assembly in Babylon. Furthermore, Babylon was an obvious choice for Keefa, since it boasted the largest Jewish population in the world outside of Israel. It would be hard to see how the account of Rav Shaul in Galatians 1 and 2 could otherwise be better fulfilled!

Of the three *talmidim* mentioned in Galatians 2:7-10, only one remained in Jerusalem. Ya’akov was in active charge of the Jerusalem assembly for a lengthy period of time (Acts 15:13-21,

21:15-26; Galatians 2:12; Ya'akov 3:1, 5:14; Yehuda 1:1<sup>5</sup>). Keefa went east to Babylon and later to such areas as Syrian Antioch, where he established many assemblies in existence today and who still speak his native Aramaic language.

Yochanan bar Zawdee<sup>6</sup> is the last of the three *talmidim* mentioned, for which we must go to the book of Revelation. What is interesting is that while the Church of the East rejected this work, it nevertheless appears to codify a tradition at least implied in its pages. The reason is, the oldest, most reliable Eastern and Western<sup>7</sup> traditions we have state that Yochanan, after providing for Y'shua's mother by direct command from the stake, made his way to Ephesus where he stayed for many years.<sup>8</sup> After that, assuming the majority view that he is also "Yochanan the Elder" who wrote the Epistles and Revelation, it is easy to see how Roman persecution would have caused him to relocate to the Island of Patmos where he lived out his remaining years. However, the place where Revelation appears to give voice to this tradition is in the listing and addressing of the seven assemblies in Asia. Y'shua decided to address Ephesus first, perhaps because he knew it is the assembly nearest and dearest to his loyal servant's heart.

### The Tradition Begins

From this point, reliable tradition confirms the biblical record and tells us that three *Shlichim* each went in one of the four directions. Joining Keefa eastward were Nathaniel Bar Tulmay<sup>9</sup> and Thomas, who eventually reached India in the year 52. When we then take into account the vast territory that Rav Shaul covered, it becomes easy to see how the testimony of Y'shua spread so quickly in the initial decades of the resurrection. Of course, this is also the exact same time period when the first manuscripts of what are called the New Testament began to be written and gathered together. In due course the Aramaic original collection adopted the name "Peshitta" derived from the Hebrew/Aramaic word *pshat*, meaning "simple, straight and true."

And so, while there is no known firm date when the Eastern Canon closed, we can bind it. Put simply, the Church of the East only accepted copies of these books from *Shlichim* or their immediate associates.<sup>10</sup> So, when all the first generation witnesses were dead, that was in effect the close of the Eastern Canon as far as this ancient assembly was concerned, and this would bring us to the close of the First Century or at most the very early part of the second.

Other clues about how early the New Testament circulated are in the texts themselves. It seems that Rav Shaul had a particular preference for quoting verbatim from Matthew (judging by verses like 1 Corinthians 11:24), which obviously dates it prior to his death in 67 CE.<sup>11</sup> Traditions such as Nathaniel Bar Tulmay witnessing a Hebrew version of Matthew would put the book of Matthew almost two decades further back than this. There are also references to Jerusalem before its destruction by Romans in present tense, such as Yochanan 5:2 and others, which indicates that the book of Yochanan, was prior to 70 CE.

5 Yehudah clearly appeals to Ya'akov as an authority and by doing so legitimizes himself to speak as a Shlicha in his own right. Similarly, in Ya'akov 3:1 he counts himself as both teacher and judge, and in 5:14 gives instructions that are binding on the elders of other Nazarene-Messianic assemblies.

6 As opposed to the more familiar Greek-style *zebedaios* (Zebedee). In Y'shua's particular Aramaic dialect, the letter *beyt*, while primarily a B sound, can also occasionally take on the sounds of a V or a W. So, the original pronunciation of this name is *zaw-dee*. The Greek redactor wrongly assumed all *beyt* occurrences were a B sound and so misread it as *zeb* and added a Greek ending to make it *zeb-daios*, from which we get Zebedee.

7 For example, see *Dialogue with (Rabbi) Tarfon*, chapter 81, by Justin Martyr. This famous debate took place in Ephesus in about the year 130, and Yochanan was referenced as a famous resident of that city.

8 See John 19:27. Tradition also tells us that Y'shua's mother lived into the late 40's of the Common Era, but whether Yochanan brought her to Ephesus with him or made sure she was provided for back in Jerusalem is unclear.

9 Yochanan's Gospel calls this disciple by his first name whereas the other three remember his surname, the son of Tulmay, which later got morphed into the Greek as *Bartholomew*. According also to *Foxe's Book of Martyrs*, p. 8, Nathaniel died being crucified by a mob in India after translating the Gospel of Matthew into Sanskrit.

10 This group included members of the second-tier of *talmidim* known as the Seventy, who often went in their masters' stead to deliver their letters. Others who did this are mentioned directly in Scripture such as Timothy, Titus and Onesimus.

11 As also detailed in Ruach Qadim, Talmudic research has revealed a parody of Matthew's Gospel written by Rav Shaul's teacher, Gamaliel who died in CE 73. If the parody was written before CE 73, the original had to be in circulation some years beforehand.

However, while the Western story is well known (in the West), most are unaware of the fact that *ten times* more people converted to the faith *east* of Jerusalem in the early decades after the resurrection. In Edessa, of what is now modern Turkey, an early “safe house” for the believers was established after one of their kings received a healing from *Shlichia* Thomas. In due time, the type of Aramaic script used in Edessa, what we now call Estrangela, would become the exact style preserved in the Peshitta, although it is also extremely likely that Hebrew-script styles of these same Aramaic NT books circulated in Israel decades earlier.

It is this early history that caused one of the Patriarchs of the Church of the East to comment in modern times:

“With reference to....the originality of the Peshitta text, as the Patriarch and Head of the Holy Apostolic Church of the East, we wish to state, that the Church of the East received the scriptures from the hands of the blessed Apostles themselves in the Aramaic original, the language spoken by our Master Y’shua Mashiach Himself, and that the Peshitta is the text of the Church of the East which has come down from the Biblical times **without any change or revision.**” (Patriarch Mar Eshai Shimun, April 5, 1957)

And so this is the core of the matter. These ancient traditions have come down from the First Century, lovingly maintained by this body of believers in an unbroken chain of authority that started with Keefa himself. The end result: 360 manuscripts from the Fourth to the Ninth Centuries that are, for all intents and purposes, virtually identical to one another.<sup>12</sup> They are far more consistent than the “families” which comprised the Greek New Testament.

On the Western side of the divide there is also plenty of early tradition regarding the Nazarenes and their Hebrew-script style Aramaic New Testament books:

Papias (ca. 130 CE):

“Matthew composed his work in the Hebrew dialect, and each translated as best they could.”<sup>13</sup>

Irenaeus (170 CE):

“Matthew also issued a written Gospel among the Hebrews in their own dialect.”<sup>14</sup>

Clement of Alexandria (ca. 185 CE):

“In the work called Hypotyposes, to sum up the matter briefly, he [Clement of Alexandria] has given us abridged accounts of all the canonical Scriptures...The Epistle to the Hebrews he asserts was written by Paul, to the Hebrews, in the Hebrew tongue, but that it was carefully translated by Luke, and published among the Greeks.”<sup>15</sup>

Origen (ca. 200 CE):

“The first [Gospel] is written according to Matthew, the same that was once a tax collector, but afterwards an emissary of Y’shua the Messiah, who having published it for his believers, wrote it in Hebrew.”<sup>16</sup>

Eusebius (ca. 315 CE):

“Matthew also, having first proclaimed the Gospel in Hebrew, when on the point of going also to the other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings.”<sup>17</sup>

Pantaneus...penetrated as far as India, where it is reported that he found the Gospel

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<sup>12</sup> This is not to say that more ancient manuscripts do not exist. Many manuscripts were left behind in the Middle East when Muslim invaders banished Aramaic Christians from their own lands. In some cases manuscripts found their way into private hands, only to be made public when the circumstances of their owners changed.

<sup>13</sup> Eusebius, *Ecclesiastical History*, 3.39.

<sup>14</sup> Irenaeus, *Against Heresies*, 3.1

<sup>15</sup> Clement of Alexandria, *Hypotyposes*; referred to by Eusebius, *Ecclesiastical History*, 6.14.2

<sup>16</sup> Eusebius, *Ecclesiastical History*, 6.25

<sup>17</sup> Eusebius, *Ecclesiastical History*, 3.24

according to Matthew, which had been delivered before his arrival by some who had the knowledge of Messiah, to whom Bartholomew [Nathaniel Bar Tulmay], one of the emissaries, as it is said, had proclaimed, and left them the writing of Matthew in Hebrew letters.<sup>18</sup> For as Paul had addressed the Hebrews in the language of his country; some say that the evangelist Luke, others that Clement, translated the Epistle.”<sup>19</sup>

Epiphanius (370 CE):

They (the Nazarenes) have the Gospel according to Matthew quite complete in Hebrew, for this Gospel is certainly still preserved among them as it was first written, in Hebrew letters.”<sup>20</sup>

Jerome (382 CE):

“Matthew, who is also Levi, and from a tax collector came to be an emissary first of all evangelists composed a Gospel of Messiah in Judea in the Hebrew language and letters, for the benefit of those of the circumcision who had believed, who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Borea to copy it. In which it is to be remarked that, wherever the evangelist...makes use of the testimonies of the Old Scripture, he does not follow the authority of the seventy translators [a.k.a. the Septuagint] but that of the Hebrew.”<sup>21</sup>

### **Modern Scholarship and New Resources**

Returning to the manuscript side of the equation, another interesting development occurred as the centuries passed. Stephen Silver explains:

“The transcribing of the Khabouris Codex began in September 2004, as a comparison with the 1905 Peshitta. In a careful reading of the entire manuscript during the time of transcription, I noted several grammatical differences, and some few synonyms, but there are only a handful of errors in the entire manuscript. All but one have been corrected by another, later scribal hand. I have pointed out one scribal error which the scribes didn’t correct.... Parts of the manuscript have been rubbed off, smudged or otherwise illegible.” (quoted from Dukhrana.com)

So, over time, manuscripts were corrected by later scribes. Also, during this process, older pages became worn and had to be replaced, and when the manuscripts became aged, depending on whether they had dated the oldest pages or the youngest ones, it resulted in a dilemma which could easily have thrown off the original date by centuries!

While the age of the Khabouris Codex remains the subject of much debate, there can be no doubt that it ably represents a text group that has much older members. So, while some manuscripts may vary with minor spelling, synonym and syntax variants, this is inevitable over such a long span of time. However, the overall reliability of this text group is thoroughly amazing as it is superior to either the Hebrew Tanakh or the Greek New Testament.

The other collection is known as the “1905 Peshitta” or the Critical Edition that was completed in 1905 by the British and Foreign Bible Society, later merged into the United Bible Society. This text was carefully put together by examining a majority of the most important manuscripts in the Peshitta family and producing a unified text faithful to all of them. The 1905 is in fact so accurate, that it is even used liturgically by many Aramaic assemblies to represent their official manuscripts.<sup>22</sup>

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<sup>18</sup> Eusebius, *Ecclesiastical History*, 5.10

<sup>19</sup> Eusebius, *Ecclesiastical History*, 3:38.2-3

<sup>20</sup> Epiphanius, *Panarion*, 29.9.4

<sup>21</sup> Jerome, *On Famous Men*, 3; 5

<sup>22</sup> In fact, the United Bible Society edition of the Aramaic New Testament based on the 1905, has the seal of the Patriarch of the Syrian Orthodox Church on it.

Another collection, the 1890 Mosul Text (also known as the Western Five), includes books not accepted in the East. Between these two, we have an extremely useful and reliable transmission for the 27 book NT canon in the Aramaic language.

In any case, Stephen Silver has done a masterful job of documenting every variance between the Khabouris Manuscript to the 1905-20 Critical Edition Peshitta, so that any Aramaicist can instantly tell at a glance what comes from where. This work was also consulted when comparing Khabouris and official Church of the East and Syrian Orthodox Church published versions that take after the 1905/Mosul editions.

### **Problems with the 1905 Critical Edition**

While acknowledging the essential role of the 1905-20 Critical Edition Peshitta, the reader must also be aware of some of its pitfalls and why it has not been followed letter for letter in this diglot. Put simply, while the 1905 did a great job, generally speaking, in assembling the readings from the best Eastern manuscripts, it also allowed Western Christian bias to creep in by selecting later readings as well. These later readings, all of which are fully documented here, clearly represent subsequent Christian development in areas such as Trinity and anti-nomianism that are divorced from the Semitic originals still preserved by the Church of the East.

For example, in Acts 20:28 the Eastern reading talks about the assembly of Mashiyach being purchased with his blood. This idea, given the context of the crucifixion of Y'shua, of course makes perfect sense in being applied to him. However, over the next two centuries a heresy took root in the West known as Monophysitism; a fancy word that basically denies Y'shua's humanity and affirms him only as a divine being. As a result, the Western Aramaic texts changed this reading to "assembly of Elohim," as if to say that Master YHWH Himself died and bled on the stake without the Universe coming to an end! This is not to deny the 100 percent divine nature of Mashiyach (as this is addressed in both footnotes and Appendixes), but the point remains that this was an "innovation" in the text that would not have been possible in an earlier age.

Therefore, the original Eastern readings are restored here in the Aramaic texts, allowing the reader for the first time to see the closest thing to the original sources of the New Testament that we were able to recover. In doing so, given the high accuracy of the 1905 Peshitta, only "major variants" need be addressed or divergences between Eastern and 1905 that also resulted in unsavory doctrines. Nevertheless, the reader also has the opportunity to see these variants and make their own judgments.

Subsequently, as this restoration effort progressed, we performed a detailed letter-for-letter comparison on both manuscripts from within the Eastern Peshitta family and the Western Aramaic traditions. We found in many cases that identical meanings were expressed slightly differently, or saw slight variations of a given prepositional phrase that would have no impact on the meaning of a sentence, appear in one source but not the other. Going line by line and thought by thought, the concepts were always identical, but patterns of speech and spelling variations would make up 95 percent of the "divergences" catalogued.

However, as the detailed critical comparison lists for each of the 22 eastern books shows, and in most cases where these incidental variations on identical concepts appear, the 1905 reading is retained. In rare cases, the Khabouris was retained and footnoted for the reader.

### **Summary**

Returning to the statement of Mar Eshai Shimun, the Patriarch of the Church of the East, it is in fact very evident that this ancient assembly's traditions most certainly bridge the gap from the Fourth Century back into the hands of the *Shlichim* who originally penned Y'shua's teachings. However, it must be noted that this extrapolation does not rest on tradition alone. Three publications by Andrew Gabriel Roth and plenty of demonstrations throughout this diglot clearly indicate how

mis-readings in the most ancient Greek manuscripts (Second and Third Centuries of the Common Era) could only have happened by misunderstanding a Peshitta-exclusive reading.

These readings are well documented here; however, for illustration purposes let's briefly examine Matthew 26:6-7, where the Greek NT states that Y'shua was dining in the house of a man called "Simon the Leper." In the narrative a servant girl brings Y'shua an alabaster jar of expensive perfume to anoint him. The impossibility of this reading is evident when one understands that in Y'shua's day, lepers could not own property, or jars of perfume, or have servant girls, let alone entertain Jewish guests in the near vicinity of Jerusalem (Leviticus 13:45-50).

In response to the facts, some Greek NT advocates suggest that Simon "used to be a leper" and maybe he was celebrating his healing from Y'shua in much the same way that Eliezar<sup>23</sup> did in Yochanan's Gospel. However, there are at least three huge problems with this kind of posturing. First and foremost, Matthew doesn't record this and Yochanan does, so is it fair to overthrow one Gospel writer by another, as if one was somehow less careful in his information? In fact, when theologians venture outside the plain reading of the text (using a completely separate scenario disconnected from internal evidence), it can't be considered as an honest, scholarly contribution.

The second problem (and a very acute one) is that Torah clearly instructs that lepers must not be referred to as lepers after they are healed (Leviticus 13:1-44). Third and finally, if Simon let people refer to him as "the Leper" (against Torah) it would also greatly inhibit his ability to do business in Israel and he would be well within his legal rights to sue for damages.

Thankfully, Aramaic provides the obvious solution within the text itself. Since Hebrew and Aramaic have no vowels, two words spelled the same but pronounced differently can have two totally different meanings. In this case, the word in question is spelled gimel-reshe-beyt-aleph (GRBA). Pronounced as "gar-bah" the word is "leper" whereas with "gar-ah-bah" (same letters) means "jar maker"! Furthermore, since these two words are also pronounced differently, the mistake would most likely happen when copying from an ancient written document that does not offer modern vowel pointing.

There are hundreds of examples that attest to Peshitta pre-dating the Greek texts, putting it within solid striking distance of the very original writings of the *Shlichim*. It is this level of accuracy, as expressed both in ancient codices and the most up-to-date modern scholarship being represented in this translation.

## When Were the Renewed Covenant Books Written?

While we do have plenty of evidence that points to the time frames of the original autographs, we must also remember these are best estimates. Regardless of the various opinions out there, every Bible student and scholar must make certain assumptions, so let's first lay down some ground rules:

- 1) That the most ancient and unanimous Eastern and Western traditions regarding the order, content and origin of these books is accurate and reliable.
- 2) That these same traditions properly link these books to their authors, who themselves have accurate biographical data preserved, most notably the years of their deaths.
- 3) That in cases where these traditions and internal textual evidence from the Renewed Covenant writings themselves contradict modern western scholarship, that the former trumps the latter. In particular that the ancient testimony on these matters is to be regarded

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<sup>23</sup> Better known as "Lazarus," although his Hebrew name was Eliezar. Here the Greek uses "Eliezar" with an aspirated leading A; the end result was "Lazar" to which was added a common Greek ending, hence "Lazar-OS"!

as genuine, rather than arrogantly cast aside as is currently being done by much modern “higher” criticism.

While this study has been fully documented by Andrew Gabriel Roth in previous books it will not be footnoted as vigorously here. However, we will preview the main sources most helpful in piecing this information together.

As always, the most important resource is the Renewed Covenant writings themselves, both in their internal texts and in the manner that their most ancient manuscripts were assembled. The second most important source for the timeline is the First Century historian Josephus. Thirdly, later sources such as the Jewish (Talmud); Catholic (Church Founders) and Eastern Aramaic assemblies (*Marganitha, the Doctrine of Addai*) as well as *Foxe's Book of Martyrs* and the *Catholic Encyclopedia* will also be utilized. However, as stated earlier a much more detailed survey of this evidence is available in *Ruach Qadim: Aramaic Origins of the New Testament* and *Ruach Qadim: the Path to Life* by Andrew Gabriel Roth.

### **Step 1: Link the books to their authors and determine when the authors died**

While in some cases the details of how the apostles died do conflict a bit—such as Josephus and the Catholic traditions regarding the death of James—the basic time frame about when they died is not in dispute and it is this timeline that gives birth to our most important lines of evidence.

For example, *Foxe's Book of Martyrs*, drawing on very ancient and reliable sources, tells us that Matthew, Mark, James, Peter and Paul were all murdered in the 60s of the Common Era, or about 30-35 years after the Resurrection but just prior to the destruction of the Second Temple in the year 70. Of the remaining writers, Jude's death is recorded in the year 72 and Luke's is between the years 72 and 74. John, however, is the only Renewed Covenant writer to live out the remainder of the first century, dying at around the age of 100. These facts alone divide our book list into two halves:

- Pre-70 books: Matthew, Mark, Acts, James, all Pauline Epistles including Hebrews, 1 and 2 Peter.
- **Possible** post-70 books: The Gospels of Luke and John, Jude, 1-3 John and Revelation.

### **Step 2: Use internal evidence from the Renewed Covenant writings to narrow the time frame**

This step can get a bit complex, as there are many historical lines of evidence to address, but here are a few examples:

1) Rav Shaul writes extensively in Galatians about circumcision controversies yet fails to mention the major Netzarim gathering that happened in Jerusalem on this very subject in the year 49 (Acts 15). Since Rav Shaul was a major part of that gathering and decision, it is inconceivable that he would have failed to mention it. Nor are there references to the later imprisonments after his missionary journeys toward the end of his life. Therefore, Galatians must have been written very early, perhaps between the year 45 and 48, which best fits into other biographical information Rav Shaul provides in his other letters.

2) The Book of Acts, like Luke's Gospel, is written to a man named Theophilus, or Tawpeela in Aramaic. However, the first line of Acts tells us the Gospel was Luke's “former volume”. That being the case, and factoring in when we know Luke died, we can look at the historical data in Acts and get a range. In this case, Luke's events stop at Rav Shaul's arrival in Rome in the early 60's, and he is mentioned by Rav Shaul as being with him toward his end in 2 Timothy 4:11. That same passage also mentions Mark, who we also know died in the year 62. However, Luke fails to mention the destruction of the Second Temple in the year 70 and this is odd for two reasons. First, Y'shua predicted this would happen in Luke's Gospel, so why not show it's fulfillment in Acts?



Secondly, the Temple is shown in all its glory right at the end of his Gospel and in the beginning of Acts 1-2, so again why not mention the tragedy he probably was in a position to witness like his contemporary Josephus did? Taken together then, it seems clear Luke must have written his Gospel after the year 61 but before the year 70, living out the few remaining years allotted to him in relative obscurity.

3) The Epistle to James in 5:12 quotes verbatim from a line exclusively in Matthew's Gospel (5:37). Since James died in the year 62 and since it is far more likely he would use Matthew's material than the other way around, Matthew's Gospel must be earlier than this. Exactly how much earlier we will explore a little later. However, with Matthew's own death well established in the year 60, his Gospel had to be written at least in the previous decade.

4) John 5:2 mentions the Sheep Gate in the present tense, but the structure was destroyed in the year 70 by the Romans. The fact that John would have even the slightest expectations that his readers would be able to check on a major piece of architecture like this argues strongly for not just a pre-70 date for his Gospel to have been written, but possibly significantly pre-70 for it to circulate throughout the Middle East.<sup>24</sup>

5) Another huge chronological clue is at the end of John's Gospel with the words of 21:24: "This is the disciple who testified about all these things and wrote them and we know that his testimony is true." Reason being, just about all other references in the Renewed Covenant refer to the Twelve Apostles as a whole or individual disciples by name. But by using the word "we", John implies that his work is being certified and confirmed by other eyewitnesses that he need not specify, pointing to a time when perhaps all Twelve were still alive, which would be prior to the year 44 CE. More likely, though, he is referring to a late enough time where the vast majority of original apostles and followers were still alive, perhaps roughly contemporaneous with the line in 1 Corinthians 15:6. Interestingly enough Rav Shaul's biographical information put his Corinth preaching squarely in his second missionary journey in about the year 50 CE, right after the famous Jerusalem Council meeting in Acts 15.<sup>25</sup> These facts are notable because 1 Corinthians 16:8 tells us the letter was written specifically from Ephesus, the same city where the Apostle John lived, and Rav Shaul's pattern was to visit with the elder Apostles whenever he could, making a late 50's date for John's Gospel possible. After this time, Rav Shaul himself would be imprisoned and enough of the other original followers would have been killed as to make John's statement problematic at best.

6) In terms of predicting the destruction of the Temple, most liberal scholars look at Y'shua's reference to it happening with skepticism, alleging that the Gospel accounts came after the fact. However, even if modern scholars suppose that Y'shua had no such special powers, the fact remains that a reasonably intelligent person could have likely foreseen this disaster. Such a feat might be mirrored in modern times, for example, by predicting that Al-Qaeda would strike the United States with another mass-casualty event within a decade. If it happened, it would not be regarded as great prophetic acumen since many believe that to be a high probability. In the same way, predicting Jerusalem's destruction at Roman hands certainly need not exclude the written accounts of that prediction from a pre-70 date.

7) Rav Shaul's epistles can roughly be divided between those he wrote before being imprisoned and those he wrote afterwards, in the last 5-6 years of his life.<sup>26</sup> We know

24 The Beth Khisda pool is recorded as past tense in Peshitta but present tense in most Greek manuscripts. The earliest Greek fragment of the NT, dated to 125 CE is of John's Gospel, though not this line. In this case, the possibility of an ancient variant on this reading must be considered within the wider historical process.

25 Acts 18:1-17 refers to the Corinth ministry trip as coinciding with the Emperor Claudius' decision to expel all the Jews from Rome (18:2); an event firmly dated by Josephus and other contemporary sources to the year 50 CE.

26 Rav Shaul was imprisoned several times throughout his missionary activities, but this refers to the last two times. The

this because of frequent references to his confinement in his letters to the Ephesians (3:1), Philippians (1:7), Colossians (4:10) and twice in Philemon (1:9, 21).<sup>27</sup> Therefore, these four Epistles must range roughly somewhere between the years 61 and 67. The same can be said of 1 and 2 Timothy where Rav Shaul is anticipating his death with the famous, “I have fought the good fight” sentiments and the like (1 Timothy 1:18; 2 Timothy 1:8, 16; 4:6-8). The rest of his Epistles with the exception of Hebrews (Romans, 1 Corinthians, 2 Corinthians, 1 Thessalonians, 2 Thessalonians) clearly belong in the 50’s during the time of his missionary journeys but prior to his Roman imprisonments.

### Step 3: Combine the textual evidence with data from other historical sources

From this point some of the other primary evidence mentioned earlier comes into play.

Starting with Matthew’s Gospel, it is demonstrated in this diglot according to two independent resources for a date far earlier than the 80-90’s timeframe generally accepted in the West. In his landmark historical work, the famous Eastern scholar Assemani documents a manuscript of Matthew dated to the common year 78. However, the second resource actually comes from recent research into obscure Talmudic texts, with one citation talking of a rabbinic parody of Matthew written by Rav Shaul’s former teacher, Rabbi Gamliel. Since Rabbi Gamliel died in the year 73, it seems reasonable that it would take several additional years for the original Matthew to circulate and come into enough prominence to be challenged by one of the greatest scholars conventional Judaism has ever produced. Once again also, the latest James could have quoted from Matthew 5:37 was the year 62, which reasonably fits into this general line of evidence.

In addition there is one other ancient resource that has a direct bearing on Matthew’s early date. Early Aramaic and Greek records tell us that the Apostle Thomas reached India in the year 52 with a copy of the Gospel written in Hebrew letters. The use of *ktav ashurri* (Hebrew style square script) in Renewed Covenant texts was largely confined to Israel, and was known to continue in this manner until at least the year 125, where the Talmud passage *Mas Shabbath 116a* comments on “Nazarene Gospels” with the Hebrew name of YHWH in them. Such clear trending strongly suggests a late 40’s date for Matthew’s Gospel to first be circulating in Israel. This date would also allow Mark and Luke time to incorporate Matthew’s material as well.

At the other end of the spectrum is the book of Revelation, which is nearly universally dated to the year 96, based on the testimony of the Early Church Founder Irenaeus who interviewed John’s own students. The curious thing about Revelation is that it appears to have the longest gestation period between rough draft and final form--perhaps as long as 30 years. The reason for this assertion is simple: Like the Gospel also bearing his name, Revelation 11:1 contains a reference to the earthly Temple and the instruction to “go and measure the Temple of Elohim and count the worshippers there.” As if that were not sufficient proof that the earthly, rather than the heavenly, structure is intended, the very next line talks about excluding the outer Court of the Gentiles from the calculation! So if that vision is prior to the Temple’s destruction, that’s quite a long time to wait for the last half of the book being released in CE 96!<sup>28</sup>

All other Renewed Covenant books then squarely fall between these two dates of 48 and 96 CE.

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first of these was when he went to Rome in the years 59-60 and waited two years for the witnesses to be brought against him while he was under house arrest (Acts 28:30). The details are sketchy but generally speaking it seems Rav Shaul would have been released when his accusers failed to provide evidence or appear for a trial, prompting a smaller, fourth missionary journey to Spain (Romans 15:24-28), Crete (Titus 1:5), Asia Minor (2 Timothy 4:13) and Nicopolis (Titus 3:12). From there very reliable ancient eastern and western traditions tell us he was re-arrested during a wave of persecution by the Emperor Nero in the year 64, and beheaded probably about three years later. That final imprisonment just prior to his death was the most likely time for his writing 1 and 2 Timothy.

27 In Philemon 1:21 it appears that Rav Shaul is hoping for his release from prison to be soon.

28 The number of the beast in Revelation 13:18 is widely believed to be an Aramaic *gematriya* for Nero Caesar, who died in 68 CE. Therefore, it appears that portions of Revelation from before this time are at a minimum addressing the Roman emperors of the period.

**Step 4: Assemble the chronology**

With the data established, we can make the following approximate chronological list for the Renewed Covenant books:

48 CE:	50's CE:	Early to mid 60's CE:	Late 60's to mid 70's CE:	70's to early 90's CE:	96 CE:
Matthew Galatians	Romans 1 Corinthians 2 Corinthians 1 Thessalonians 2 Thessalonians	Mark Acts 1 Peter 2 Peter James Hebrews Ephesians Philippians Colossians Titus Philemon 1 Timothy 2 Timothy	Luke John Jude <sup>29</sup>	1-3 John <sup>30</sup>	Revelation

**Summary**

The time frames, linkages of books with their authors and ancient testimony of the life-spans of each writer offers plenty of useful information for building a strong consensus on the most likely dates that these books were authored. From a Western perspective many scholars who operate under “higher criticism” with little or no respect for ancient testimony postulate much later dates. This, of course, is also heavily influenced by their theory that the original autographs were written in Greek, rather than Hebrew and Aramaic. Obviously books that were authored within the generation of the Temple’s destruction, are more logically of a Semitic origin, rather than a Greek one. From the time of the Bar Kochba Revolt (CE 135) and onward it would be more plausible that Jews would adopt Greek as a vehicular language rather than their native Hebrew and Aramaic.

29 Confining John’s Gospel to about the years 62-66, just prior to the outbreak of the first Jewish Revolt against Rome. Jude would more likely apply to latter scale, after Peter’s death in about 67 but before his own death in the year 72.

30 Charles Ryrie’s writes in his Ryrie Study Bible/NASB on page 440: “Strong tradition says that John spent his old age in Ephesus. Lack of personal references in this letter [1 John] indicates it was written in a sermonic style to Christians all over Asia Minor (much like Ephesians). It was probably written after the Gospel and before the persecution under Domitian in 95, which places its writing in the late 80’s or early 90’s.”

## The 22 Tanakh and the 22 Renewed Covenant Books

Semitic culture and language carries a little-known ancient tradition that involves the canon of the original Tanakh together with the Renewed Covenant writings that illustrate perfect harmony. This convergence cannot be coincidental as we see in the writings of Josephus:

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but **only twenty-two books**, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moshe, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moshe till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moshe, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to Elohim, and precepts for the conduct of human life. It is true, our history has been written since Artaxerxes very particularly, but has not been esteemed of the like authority with the former by our forefathers, because there has not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them. (Against Apion 1.8)

Modern reckoning counts 39 books for the Tanakh but originally it was reckoned as 22. Let's begin with the first five books:

*...five belong to Moshe, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moshe till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moshe, wrote down what was done in their times in thirteen books.*

So these are the basics. From Moshe's telling of events in Genesis until the time of Artaxerxes, the historian reckons just under three thousand years. Since we know when Artaxerxes ascended to the throne (465 BCE), it is easy to determine that Josephus viewed the earliest events of the Torah as happening roughly around 3500 BCE, which agrees with other chronological data he provides elsewhere.

However, our main focus is that the books of Moshe are obviously counted singly, and these are followed by thirteen prophetic books that would roughly encompass the time from Yehoshua to Esther, the latter having taken her part in the Purim drama with this same Persian king. So our first count is:

- 1) Genesis (Bereshit)
- 2) Exodus (Shemot)
- 3) Leviticus (Vayikra)
- 4) Numbers (Bamidbar)
- 5) Deuteronomy (Devari'im)

The first five books of Moshe are straightforward; however, let's skip over to what Josephus refers to as "the remaining four books":

**The remaining four books contain hymns to Elohim, and precepts for the conduct of human life.**

We now must engage in the process of elimination. The serial books of Samuel, Kings and

Chronicles would clearly seem to be outside all but the most liberal interpretations of Josephus' information. Here the historian definitely seems to be drawing a distinction between "Wisdom Literature" and "Historical Literature" as he describes section one. If we apply the strict definition provided by Josephus, there are only four books that are non-narrative:

**6) Psalms/Tehillim**

**7) Proverbs/Mishlei**

**8) Ecclesiastes/Qoheleth**

**9) Song of Songs/Shir haShirim**

Some may argue that Lamentations might also fit this description – and normally it would, if it were not for something else Josephus noted:

But all the people mourned greatly for [King Josiah], lamenting and grieving on his account many days; and Jeremiah the prophet composed an elegy to lament him, (10) which is extant till this time also. Moreover, this prophet denounced beforehand the sad calamities that were coming upon the city. ***He also left behind him in writing a description of that destruction of our nation which has lately happened in our days, and the taking of Babylon...*** (Antiquities 10.5.1)

This quote, as many scholars suggest, indicates that Josephus included Lamentations as part of Jeremiah's other prophecies, appending it to the book we now have. This was not the only time Josephus made such a grouping:

Now after the death of Samson, Eli the high priest was governor of the Israelites. Under him, when the country was afflicted with a famine, Elimelech of Bethlehem, which is a city of the tribe of Judah, being not able to support his family under so sore a distress, took with him Naomi his wife, and the children that were born to him by her, Chillon and Mahlon, and removed his habitation into the land of Moab; and upon the happy prosperity of his affairs there, he took for his sons wives of the Moabites, Orpah for Chillon, and Ruth for Mahlon. (Antiquities 5:91)

The importance of this passage is that the book of Ruth never directly mentions Eli at all, either as high priest or judge of the Israelites! Furthermore, if we look at the book of Judges there are many other events that happen after the death of Samson. Therefore, the only possible conclusion is that Josephus has identified the story of Ruth as being part of the greater corpus of Judges as he understood it in his day. So now we have:

**10) Jeremiah (with Lamentations included)**

**11) Judges (with Ruth included)**

Now we have thirteen books accounted for, with twenty-six remaining. Our next calculation is according to the "Twelve Minor Prophets." According to the reckoning of ancient Jewish tradition, these Twelve (Amos, Habakkuk, Haggai, Hosea, Joel, Jonah, Malachi, Micah, Nahum, Obadiah, Zechariah and Zephaniah) were counted as *one book/scroll*. The ancient Aramaic term for this collection used in the Talmud and elsewhere is *tarei asar*, or "sacred dozen". Furthermore this same tradition carries over into the Septuagint and even ancient Christian communities such as the Armenian Church, which holds a feast for all Twelve on a single day. The Western Catholic tradition is also clear on this point:

The order of the Twelve Prophets is not the same among the Hebrews as it is among us. For which reason, according to how it is read there, they are also arranged here. Hosea is composed of short clauses and speaking as though by aphorisms. Joel is clear in the beginning, more obscure at the end. And they each have their individual properties up to Malachi, who the Hebrews name Ezra the scribe and teacher of the Law. And because it is too long to speak of all these things now, I would only you were warned this, O Paula and

Eustochium: **the book of the Twelve Prophets to be one; and Hosea a contemporary (συνχρονος) of Isaiah; (and) Malachi in fact to have been of the times of Haggai and Zechariah. And those (books) in which the time is not set down in the title, under those kings which they were to have prophesied under, they also prophesied after those which have titles.** (Jerome, Beginning of the Prologue for the Twelve Prophets, fourth century, translated by Kevin Edgecombe)

So this now brings us to the twelfth book which includes:

**12) The Twelve Minor Prophets: Amos, Habakkuk, Haggai, Hosea, Joel, Jonah, Malachi, Micah, Nahum, Obadiah, Zechariah and Zephaniah.**

At this point Rabbinic traditions become extremely helpful. Put simply, the only difference in the counting of sacred books between Josephus and the Rabbis is that the latter put Ruth and Lamentations into the Writings section and declared a 24-book canon. However, the Rabbinic count otherwise agrees with Josephus, regarding Samuel, Kings, and Ezra-Nehemiah as three books, instead of six.

The final consideration for this section is Chronicles which is perhaps the only part that is less clear. The Septuagint treats these as two separate books and as such may be harking back to a pre-Masoretic tradition that Josephus might have adopted. On the other hand, all standardized Hebrew versions from the 11<sup>th</sup> Century onwards record Chronicles as one book. Unfortunately, the Dead Sea Scrolls contain one single fragment of two lines, and both lines are from 2 Chronicles. However, if we take Josephus at his word regarding a 22-book Tanakh, it would require listing 1 and 2 Chronicles as one separate book.

That being said our count is now complete with:

- 13) Joshua**
- 14) 1 and 2 Samuel**
- 15) 1 and 2 Kings**
- 16) Ezra-Nehemiah**
- 17) 1 and 2 Chronicles**
- 18) Job**
- 19) Daniel**
- 20) Esther**
- 21) Isaiah**
- 22) Ezekiel**

The ancient correlation of 22 books in the Tanakh with 22 books in the Renewed Covenant speaks to far deeper principles of unity and revelation than simplistic numeric values. The two sets of 22 books reveal the *Alap-Taw (Alef-Tav)* the beginning and the end, and provide two distinct and powerful witnesses that YHWH is One and His Name is One. From within time and space, while Mashiyach was on Earth, he revealed himself physically and spiritually to the Renewed Covenant writers, always referring to YHWH as his Father. Pre-incarnate Mashiyach was the Word (Miltha) of YHWH whom Yochanan testifies came and dwelt among us, the Living Torah (instructions in righteousness) and the Way of YHWH that brings salvation.

The Hebrew alphabet also has 22 letters and, interestingly, each letter carries four unique levels (*pardes*) of Biblical exegesis (interpretation). PaRDeS is an acronym that stands for:

- Peshat (פְּשָׁט) — “plain” or simple meaning
- Remez (רִמְזָה) — “hints” or the allegoric, beyond the literal meaning
- Drash (דְּרָשׁ) — “inquire” or seek, comparing similar occurrences (midrashic) meaning
- Sod (סוֹד) — “secret” or hidden meaning received through revelation

Words and letters in the physical world provide meaning, understanding and “thoughts” within

the spiritual world and, of course, this occurs within the *Memra* or *Word of YHWH* that is the creative force which connects us to YHWH. Furthermore, both the finite and infinite aspects of our existence are revealed within the Word of YHWH. The “Word” within the Renewed Covenant is Mashiyach and is Spirit which is meant to be written upon our *neshama* (spirit) and that Word is the same Torah and Prophetic Word that was revealed in the 22 books of the Tanakh. We can see throughout the Renewed Covenant that the *tzelem* (image) of this same nature is the Sons' reflection of Father YHWH (Hebrews 1:1-5) of whom the terms *devar* and *memra* mature the revelation of Mashiyach onward towards the *Miltha* – which Yochanan 1:1 reveals as being *with* YHWH and *was* YHWH Himself!

## The Renewed Covenant Book Order

One of the features of the Aramaic English New Testament is the arrangement of the books which are organized into 22 books on four “scrolls” or groupings, rather than the more familiar 27. While this may come as a surprise, the fact remains that the unified book list in the West was far from universal in the time of the *Shlichim* (Apostles). Even within the text itself there are strong clues to show that different assemblies had different books, which took a great deal of time to eventually come together into one corpus. We know, for example, from the Renewed Covenant and some extremely ancient and reliable traditions that the assembly of Rome had not just the epistle named after them, but also Philemon and the Gospel of Mark. Ephesus, on the other hand, had their own epistle named after them along with the Gospel and letters of John, as he was a longtime resident in that city before relocating to Patmos (Revelation 1:9). The assembly of Babylon had Keefa's (Peter's) epistles since he wrote them from that location (1 Peter 5:12), and the list goes on. For readers interested in discovering more of these connections, they can check the end of each book for the traditional Aramaic notation that outlines exactly who sent the letters to the congregation (Silas, Timothy, Philemon, and so forth).

The Eastern Aramaic assemblies kept a shorter canon than the rest of the believers, since the original Peshitta texts are lacking 2 Peter, 2 and 3 John, Jude and Revelation. But this is certainly not the only example of book variances between assemblies. The very ancient Ethiopian Orthodox Church, for example, had about 32 Renewed Covenant books, and many of these same assemblies also added to their copies of the Tanakh what is now called “the Apocryphal” writings. The process of fixing the Renewed Covenant canon was an extremely variegated and unregulated organic development throughout the early centuries of the Netzari and Christian faiths.

However, much of the diversity was on the Western side. In the East, those who preserved the original Peshitta scrupulously limited their canon to those books that were sent to their door personally by apostles or their known associates. As a result, when the first generation of eyewitnesses to Mashiyach died, the canon closed absolutely on the Eastern side around the common year 80.

These processes are tremendously complicated to document but have been addressed in the Ruach Qadim publications by Andrew Gabriel Roth. In any case, it is largely due to the extreme care taken by these Eastern believers of their 22-book canon that accounts for the fact that no major body of Netzari or Christian believers rejects any of these books. In fact, even when anti-Semites in the Catholic Church raised objections to the Epistle of James and Hebrews being “too Jewish” they were overruled by various Popes and other influential folks like Origen because those leaders knew they were nearly universally received as ancient, authentic and original writings.

By contrast, the aforementioned books barely made it into the Western canon and had manifold challenges of being accepted even there. Revelation, for example, took the longest to be accepted and its inclusion continued to be challenged in the Roman Catholic Church by strident minorities up until the 9th Century.

All the books we currently have in our Renewed Covenant canon are divinely inspired, but some have an easier path to proving themselves than others. It can easily be demonstrated that ancient variances in the content and order of our current canon is the rule rather than the exception.

### **Eastern Traditions vs. Western Agendas**

It is important to realize that the Eastern believers, meaning Aramaic speakers east of Jerusalem, had a radically different mindset than their Roman counterparts even when addressing Gentile populations. In the West, the Jewish influence of the Gospels was downplayed greatly and some (Marcion and Tatian immediately come to mind) tried to eradicate it altogether. As a result, when the congregations under their control began distributing Bibles, there was a propensity to put the “Jewish books” last. The obvious exception to this rule was Matthew’s Gospel which was written for a Jewish audience, but that couldn’t be helped as other traditions insisted Matthew had to be the first book.

However, these same groups were far more successful in convincing a majority in the West to accept a canon where Rav Shaul’s epistles came immediately after the book of Acts, putting the “Jewish” James and John at the very end. It was as if these men were thinking that immediately after Acts the Jewish contingent and originating influence of their faith became secondary to the Gentiles who came much later.

However, in the East, the Semitic influence was much stronger, and so they put the General Epistles first and Rav Shaul’s letters last. This was also proper, they reasoned, because Rav Shaul admitted he was just a ringleader, an important but lower echelon organizer, and certainly nothing compared to Peter and James whom he referred to as “pillars” (Galatians 1:19). Elsewhere, Rav Shaul says he was the least of the apostles, and should not be an apostle because he persecuted the believers, and he even goes so far as to lament that Y’shua appeared in resurrected form to him last because of his status (1 Corinthians 15:8-9). The final proof of this idea is that in Acts, Peter’s speech is presented word-for-word while Rav Shaul’s is only summarized. Further, the fact that Rav Shaul is carrying letters written by others is definitely proof of him being a real servant.

The Eastern ordering also reflects Y’shua’s own teachings concerning the fact that while YHWH is no respecter of persons, salvation is from the Jews, and the message goes first to the Jews and then to the Gentiles (Matthew 15:21-28, John 4:19-22).

Then, in the early 6th Century, the Syrian Orthodox Church aligned itself away from the Eastern Aramaic congregations and wedded herself to Rome. When that happened, they also began translating from Greek into Aramaic what we now call the Western 5. The difference, though, between their book order and the more familiar Catholic one was that they appended John’s epistles and Revelation to his Gospel, but otherwise kept the Eastern order intact.

### **The Changes in this Diglot**

In this publication we have restored the original sequence of books while also respecting the Tanakh order of books used in Israel at the time of Y’shua. It is our opinion that these changes also best carry the intentions of these general spiritual reasons mentioned above. However, we must first discuss why there are now 22 books on four scrolls. As many already know, the Hebrew and the Aramaic *alap-beet* (alphabet) contain 22 letters that are considered perfect, sacred and possessing great spiritual power as the vehicle for delivering YHWH’s original Word. The letters are exactly the same in both languages.

Further, in Hebraic thought, there is a mystical linkage between the concept of letters and words and the Set Apart instructions they contain. This is why in Tanakh the Ten Commandments are often called “The Ten Words” and a single word is referenced per commandment in much of Jewish sacred art. Even the fifth book of Moshe, known popularly as Deuteronomy (Greek for “repetition/second law”), is in Hebrew called “Devarim”, or “the words”. Of course, it hardly needs to be mentioned that John’s Gospel tells us the Word was Elohim and Psalm 33:6 says the



Word made the Universe. These connections, suffice it to say for the moment, are things directly mentioned in the texts without even having to resort to extra-canonical works like the Zohar or the Kabbalah.

In addition, as previously mentioned, the Jewish historian Josephus tells us that Israel counted 22 Tanakh books, again one for every letter in the Hebrew alphabet. Similarly, when we look at the oldest and most authoritative Peshitta manuscripts, they also preserve 22 books! These Aramaic believers came directly out of the Netzarim movement, and the Netzarim, in turn, came straight out of Jewish-Rabbinic sacred tradition.

And so, we choose to honor that sense of sacred continuity from Tanakh and into the Renewed Covenant writings, and have therefore reconstituted the Aramaic English New Testament into 22 books. The canon is precisely the same; only the way the books are counted (as separate entities) has been altered. For example, the three Epistles of John and Revelation count as one book, on a scroll known as “The Second Testimony of Yochanan.” The Epistles of Keefa (Peter) are also combined into one “book”. Finally, Yehuda and Ya’akov (James and Jude) are also combined under the heading, “The Testimony of the Two Brothers of our Master Y’shua,” giving us a final total of 22.

### Classification by “Scrolls”

It is extremely vital that all Scripture is treated with equal reverence by all Netzarim, Christians and all who put their trust in Mashiyach Y’shua for salvation. All Renewed Covenant texts, in the same manner as Torah, should be perfectly and lovingly copied by an expert scribe on animal skins and placed in a synagogue ark along with the Tanakh scrolls. This kind of liturgical equality is important. If all Scripture is Elohim-breathed why not have all of it similarly cherished and celebrated by the faithful? In order then to reflect all these values, here are the four scrolls for the Renewed Covenant:

**Gospels and Emissaries:** Matthew through Acts, mirroring the Five Books of Moshe and counting as 5.

**The Major Testimonies:** Reflecting the Major Prophets in terms sometimes relating to length and other times relating to the importance of the message/writer, the following are counted as 6 books: Hebrews, The Testimony of the Two Brothers of our Master, The Testimony of Mar Keefa, Romans, 1 Corinthians and 2 Corinthians. Another classification within this scroll is with respect to “first to the Jew, then to the Gentile.”

**The Ten:** In Tanakh we have what is sometimes in Aramaic called *Tarei Asar* (the Set Apart Twelve). This refers to the “Minor Prophets” – in terms of length, not importance – that are counted as one book: Amos, Habakkuk, Haggai, Hosea, Joel, Jonah, Malachi, Micah, Nahum, Obadiah, Zechariah and Zephaniah. The Renewed Covenant equivalent, although counting separately as 10 books, pays homage to this idea with the grouping of Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus and Philemon.

**The Second Testimony of Yochanan:** As noted above, this last scroll includes the three Epistles of Yochanan and Revelation as one unified testimony to individuals, various assemblies, and the world at large.

When we add up these book classifications we get 5+6+10+1, which equals 22 books.

### Conclusion

Ultimately, the aesthetic presentation of these books is far less important than the salvation message they contain. But even so, this is a way to return respect and esteem to these Set Apart writings and honor the ministry of the Ruach haKodesh through the writings of the Shlichim. In the end, it is simply one outward manifestation of our inner spiritual focus because, as Y’shua pointed out, where our hearts are our treasure will also be.

# Scroll X

## Gospels and Emissaries

Matthew	27
Mark	115
Luke	167
Yochanan	257
Acts	327

## Chapter 1

1. The book of the genealogy of Y'shua<sup>1</sup> the Mashiyach,<sup>2</sup> the son of Dawid, the son of Awraham.  
 2. Awraham fathered Yitz'chak, Yitz'chak fathered Ya'akov. Ya'akov fathered Yehuda and his brothers. 3. Yehuda fathered Peretz and Zarakh by Thamar. Peretz fathered Khetzron.  
 4. Khetzron fathered Aram. Aram fathered Amminadav, Amminadav fathered Nekhshon. Nekhshon fathered Salmon. 5. Salmon fathered Bo'az by Rachav, Bo'az fathered Awbed by Rawth, Awbed fathered Ishai. 6. Ishai fathered Dawid the king. Dawid<sup>3</sup> fathered Shleemon by the wife of Awrea.  
 7. Shleemon fathered Rechav'am, Rechav'am fathered Aviyah, Aviyah fathered Asa. 8. Asa fathered Yahoshapat, Yahoshapat fathered Yoram, Yoram fathered Uziyahu. 9. Uziyahu fathered Yotham, Yotham fathered Akhaz, Akhaz fathered Hizkiyahu. 10. Hizkiyahu fathered M'nasheh, M'nasheh fathered Amon, Amon fathered Yoshiyahu. 11. Yoshiyahu fathered Yochanyahu and his brothers about [the time of] the captivity of Bavel.<sup>4</sup> 12. And after the captivity now of Bavel, Yochanyahu fathered Sh'altiel, Sh'altiel fathered Zerubavel. 13. Zerubavel fathered Awiud, Awiud fathered Elyakim, Elyakim fathered Azor. 14. Azor fathered Tzadoq. Tzadoq fathered Achin, Achin fathered El'ichud. 15. El'ichud fathered El'azar, El'azar fathered Matan, Matan fathered Ya'akov. 16. Ya'akov fathered Yosip, the guardian<sup>5</sup> of Maryam, from whom was born Y'shua, who is called the Mashiyach. 17. Therefore, all the generations from Awraham until Dawid were fourteen generations, from Dawid to the captivity were fourteen generations and from the captivity of Bavel until the Mashiyach were fourteen generations. 18. Now<sup>6</sup> the birth of Y'shua, the Mashiyach, was like this: While Maryam his mother was betrothed<sup>7</sup> to Yosip, without them being united, she was found pregnant by the Ruach haKodesh.<sup>8</sup> 19. But Yosip, her husband was just and did not desire to expose her, yet he was thinking in secret that he would dismiss her.

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1 The name **Y'shua** is short for Y'hoshua and means **יְהוֹשֻׁעַ** (Yahweh) is **Salvation**. The giving of names in Israel is a prophetic act. His name Y'shua therefore carries great prophetic insight regarding the office and identity of Mashiyach. We avoid the Greek anglicized version due to its association with the name of a Greek deity. It is written in Exodus 23:13, "*Make no mention of the name of other gods, neither let it be heard out of your mouth*" which prohibits the use of alternative names and titles that replace the Name of YHWH and His Mashiyach Y'shua; both are absolute.

2 Hebrew **Mashiyach** (maw-shee'-akh) (Aramaic **Meshikha**) means "**Anointed One**". This is a Torah specific term that can only be correctly understood in the context of the Tanakh, i.e. the Torah, the Prophets and the Writings. YHWH directs His servants to perform "**h'mishchah**" (the anointing) with oil, indicating those whom YHWH sanctifies and puts His Ruach haKodesh within. The Anglicized term "Messiah" has gained connotations of "the hero", whereas Mashiyach ben Yoseph is the Suffering Servant, tender, a man of sorrows and the Savior of all. Matthew 20:28; Phil. 2:7; Isaiah 53:2.

3 Restored **waw** proclitic was not in 1905; this reads "and David" in Khabouris Codex. Most variances with prepositions/proclitics that do not change the meaning of the word will remain as rendered from 1905 (e.g. 6:27). But key exceptions to this rule are noted as required. See *Khabouris Codex* in Appendix.

4 Paul Younan renders this passage as: "Yoshiyahu fathered Yochanyahu and his brothers in the captivity of Bavel." However, while the **beyt** proclitic here can most certainly read "*in*", the better choice is "*about*" Babylon, meaning "*about the time of the Babylonian captivity*" because Josiah died just prior to this happening and did not go into captivity himself. Lamsa uses "*about*" but Etheridge uses: "*at the exile of Babel*." In this case "*at*" or "*about*" are interchangeable readings for this proclitic. Murdock's translation agrees with Younan, but the context here requires "*about*" and this is also retained in Greek translations.

5 The word **gowra** designates a protector-male or guardian; the context of this verse determines its specific meaning. Y'shua elsewhere says "which one of **gowra**, if he has a son..."; obviously "**father**" is intended. "**Gowra**" also applies to other forms of protector-male type relationships depending on the context, such as "husband", "son", and so forth. Ancient Aramaic Matthew ends at verse 17, not verse 25. The text not only establishes the subject, but shifts from "background history" into the present, from intro to body. This means that the Yosip in verse 16 (the guardian or adopted father of Miriyam (Mary)) is not the same Yosip as the husband of Miriyam in verse 19. There is no reason for Matthew to use two different words for the same individual, whereas **gowra** sometimes means "husband" but can also mean "father". The other term **baalah** can only mean "husband". On the other hand, there would most definitely be a reason to differentiate two men named Yosip, one being the adopted father, the other the husband of Miriyam. With this differentiation we now have three full sets of 14 generations, which satisfies the demands of verse 17. More detail is presented in Ruach Qadim, accessed online at [www.aent.org..](http://www.aent.org..)

1 כְּתָבָא דִּילִיּוּתָהּ דִּישׁוּעָא מְשִׁיחָא בְּרָה דִּדְנִיד בְּרָה דְּאַבְרָהָם: 2 אַבְרָהָם אֱוֹלָד  
 לְאַיִסְחָק אִיסְחָק אֱוֹלָד לְיַעֲקֹב יַעֲקֹב אֱוֹלָד לְיִהוּדָא וּלְאַחֻוּהִי: 3 יְהוּדָא אֱוֹלָד  
 לְפֶרֶץ וּלְזֹרַח מִן תָּמָר פֶּרֶץ אֱוֹלָד לְחֻצְרוֹן חֻצְרוֹן אֱוֹלָד לְאַרְם: 4 אָרְם אֱוֹלָד  
 לְעַמְיָנָדָב עַמְיָנָדָב אֱוֹלָד לְנַחֲשׁוֹן נַחֲשׁוֹן אֱוֹלָד לְסַלְמוֹן: 5 סַלְמוֹן אֱוֹלָד לְבָעֻז מִן  
 רָחָב בָּעֻז אֱוֹלָד לְעֹבִיד מִן רָעוּת עֹבִיד אֱוֹלָד לְאַיִשִּׁי: 6 אִישִׁי אֱוֹלָד לְדִנִּיד מִלְכָּא  
 וּדִנִּיד אֱוֹלָד לְשַׁלְיָמוֹן מִן אֲנַתָּה דְּאַוּרִיא: 7 שַׁלְיָמוֹן אֱוֹלָד לְרַחֲבֵעַם רַחֲבֵעַם  
 אֱוֹלָד לְאַבְיָא אַבְיָא אֱוֹלָד לְאַסָּא: 8 אָסָּא אֱוֹלָד לְיִהוֹשָׁפָט יִהוֹשָׁפָט אֱוֹלָד לְיֹרָם  
 יֹרָם אֱוֹלָד לְעֻזִּיא: 9 עֻזִּיא אֱוֹלָד לְיוֹתָם יוֹתָם אֱוֹלָד לְאַחֻז אַחֻז אֱוֹלָד לְחֻזְקִיא:  
 10 חֻזְקִיא אֱוֹלָד לְמַנְשָׁא מַנְשָׁא אֱוֹלָד לְאַמּוֹן אֱוֹלָד לְיוֹשִׁיא: 11 יוֹשִׁיא  
 אֱוֹלָד לְיוֹכָנָא וּלְאַחֻוּהִי בְּגִלּוּתָא דְּכָכָל: 12 מִן בֶּתֶר גִּלּוּתָא דִּין דְּכָכָל יוֹכָנָא  
 אֱוֹלָד לְשַׁלְתָּאִיל שַׁלְתָּאִיל אֱוֹלָד לְזֹרֶבְבָּל: 13 זֹרֶבְבָּל אֱוֹלָד לְאַבְיָד אַבְיָד אֱוֹלָד  
 לְאַלְיָקִים אֲלִיָּקִים אֱוֹלָד לְעֻזֹּר: 14 עֻזֹּר אֱוֹלָד לְזִדּוֹק זִדּוֹק אֱוֹלָד לְאַכִּין אַכִּין  
 אֱוֹלָד לְאַלְיָד: 15 אֲלִיָּד אֱוֹלָד לְאַלְיָעֶזֶר אֲלִיָּעֶזֶר אֱוֹלָד לְמַתָּן מַתָּן אֱוֹלָד לְיַעֲקֹב:  
 16 יַעֲקֹב אֱוֹלָד לְיוֹסֵף גְּבִרָה דְּמָרִים דְּמָנָה אֱתִילָד יֵשׁוּעָא דְּמַתְּקָא מְשִׁיחָא:  
 17 כְּלֵהִין הָכִיל שְׂרַבְתָּא מִן אַבְרָהָם עֲדָמָא לְדִנִּיד שְׂרַבְתָּא אַרְבַּעְסָרָא וּמִן דִּנִּיד  
 עֲדָמָא לְגִלּוּתָא דְּכָכָל שְׂרַבְתָּא אַרְבַּעְסָרָא וּמִן גִּלּוּתָא דְּכָכָל עֲדָמָא לְמִשְׁחָא  
 שְׂרַבְתָּא אַרְבַּעְסָרָא: 18 יְלִדָה דִּין דִּישׁוּעָא מְשִׁיחָא הִכְנָא הָנָא כֹּד מְכִירָא הִנֵּה מְרִים  
 אָמָה לְיוֹסֵף עֲדָלָא נְשִׁתּוּתָפּוֹן אֲשִׁתְּכַחַת בְּטָנָא מִן רֹחָא דְּקוֹדְשָׁא: 19 יוֹסֵף דִּין  
 בַּעֲלָה כְּאַנָּא הָנָא וְלָא צָבָא דְּנַפְרָסִיָּה וְאַתְרָעִי הָנָא דְּמַטְשִׁיאִית נְשָׁרִיָּה:

6 A very clear shift from backstory of ancient times into the contemporary narrative of Matthew 1, with “*din*” or “now” being one of the most common ways in Aramaic of switching to a new thought. While all parts of this chapter are in past tense, the shifting from ancient to recent also demands two different Yosips.

7 Betrothal (Hebrew *Erusin* or *Kiddushin*) is as binding as marriage, see Deuteronomy 20:7; 22:23-28.

8 *Ruach* (Wind/Spirit) *haKadosh* (the Set-Apart). Most English translators follow the tradition of using “holy ghost”. *Holy* is etymologically derived from the word “*heile*” referring to the warmth of the sun; “*ghost*” is a saxon term that refers to the spirit of a dead person; neither are consistent with being *Set Apart* for the *Kingdom of Elohim*.

20. While he was thinking these things, a messenger<sup>10</sup> of Master YHWH<sup>11</sup> appeared to him in a dream, and said to him, “Yosip, the son of Dawid, do not have fear to take Maryam as your wife, for he that is begotten<sup>12</sup> in her (is) from the Ruach haKodesh. 21. And she will bear a son and she will call his name Y’shua, for he will save his people from their sins.” 22. And this all happened that it might be fulfilled what was said by Master YHWH through the prophet, 23. “Behold, a virgin<sup>13</sup> will conceive and give birth to a son, and they will call his name Ammanuel,<sup>14</sup> which is interpreted ‘our El<sup>15</sup> (is) with us.’” 24. When Yosip now rose from his sleep, he did as the messenger of Master YHWH commanded him, and he took his wife. 25. And he did not know her until<sup>16</sup> she had given birth to her first-born son, and she called his name Y’shua.<sup>17</sup>

## Chapter 2

1. And when Y’shua was born in Beth-Lekhem of Yehuda, in the days of Herodus, the king, Magoshi<sup>18</sup> came from the east to Urishlim. 2. And they said, “Where is he who has been born the king of the Yehudeans?”<sup>19</sup> For we saw his star in the East<sup>20</sup> and have come to worship him.” 3. And Herodus, the king heard, and was troubled and all of Urishlim with him. 4. And he gathered all the chief priests and scribes in Urishlim, and was asking the people, “where would Mashiyach be born?” 5. And they answered like this, “in Beth-Lekhem of Yehuda for it is written by the prophet,” 6. And you Beth-Lekhem of Yehuda you will not be the least of Yehuda. From you, therefore, will go out a king who will shepherd among the kings, my people, Israel.<sup>21</sup> 7. Then Herodus, in secret, called to the Magoshi and learned from them by which time the star appeared to them, 8. And sent them to Beth-Lekhem and said to them, “go on and inquire very carefully concerning the boy, and when you have found him, come inform me so that I also can go (and) worship him. 9. And when they heard from the king, they departed, and behold the star which they saw in the East was going before them until it came and stood from over where the boy was. 10. And when they saw the star, they rejoiced (with) very great joy. 11. And they entered the house and they saw the boy<sup>22</sup> with Maryam, his mother, and they fell (and) worshipped him, and they opened their treasures and offered to him gifts (of) gold and myrrh and incense.

9 In Hebrew Matthew is Mattityahu (Mathai in Aramaic), which means “gift of YHWH”.

10 “Messenger” is more preferable by Aramaic, Hebrew and Greek than “angel.” See *Messengers (Angels)* in Appendix.

11 **YHWH** (yud-heh-vav-heh, pronounced YAH - WEH) is the Name of the Most High Elohim. To vocalize the Name YHWH, breathe in slowly while saying “**YAH**”, then breathe out while saying “**WEH**”. Netzari followers of Mashiyach never subscribed to the Rabbinic ban against vocalizing the Name of YHWH. Neither was the pronunciation of the Name lost within Jewish culture. When Torah was translated into Greek, observant Jewish scribes preserved the Name of YHWH by writing “YHWH” with Hebrew characters in the Septuagint. Isaiah 52:5-6 states that the Name of YHWH is “*continually every day blasphemed, therefore YHWH’s people shall know His name.*” This prophecy is nested in Scripture that reveals the “*arm of YHWH*” who is Mashiyach, therefore it is Mashiyach Y’shua who brought the knowledge of the Name of YHWH to the world. Jeremiah 12:16 states that the Israelites swore by the name of Baal (Lord) a popular heathen deity of the day. Jeremiah 23:27 says that false prophets postured false dreams to manipulate YHWH’s people away from YHWH into Baal worship. One should also note that the English “LORD” is an equivalent term for “Baal.” Jeremiah 44:26, states that YHWH would remove His Name from their lips for using the cliché, “*as Adonai YHWH liveth,*” all while they burnt incense to the Queen of Heaven. However, Jeremiah 16:21 states that “*they shall know my Name is YHWH.*” Ezekiel 36:20-24 states that when Israel “*entered unto the heathen... they profaned my Set Apart Name... but I had pity for my Set Apart Name, which the house of Israel had profaned among the heathen... and I will sanctify my Great Name, which was profaned among the heathen!*” See *Ban on the Name of YHWH and MarYah* in Appendix.

12 Y’shua the Son is **begotten** of YHWH as Mashiyach, see Psalm 2:7-12.

13 See *Almah* in Appendix.

14 Isaiah 7:14-25 speaks of the salvation and regathering of Yisrael, preempted by the sign of a virgin giving birth.

15 El is the shortened form of **Eloah**, and the singular form of **Elohim**.

16 Which means he “knew” his wife afterwards (Genesis 38:26; 1 Kings 1:4), and they had other children.

17 The Tanakh records the name Y’shua (Jeshua) 30 times, Y’hoshua (Joshua) 199 times. Y’shua is the shortened form of Y’hoshua, the same name given to Mashiyach. The successor of Moses, Yehoshua (Joshua), is a type of Mashiyach, who brought the Israelites into the promised land. Additionally, **yeshua** (salvation) used 78 times is the passive participle of **yasha** (save or savior), which is used 205 times. “*I have waited for your yeshua (salvation), O YHWH*” (Genesis 49:18). The hybrid name Jesus (Je-Zeus) was coined within a culture where “Zeus” is the chief deity. The name “Jesus” contributes to

## : מתי א :

20 כִּד הָלִין דִּין אֶתְרַעֵי אֶתְחַזִּי לָהּ מִלֵּאכָא דְמָרְיָא בְּחִלְמָא וְאָמַר לָהּ יוֹסֵף בְּרָה דְדָוִיד לֹא תִדְחַל לְמַסֵּב לְמִרְיָם אֲנַתְתָךְ הוּא גִיר דְאֶתִּילָד בְּהָ מִן רוּחָא הוּא דְקוֹדֶשָׁא :  
21 תֵּאלֵד דִּין בְּרָא וְתִקְרָא שְׁמָהּ יֵשׁוּעַ הוּא גִיר נַחֲיוּהִי לְעֵמָה מִן חֲטֵיהֶון : 22 הָדָא דִּין כָּלָה דִּהֵנָּת דִּנְתָּמְלָא מָדָם דְאֶתְאָמַר מִן מָרְיָא בִּיד נִבְיָא : 23 דֵּהָא בְּתוּלְתָא תִּבְטֵן וְתֵאלֵד בְּרָא וְנִקְרֹן שְׁמָהּ עֲמִנּוּאֵל דְּמִתְתַּרְגֵּם עֲמֵן אֵלֶהּ : 24 כִּד קָם דִּין יוֹסֵף מִן שְׁנֵתָה עֲבָד אִיפְנָא דְפִקֵּד לָהּ מִלֵּאכָה דְמָרְיָא וְדִבְרָה לֵאנַתְתָּה : 25 וְלֹא חֲכֵמָה עֲדָמָא דִּילְדָתָה לְבָרָה בּוֹכְרָא וְקָרְתָּ שְׁמָהּ יֵשׁוּעַ :

## : מתי ב :

1 כִּד דִּין אֶתִּילָד יֵשׁוּעַ בְּכֵית־לַחֲם דִּיהוּדָא בִּיוֹמֵי הֶרֶוֹדֶס מִלְכָּא אָתּוּ מִגְּוֹשָׁא מִן מִדְּנַחָא לְאוּרִשְׁלָם : 2 וְאָמַרִין אִיכּוּ מִלְכָּא דִּיהוּדָיָא דְאֶתִּילָד חֲזִין גִּיר כּוֹכְבָּהּ בְּמִדְּנַחָא אָתִין לְמַסְגֵּד לָהּ : 3 שְׁמַע דִּין הֶרֶוֹדֶס מִלְכָּא וְאֶתְתִּיעַ וְכָלָה אוּרִשְׁלָם עֵמָה : 4 וְכִנֵּשׁ כָּלֵהוּן רִבִּי כְּהֵנָא וְסִפְרָא דַּעֲמָא וּמִשְׁאָל הוּא לְהוֹן דְאִיכָּא מִתִּילָד מִשִּׁיחָא : 5 הֲנוּן דִּין אָמַרוּ בְּכֵית־לַחֲם דִּיהוּדָא הֲכֵנָּא גִיר כְּתִיב בְּנִבְיָא : 6 אָף אֲנַתִּי בֵית־לַחֲם דִּיהוּדָא לֹא הִיִּתִּי בְּצִירָא בְּמִלְכָּא דִּיהוּדָא מְנַכִּי גִיר נִפּוֹק מִלְכָּא דֵּהוּ נִרְעִיוּהִי לְעַמִּי אִיסְרָאֵל : 7 הִידִין הֶרֶוֹדֶס מִטְשִׁיאִית קָרָא לְמִגְּוֹשָׁא וִילָף מִנְהוֹן בְּאִינָא זִבְנָא אֶתְחַזִּי לְהוֹן כּוֹכְבָּא : 8 וּשְׂדֵר אֲנוּן לְבֵית־לַחֲם וְאָמַר לְהוֹן זִלוּ עֲקְבוּ עַל טְלִיא חִפְיָטָאִית וּמָא דְאִשְׁכַּחְתּוּנִיָּה תּוּ חֲוֹאֲנִי דְאָף אָנָּא אֲזַל אֲסַגּוֹד לָהּ : 9 הֲנוּן דִּין כִּד שְׁמַעוּ מִן מִלְכָּא אֲזִלוּ וְהָא כּוֹכְבָּא הוּא דִּחוּ בְּמִדְּנַחָא אֲזִל הוּא קְדָמִיָּהוּן עֲדָמָא דְאֶתְאָ קָם לְעַל מִן אִיכָּא דְאִיתּוּהִי טְלִיא : 10 כִּד דִּין חֲוֹאֲהִי לְכוֹכְבָּא חֲדָיו חֲדוּתָא רִבְתָּא דְטֵב : 11 וְעִלוּ לְבֵיתָא וְחֲוֹאֲהִי לְטְלִיא עִם מָרִים אָמָה וְנִפְּלוּ סָגְדוּ לָהּ וּפְתַחוּ סִימָתָהוּן וְקִרְבוּ לָהּ קוֹרְבָנָא דֵּהָבָא וּמוֹרָא וּלְבוֹנָתָא :

the polytheistic values that breaks Mashiach away from his Torah based identity. The Greek persona of the “new Messiah” made way to endorse Trinitarian, anti-Torah and Hellenistic lifestyles. See *Y’shua to Zeus* in Appendix.

18 Magosi or Magi refers to the astrologers/astronomers who were originally taught by Daniel the Prophet while in Babylon. These men are neither sorcerers nor Pagans, but Fearers of Elohim who were patiently awaiting the coming of Mashiach. What they had learned from Daniel was becoming a reality, they had traveled to bear witness of Mashiach’s birth and bring the good news back to their homeland. One of the titles of the Mashiach, Bar enosh, like Hebrew ben adam, can also mean “Son of man,” or simply “man.” Daniel 7:13, 14.

19 The term “Yehudeans” refers to the indigenous people of Jewish Israelite ethnicity who live in Israel. “Jews” is often used to refer those who practice Judaism, or to a small minority of political elite leaders. When Paul says “I am a Jew” in Acts 21:39, he is referring to himself as a Jewish person, in Acts 23:6; 26:5; Phil 3:5 Paul refers to himself as a Pharisee which denotes his religious identity.

20 Many Greek NT scholars believe *anatole* means “in the rising” as opposed to “in the East”. The distinction makes little difference however as astronomers like the Magi would have noted both a star’s rising and its direction. The Aramaic refers more to the latter, but does imply the former (rising). The Magi saw the star rising from their location to the East of Israel, that is, from Babylon. Later this “star” will move west from Babylon to Israel and appear to pause over Bethlehem.

21 Micah 5:1-4 Y’shua is the Shepherd King of Israel. Critics of the “New Testament” point out that such quotations are not precisely recorded here as in the Tanakh; however, the fact remains that no other “Jewish personality” comes close to the name and fame of Y’shua.

22 The term for “boy” is related to the generic word for “males” in Hebrew (zakar) with respect to circumcision, since any male from eight days to 99 years old may be circumcised. Talia need not conflict with Luke’s calling Y’shua an “infant”, since an infant is counted as a “male” when he is circumcised. This also means the Magi had to come after the circumcision in Luke.



12. And was shown to them in a dream that they should not return to Herodus, and by a different road, they went to their country. 13. And when they went, the messenger of Master YHWH appeared to Yosip in a dream and said to him, “Arise, take the boy and his mother and flee to Misrayin and there remain until I tell you. For Herodus is going to seek the boy as to destroy him.” 14. Yosip arose and took the boy and his mother in the night and fled to Misrayin. 15. That might be fulfilled the thing that was spoken from Master YHWH by the prophet which said that, “From Misrayin I have called my son.”<sup>23</sup> 16. Then, when Herodus saw that the Magoshi mocked him, he was very angry and sent (and) killed all the boys of Beth-Lekhem and of all from its borders two years and under, according to the time that he inquired from the Magoshi. 17. Then was fulfilled the thing that was spoken through Yirmeyahu the prophet who said, 18. “A voice was heard in Ramtha, great crying and wailing. Rakhiel crying for her sons and not desiring to be comforted because they were not.”<sup>24</sup> 19. And when Herodus, the king, died, the messenger of Master YHWH appeared in a dream to Yosip in Misrayin,<sup>25</sup> 20. And said to him, “Arise, take the boy and his mother and go to the land of Israel, for they have died, those who were seeking the life of the boy. 21. And Yosip arose, took the boy and his mother, and came to the land of Israel. 22. And when he heard that Arkhilus was king in Yehuda in place of Herodus his father, he was afraid to go there, and (it) was revealed to him in a dream that he should go to the land of Galeela. 23. And he came and dwelled in the city that is called Nasrath, so that might be fulfilled the thing which was spoken by the prophet<sup>26</sup> that “He will be called a Nasraya.”

## Chapter 3

1. And in those days came Yochanan<sup>27</sup> the Immerser<sup>28</sup> and would preach in the desert of Yehuda. 2. And said, “Repent<sup>29</sup> (for) near is the Kingdom of Heaven.<sup>30</sup> 3. It is him for whom it was spoken through Yesha’yahu the prophet, “A voice of one crying in the desert ‘Prepare the way of Master YHWH and make straight his path.’”<sup>31</sup> 4. Now Yochanan’s clothes were from the hair of camels, and upon his loins a girdle of skins. And his food was locusts<sup>32</sup> and wild honey. 5. Then was gone out to him Urishlim and all Yehuda and all lands that surround the Yordanan. 6. And they would be immersed by him in the Yordanan River when they would confess in their sins. 7. And when (he) saw the many from the Pharisees and Sadducees that came to be immersed, he said to them, “Generation of vipers! Who has informed you to flee from the wrath that will come? 8. Do therefore the fruits that are worthy of repentance. 9. And you (ought) not suppose and say within yourselves that we have Awraham (as our) father. I say to you that Elohim is able to raise from these rocks sons to Awraham. 10. And behold, the axe is placed on the root of the trees. All trees, therefore, that do not bear good fruit will be cut and thrown in the fire.

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23 This verse presents a midrashic fulfillment of Hosea 11:1; the “son” in Hosea refers to Israel, not Mashiach. Mashiach must come from “**among his brethren**” Israel as the ultimate fulfillment of Deuteronomy 18:15-18. Israel must also come out of Egypt both physically and spiritually (i.e. turn away from polytheism and anti-Torah living). This verse provides a *remez* (hint) of the *goal* of Mashiach, while not necessarily attempting to reveal the identity of Y’shua as Mashiach.

24 Jeremiah 31:14,15.

25 Mitzrayin is the Aramaic form of Hebrew word Mitzrayim. After the two references to the nation in Matthew 2, the rest of the translation will use the more familiar term of Egypt.

26 An example of singular plural confusion in Greek. In Aramaic, “prophet” is spelled the same in both singular and plural forms, whereas Hebrew has distinct forms. Greek translators chose to translate this as “prophets” but only one prophet, Isaiah 11:1, refers to Mashiach as a *netzer* which is Hebrew for “young shoot” or “sprout.” A closer look at Isaiah 11:1-4 reveals the “spiritual branches” of the Menorah as attributes of Mashiach. Netzer is the basis for the name Nazareth, which at that time was a very small village in the Land of Israel. Other prophets reveal Mashiach as the “Branch” but use the Hebrew *tzemach*, thus eliminating the obvious wordplay here by Matthew. The prophet Daniel also uses the word *netzer*, but not in the context of Messianic prophecy. See *Netzer* in Appendix.

27 Yochanan (John) means “YHWH has Graced” which is also the name of a priest, captain and prince in the Tanakh.

28 Immersion (baptism) was practiced for millennia before Y’shua’s arrival, see *Immerser* in Appendix.

29 See *They Repented Not* and *Conversion* in Appendix.

30 Heaven (*Shemayim*) appears 238 times and hell 23 times in the English KJV New Testament. By comparing Hebrew,

## : מתי ב :

12 וְאַתְחֲזִי לְהוֹן בְּחִלְמָא דְּלֹא נְהַפְכֹן לְנֹת הֶרֶדֶס וּבְאוּרְחָא אַחֲרָתָא אֲזִלו  
לְאַתְרֵהוֹן: 13 כֹּד דִּין אֲזִלו אֲתַחֲזִי מִלֵּאכָא דְּמָרְיָא בְּחִלְמָא לְיוֹסֵף וְאָמַר לֵה קוּם  
דְּבֵר לְטִלְיָא וְלֵאמָה וְעֵרֹק לְמַצְרִין וְתִמְן הוּי עֲדָמָא דְּאָמַר אֲנָא לָךְ עֲתִיד הוּ גִיר  
הֶרֶדֶס לְמַבְעִיָּה לְטִלְיָא אִיךְ דְּנוּבְדִיוְהִי: 14 יוֹסֵף דִּין קָם שְׁקֵלָה לְטִלְיָא וְלֵאמָה  
בְּלִילְיָא וְעֵרֹק לְמַצְרִין: 15 וְהוּא תִמְן עֲדָמָא לְמוּתָה דְּהֶרֶדֶס דְּנִתְמַלָּא מְדָם  
דְּאַתְאָמַר מִן מָרְיָא בְּנִבְיָא דְּאָמַר דְּמִן מַצְרִין קָרִית לְכָרִי: 16 הִידִין הֶרֶדֶס כֹּד  
חָזָא דְּאַתְבּוּחַ מִן מְגֹוּשָׁא אֲתַחֲמַת טָב וּשְׁדֵר קָטֵל טִלְיָא כְּלֵהוֹן דְּבִית־לְחָם וְדִכְלֵהוֹן  
תְּחוּמִיָּה מִן בֵּר תְּרַתִּין שְׁנִין וְלִתְחַת אִיךְ זְבָנָא דְּעֵקֶב מִן מְגֹוּשָׁא: 17 הִידִין אֲתַמְלִי  
מְדָם דְּאַתְאָמַר בִּיד אֲרַמְיָא נְבִיָּא דְּאָמַר: 18 קָלָא אֲשַׁתְּמַע בְּרַמְתָּא כְּכִיָּא וְאַלְיָא  
סְגִיָּאָא רְחִיל כְּכִיָּא עַל בְּנִיָּה וְלֹא צָבִיָּא לְמַתְבִּיָּאן מְטֵל דְּלֹא אִיתִיָּהוֹן: 19 כֹּד מִית  
דִּין הֶרֶדֶס מִלְכָּא אֲתַחֲזִי מִלֵּאכָא דְּמָרְיָא בְּחִלְמָא לְיוֹסֵף בְּמַצְרִין: 20 וְאָמַר לֵה קוּם  
דְּבֵר לְטִלְיָא וְלֵאמָה וְזֵל לְאַרְעָא דְּאִיסְרָאִיל מִיתּוּ לְהוֹן גִּיר הֲנוּן דְּבָעִין הוּוּ נַפְשָׁה  
דְּטִלְיָא: 21 וְיוֹסֵף קָם דְּבֵר לְטִלְיָא וְלֵאמָה וְאַתָּא לְאַרְעָא דְּאִיסְרָאִיל: 22 כֹּד דִּין  
שָׁמַע דְּאַרְכֵּלְאוּס הָנָא מִלְכָּא בִּיהוּד חָלָף הֶרֶדֶס אֲבֹוּהִי דְּחָל דְּנֵאזֵל לְתִמְן וְאַתְחֲזִי  
לֵה בְּחִלְמָא דְּנֵאזֵל לְאַתְרָא דְּגִלְיָלָא: 23 וְאַתָּא עֲמַר בְּמִדְיָנָתָא דְּמַתְקִרְיָא נְצִרְתָּ אִיךְ  
דְּנִתְמַלָּא מְדָם דְּאַתְאָמַר בְּנִבְיָא דְּנִצְרִיָּא נְתַקְרָא:

## : מתי ג :

1 בִּהוֹן דִּין בִּיּוֹמְתָא הֲנוּן אֲתָא יוֹחָנָן מַעֲמַדְנָא וּמַכְרִז הָנָא בְּחוּרְכָּא דִּיהוּד:  
2 וְאָמַר תּוּבּוּ קִרְבַּת לֵה מִלְכוּתָא דְּשַׁמְיָא: 3 הֲנוּ גִיר הוּ דְּאָמַר בִּיד אֲשַׁעִיָּא נְבִיָּא  
קָלָא דְּקָרָא בְּחוּרְכָּא טִיבּוּ אֹורְחָה דְּמָרְיָא וְאֲשׁוּוּ לְשַׁבִּילוּהִי: 4 הוּ דִּין יוֹחָנָן  
אִיתְּוִהִי הָנָא לְבוּשָׁה דְּסַעְרָא דְּגִמְלָא וְאַסֵּר חֲצָא דְּמִשְׁפָּא עַל חֲצוּהִי וּמֵאכּוּלָתָהּ  
קִמְצָא וְדִבְשָׁא דְּכִרָּא: 5 הִידִין נִפְקָא הֵנָּה לְנֹתָה אֹורְשָׁלַם וְכֹלָה יְהוּד וְכֹלָה אֲתָרָא  
דְּחֻדְרֵי יוּרְדֵנָן: 6 וְעַמְדִין הוּוּ מְנָה בִּיּוּרְדֵנָן נְהָרָא כֹּד מוֹדִין בְּחֻטְיָהוֹן: 7 כֹּד  
חָזָא דִּין סְגִיָּאָא מִן פְּרִישָׁא וּמִן זִדְוִקְיָא דְּאַתִּין לְמַעֲמַד אָמַר לְהוֹן יִלְדָּא דְּאַכְדָּנָא  
מִנּוּ חוּיָבוֹן לְמַעֲרַק מִן רוּגְזָא דְּאַתָּא: 8 עָבְדוּ הִכִּיל פֹּאָרָא דְּשׁוּיָן לְתִיבּוּתָא:  
9 וְלֹא תִסְפְּרוּן וְתֵאמְרוּן בְּנַפְשָׁכוֹן דְּאַבָּא אִיתֵּל לָן אֲבִרְהָם אָמַר אֲנָא לְכֹון גִּיר  
דְּמִשְׁכָּח אֲלֵהָא מִן הָלִין כֹּאפָא לְמַקְמוּ בְּנִיָּא לְאַבְרָהָם: 10 הָא דִּין נִרְגָּא סִים עַל  
עֵקְרָא דְּאִילָנָא כֹּל אִילָנָא הִכִּיל דְּפֹאָרָא טָבָא לֹא עָבְדֵּי מִתְפַּסֵּק וְנִפְּל בְּנוּרָא:

Aramaic and Greek words (beliefs), about heaven and hell, we can not only see how mythology, paganism and the occult were woven into the Greek NT, but restore and return to Y'shua's original teachings and Heavenly Kingship. Isaiah 9:6, 7 "...a son is given...the government shall be upon his shoulder... and upon his kingdom..." Please see Matt 11:23.

31 Isaiah 40:3

32 In the *Compendious Syriac* dictionary Payne Smith lists the Aramaic *qamtsa* as "parsnip" (a root vegetable), not as "locusts" (insects). Early Christian sources state that St. John's bread was made of carob pods (Heb. "charuv").



11. I immerse you with water to repentance, but he that will come after me is stronger than me. I am not worthy to remove his sandals. He will immerse you by the Ruach haKodesh and by fire. 12. He whose winnowing fan is in his hand will cleanse his threshing-floors and the wheat he will gather to his granaries and the chaff he will burn in the fire that does not extinguish.” 13. Then came Y’shua from Galeela to the Yordanan to Yochanan, to be immersed by him. 14. But Yochanan was refusing him and said, I should be immersed by you, and you come to me. 15. Then Y’shua answered and said to him “Allow (it) now for as such, it is proper for us to fulfill<sup>33</sup> all righteousness,” and then he allowed it. 16. And when Y’shua was immersed, he arose at once from the water and heaven was opened to him, and he saw the Spirit of Elohim which was descending like a dove<sup>34</sup> and it came upon him.<sup>35</sup> 17. Behold, and a voice from heaven that said, “This is my beloved Son in whom I am pleased.”

## Chapter 4

1. Then Y’shua was taken by the Ruach haKodesh to the desert to be tempted by the accuser. 2. And he fasted forty days and forty nights and after which he hungered.<sup>36</sup> 3. And approached he that was tempting and said to him “if you are the son of Elohim, say to these rocks become bread,” 4. and he answered and said, “It is written that the Son of man does not live by bread alone, but by all the Words<sup>37</sup> that proceed from the mouth of Elohim.”<sup>38</sup> 5. Then the accuser<sup>39</sup> took him to the Set Apart city and raised him upon the edge of the temple,<sup>40</sup> 6. and said to him, “If you are the son of Elohim, cast yourself down for it is written that his Messengers he commands concerning you, and upon their hands they will bear you up that your foot should not strike upon a rock.”<sup>41</sup> 7. Y’shua said to him, “Again it is written that you will not test Master YHWH your Elohim.”<sup>42</sup> 8. Again the accuser took him to (a) mountain that (was) very high and showed him all the kingdoms of the world and their glory, 9. and said to him, “These all I will give to you if you will fall (and) worship me.” 10. Then Y’shua said to him “Leave enemy, for it is written that you will worship Master YHWH your Elohim and Him alone you will serve.”<sup>43</sup> 11. Then the accuser left him alone and behold, Messengers approached and were ministering to him. 12. And when Y’shua heard that Yochanan was arrested, he departed to Galeela. 13. And he left Nasrath and came (and) dwelt in Capurnakhum on the side of the sea by the border of Zebulon and of Naptali. 14. That might be fulfilled the thing that was spoken through Yesha’yahu the prophet who said,

33 To “*fulfill* all righteousness” is an extremely important element of the Good News, please see footnote on “fulfill” in Matthew 5:17.

34 In Hebrew the word for “dove” is yonah (Jonah). The phrase “like a dove” alludes to the “Sign of Jonah” where Y’shua foretells the length of his burial and resurrection as three days and three nights (Matthew 12:38-40). Peter is called the “Son of Yonah” (Yochanan 1:42; 21:15), perhaps indicating that Y’shua is well pleased with Peter, as Abba YHWH is well pleased with His Son, and that Peter is being transformed by the Ruach haKodesh into the “dove like” nature of Mashiych.

35 Isaiah 11:2, 3; 42:1-7; 61:1

36 Khabouris has three very minor scribal errors in verses 2-4 which are corrected in 1905 and other Peshitta manuscripts. These minor errors are not generally footnoted as Khabouris is but one witness of the Eastern family and receives support from the others.

37 Y’shua declares that he himself, along with all of mankind, is required to live by the “Words” of YHWH, and that the Commandments Y’shua teaches are in fact YHWH’s Commandments from Torah. However, Greek/English translators inserted the title *Kurios/Lord*, for both YHWH and Y’shua, rather than using original Names. Christian theologians then began teaching the fallacy that their “New Testaments” were the “new” Word, or new “Commandments of Y’shua” that replaced the original Word of YHWH, which is Torah. See John 8:36 (47); 12:48-50; 13:34; 14:10-21; 1 John 2:3-8; 2 John 1:5,6.

38 Deuteronomy 8:3

39 Khabouris has *Akelqarza* as one word (as does 8:11) whereas 1905 uses the separated spelling *Akel Qarza*. There is no difference in meaning; the 1905 spelling convention is preferred. This is the general rule that will be followed, including 4:19 where 1905 combines *benayanash* whereas Khabouris separates them. Matthew 6:1 reverses these choices on this phrase proving either form interchangeable.

## : מתי ג :

11 אָנא מעמד אנא לכּון במיא לתיבּוּתא הו דין דבְּתרי אַתָּא חסין הו מני הו  
דלא שׁוּא אנא מסנוּהי למשקל הו מעמד לכּון ברוּחא דקודשׁא ובְּנוּרא: 12 הו  
דרפּשא באיָדָה ומדְכָא אדרוּהי וחטא כְּנֵש לאוצרוּהי ותבְנא מוקְד בְּנוּרא דלא  
דעכא: 13 היידין אַתָּא ישוע מן גלילא ליורדנן לנת יוחנן דנעמד מנה: 14 הו דין  
יוחנן פלא הוּא לה נאמר אַנא סניק אַנא דמנָךְ אַתעמד נאנת לוּתי אַתית: 15 הו  
דין ישוע ענא נאמר לה שבּוק השא הכנא גיר יאָא לן דנמלא פלה כאנוּתא והידין  
שבּקה: 16 כּד עמד דין ישוע מחדא סלק מן מיא נאנתפתחו לה שמיא וחזא רוחא  
דאלהא דנחמא איך יונא נאנת עלוּהי: 17 והא קלא מן שמיא דאמר הנו ברי  
חביבא דכה אצטבית:

## : מתי ד :

1 היידין ישוע אַתדבר מן רוחא דקודשׁא למדברא דנַתנסא מן אַכלקרא: 2 וצם  
ארבעין יומין נארבעין לילן אחרית דין כפן: 3 וקרב הו דמנסא נאמר לה אן ברה  
אנת דאלהא אַמר דהלין כאפא נהוין לחמא: 4 הו דין ענא נאמר כתיב דלא הוּא  
בלחמא בלחוד חיא ברנשא אלא בכל מלא דנפּקא מן פומה דאלהא: 5 היידין  
דברה אַכלקרא למדינת קודשׁא נאקימה על פנפא דהיפלא: 6 נאמר לה אן ברה  
אנת דאלהא שדי נפּשך לתחת כתיב גיר דלמלאכוּהי נפּקד עליך ועל אידיהון  
נשקלונך דלא תתקל בכאפא נגלך: 7 אַמר לה ישוע תוב כתיב דלא תנסא למריא  
אלהך: 8 תוב דברה אַכלקרא לטורא דטב רם וחויה פלהין מלכּוּתא דעלמא  
ושובחיהין: 9 נאמר לה הלין פלהין לך אַתל אן תפל תסגוד לי: 10 היידין אַמר  
לה ישוע זל לך סטנא כתיב גיר דלמריא אלהך תסגוד ולה בלחודוּהי תפלוח:  
11 היידין שבּקה אַכלקרא והא מלאכא קרבו ומשמשין הוּו לה: 12 כּד שמע דין  
ישוע דיוחנן אַשתלם שני לה לגלילא: 13 ושבּקה לנצרת נאנתא עמר בכפּרנחום  
על יד ימא בתחומא דזבולון ודנפתלי: 14 דנתמלא מדם דאָתאמר ביִד אַשעיא  
נבִיא דאמר:

40 A dark foreshadowing of the martyrdom of Ya'akov HaTsaddiq (James the Just) brother of Y'shua. Ya'akov, who routinely prayed at the Temple to ask YHWH's forgiveness for the sins of his people, was highly regarded for his meekness, devotion and service to the Jewish people. It was said that Ya'akov had camel's knees because he very often prayed while on his knees. He was ultimately thrown off the top of the Temple by demonized religious fanatics because of his allegiance to Y'shua Mashiyach. Ya'akov taught that Y'shua is the Arm of YHWH revealed, and he refused to renounce his belief in Y'shua Mashiyach. Origen criticized Josephus for attributing the fall of Jerusalem to the martyrdom of Ya'akov, rather than to Y'shua.

41 Psalm 91:11, 12

42 Deuteronomy 6:16

43 Deuteronomy 6:13

15. "The land of Zebulon the land of Naphtali (by) the way of the sea the crossings of the Yordanan Galeela of the nations. 16. Who sit the people in darkness have seen a great light, and those that sit in the land and the shadow of death, a light has appeared to them."<sup>44</sup> 17. From then began Y'shua to preach and to say "Repent, for the Kingdom of Heaven is near." 18. And when he was walking on the side of the sea of Galeela he saw two brothers, Simon who was called Keefa, and Andraus his brother who were casting nets into the sea. For they were fishermen. 19. And Y'shua said to them, "Come after me and I will make you so that you will be fishers of the sons of men." 20. And they left at once their nets and went after him. 21. And when he crossed from there he saw two other brothers, Ya'akov the son of Zawdee, and Yochanan his brother in a boat with Zawdee their father, who were fixing their nets, and Y'shua<sup>45</sup> called them. 22. They left the ship and their father at once and they went after him. 23. Y'shua would preach in all Galeela and would teach in their assemblies. And he preached the Hope<sup>46</sup> of the Kingdom and he healed every disease and sickness among the people. 24. And all those who were very sick with illnesses and others who were oppressed with pain, possessed (by unclean spirits), the mentally ill and the paralyzed approached and came to him, and (Y'shua) healed them. 25. And a great crowd went after him from Galeela, and from the Ten Cities, and from Urishlim, and from Yehuda across the Yordanan.

## Chapter 5

1. And when the crowd saw Y'shua, he went up the mountain, and when he sat his disciples drew near to him. 2. And he opened his mouth and was teaching them and said, 3. "Blessed<sup>47</sup> are they who are poor in spirit,<sup>48</sup> because theirs is the Kingdom of Heaven. 4. "Blessed are they who are mourning, because they will be comforted."<sup>49</sup> 5. "Blessed are they who are meek because they will inherit the earth."<sup>50</sup> 6. "Blessed are they who hunger and thirst for righteousness because they will be satisfied."<sup>51</sup> 7. "Blessed are they who are merciful because mercies will be upon them."<sup>52</sup> 8. "Blessed are they who are pure in their hearts because they will see Elohim."<sup>53</sup> 9. "Blessed are they who make peace because they will be called the sons of Elohim."<sup>54</sup> 10. "Blessed are they who are persecuted because of righteousness because theirs is the Kingdom of Heaven."<sup>55</sup> 11. "Blessed are you whenever they curse you and they persecute you and they say every evil word about you falsely because of me."<sup>56</sup> 12. "Then rejoice and be glad because your reward in heaven is great for likewise they persecuted the prophets who were before you. 13. You are the salt of the earth, but if the salt should become bland, with what would it become seasoned? For anything not fit (is) but to be thrown outside and be trodden by man. 14. You are the light<sup>57</sup> of the world. It is not possible to hide a city that is built on a mountain.

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44 Isaiah 9:1 (8:23) -9:3 (9:2)

45 Khabouris has "Y'shua" at the end of this sentence but it is implied anyway. It is however left out of 1905.

46 "Hope" rather than the "gospel," which is of Anglo-Saxon origin; "God's-spell." The hope of Mashiach begins at the beginning of Genesis. See *Good News* in Appendix.

47 The word translated as "blessed" is *touvayhoon*, derived from the root *tov*, meaning "good," literally it is "goodness (towards) you."

48 Isaiah 57:15; 66:2

49 Isaiah 61:2; 66:10-13

50 Psalm 37:11; 149:4

51 Zephaniah 2:3; Psalm 11:3-7; Isaiah 66:11, 12

52 Psalm 18:25; 2 Samuel 22:26

53 Psalm 24:4; 51:10; 15:1, 2

54 Psalm 122:8, 9; Isaiah 26:12; Psalm 72:3-7

55 Psalm 38:20; Isaiah 66:5

56 Psalm 119:85-87

57 Psalm 89:15

## : מתי ד :

15 ארעא דזבולון ארעא דנפתלי אורחא דימא עברוהי דיורדנן גלילא דעממא :  
16 עמא דיתב בחשוכא נוהרא רבא חזא ואילין דיתבין באתרא ובטללא דמותא  
נוהרא דנח להון : 17 מן הידין שרי ישוע למכרו ולמאמר תובו קרבת לה גיר  
מלכותא דשמאי : 18 וכד מהלך על יד ימא דגלילא חזא תרין אחין שמעון  
דאתקרי פאפא ונאנדראנס אחוהי דרמין מצידתא בימא איתיהון חנו גיר צידא :  
19 ואמר להון ישוע תו בתרי נאעבדכון דתהון צידא דבני אנשא : 20 הנון דין  
מחדא שבקו מצידתהון ואזלו בתרה : 21 וכד עבר מן תמן חזא אחנא אחא תרין  
יעקוב בר זבדי ויוחנן אחוהי באלפא עם זבדי אבוהון דמתקנין מצידתהון וקרא  
אנון ישוע : 22 הנון דין מחדא שבקו לאלפא ולאבוהון ואזלו בתרה : 23 ומתכרך  
הוא ישוע בכלה גלילא ומלך הוא בכנושתהון ומכרז סברתא דמלכותא ומאסא  
כל כאב וזרהון בעמא : 24 נאשתמע טבה בכלה סוריא וקרבו לה פלהון אילין  
דביש ביש עבדין בכורהנא משחלפא ואילין דאליצין בתשניקא ודינונא ודבר  
אגרא ומשריא ואסי אנון : 25 ואזלו בתרה פנשא סגיאא מן גלילא ומן עסרת  
מדינתא ומן אורשלם ומן יהוד ומן עברא דיורדנן :

## : מתי ה :

1 כד חזא דין ישוע לכנשא סלק לטורא וכד יתב קרבו לותה תלמידוהי : 2 ופתח  
פומה ומלך הוא להון ואמר : 3 טוביהון למסכנא ברוח דדילהון הי מלכותא  
דשמאי : 4 טוביהון לאבילא דהנון נתביאנו : 5 טוביהון למכיקא דהנון נארותון  
לארעא : 6 טוביהון לאילין דכפנין וצהין לכאנותא דהנון נסבעון : 7 טוביהון  
למרחמנא דעליהון נהון רחמא : 8 טוביהון לאילין דדכין בלבהון דהנון  
נחזון לאלהא : 9 טוביהון לעבדי שלמא דבנוהי דאלהא נתקרין : 10 טוביהון  
לאילין דאתרדפו מטל כאנותא דדילהון הי מלכותא דשמאי : 11 טוביפון אמת  
דמחסדין לון ורדפין לון ואמרין עליפון כל מלא בישא מטלתי בדגלותא :  
12 הידין חדו ורנו דאגרכון סגי בשמאי הכנא גיר רדפו לנביא דמן קדמיפון :  
13 אנתון אנון מלחה דארעא אנהו דין דמלחא תפפה במנא תתמלח למדם לא  
אזלא אלא דתשתדא לבר ותתדיש מן אנשא : 14 אנתון אנון נוהרה דעלמא לא  
משכחא דתשטא מדינתא דעל טורא בניא :

15. They do not light a lamp and place it under a bushel, but upon a lamp-stand and it lights upon all those that are in the house. 16. Let your light shine like this in front of the sons of men that they should see your good works and they glorify your father who is in heaven. 17. Do not think that I have come to loosen<sup>58</sup> Torah or the Prophets. I have not come to loosen but to fulfill<sup>59</sup> them through proper meaning. 18. For truly I say to you that until heaven and earth pass away not one Yodh or one stroke will pass from Torah until everything happens.<sup>60</sup> 19. All who loosen,<sup>61</sup> therefore, from one (of) these small commandments and teach thus to the sons of man, will be called little in the Kingdom of Heaven, but all who do and teach this will be called great in the Kingdom of Heaven. 20. For I say to you that unless your righteousness exceeds more than that of the scribes and the Pharisees,<sup>62</sup> you will not enter the Kingdom of Heaven. 21. You have heard that it was said to those before, you should not kill and all that kill are condemned to judgment. 22. But I say to you that anyone who provokes to anger his brother without cause, is condemned to judgment and anyone who should say to his brother, I spit on you, is condemned to the assembly, and anyone who should say, you are a coward, is condemned to the Gehenna<sup>63</sup> of fire. 23. If it is therefore that you offer your offering to the altar and there you should remember a certain grudge your brother holds against you, 24. leave there your offering upon the altar<sup>64</sup> and go first and reconcile with your brother and then come offer your offering. 25. Be in agreement with your adversary at Torah while you are with him on the way, or else your adversary at Torah deliver you to the judge and the judge deliver you to the officer and you be thrown into the house of captives. 26. And truly I say to you that you will not come out from there until you pay the last coin. 27. You have heard that it has been said that you should not commit adultery.<sup>65</sup> 28. But I say to you that all who that looks at a woman as lustfully at once has committed adultery in his heart. 29. And if your right eye stumbles you, pluck it out and cast it from you, for it is better for you that one of your members should perish and not all of your body be thrown into Gehenna. 30. And if your right hand stumbles you, cut it off and cast it from you for it is better for you that one of your members should perish and not all of your body be thrown into Gehenna. 31. It has been said that he that puts away his wife will give to her a writing of divorce.<sup>66</sup> 32. But I say to you that any who puts away his wife aside from a case of fornication makes her commit adultery, and he who takes a divorced woman<sup>67</sup> commits adultery. 33. Again you have heard that it has been said to those before that you should not lie in your oath. But complete your oath to Master YHWH.<sup>68</sup>

58 Deuteronomy 4:2; 13:1 (12:32 Jewish editions). Y'shua at no time "loosened" either Torah or the Prophets! The prophetic Word YHWH gave to His prophets cannot be loosed or annulled, and neither can the Torah of YHWH. These are two witnesses that stand as One. The Word of YHWH is both Torah (instruction in righteousness) and Prophecy declaring, foretelling and revealing the Will of YHWH to each generation. See *Eighteen New Testament Misconceptions #2: Destroying the Torah* in Appendix.

59 The word "fulfill" is derived from the Aramaic D'MALA מלא, Hebrew MALEY, or the Greek PLEROMA; it means to fill full, accomplish, carry out or to bring to realization, to perform or do, as in a person's duty; or to obey or follow the Commandments, as in satisfying the Commandments by obeying them. The Hebrew cognate MALEY is found 240 places in Tanakh, for example; Gen 1:22 "fill (MALEY) the waters in the seas"; Gen 1:28 "replenish (MALEY) the earth"; Gen 29:27 "Fulfill (MALEY) her week"; Ex 28:2 "I have filled (MALEY) with the Spirit". Isaiah 42:21 reads, "YHWH is well pleased for His righteousness' sake; He will magnify Torah, and make it (him) honorable." Isaiah 42 reveals the finished work of Mashiyach. We have full prophetic assurance that Mashiyach would never annul Torah; rather he magnified Torah and wrote Torah upon the hearts and imaginations of his people (Jer 31:33). Y'shua carried out (fulfilled) all "ben Yoseph" (suffering servant) prophecies required by YHWH for HaMashiyach. Y'shua performed or fulfilled prophecies, just as he performed (fulfilled) Torah which was his duty and obligation as HaMashiyach; otherwise he would not have qualified as HaMashiyach. D'MALA is found 52 times in the New Testament. Matthew 1:22 states, "that it might be fulfilled what was said by Master YHWH through the prophet". Paul uses D'MALA in Romans 15:19 when he says he "fulfilled (D'MALA) the announcement of the Mashiyach." The last thing Y'shua said on the torture stake was: "הָא מְשָׁלָם", HA (behold) MESHALAM (it is finished), Yochanan 19:30; "meshalam" could well be translated as fulfilled, accomplished or perfected. The word for "fulfill" occurs in Matthew 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:14, 35; 17:11; 21:4; 26:54, 56; 27:9. Mark 13:4; 14:49; 15:28. Luke 1:20, 23; 2:6, 22; 4:21; 9:31, 51; 12:50; 18:31; 21:22, 24; 22:16, 37; 24:44. Yochanan 12:38; 13:18; 15:25; 17:12; 18:9,32; 19:24, 28, 36. Acts 1:16; 2:1; 3:18; 13:27,29; 15:15, 24,27. Romans 8:4; 15:19. 2 Timothy 4:17. Ya'akov 2:23. Revelation 17:17. See *Eighteen New Testament Misconceptions #1: Fulfill* in Appendix.

15 ולא מנהרין שרָגָא וסימין לָה תחית סאתא אָלאַ על מנרתא ומנהר לכל  
אילין דבביתא אָנון: 16 הָכְנָא נְנַהַר נוהרָכוֹן קדָם בנינשא דנחזון עבְדִּיכוֹן טבָא  
ונשבִּחוֹן לאבְּוִכוֹן דבשמיא: 17 לא תסבִּרוֹן דאתית דאשרא נְמוֹסָא או נבִּיָא לא  
אתית דאשרא אָלא דאמלא: 18 אָמין גִּיר אָמר אָנָא לכוֹן דעדמא דנעברון שמיא  
וארעא יוֹד חדָא או חד סרטא לא נַעבֵר מִן נְמוֹסָא עֲדָמָא דכל נְהוּא: 19 כָּל מִן  
הכיל דנשרא חד מִן פּוֹקֶדְנָא הָלִין זעורא ונלָף הָכְנָא לבנינשא בצירא נְתַקְרָא  
במלכותא דשמיא כָּל דִּין דנעבֵר ונלָף הָנָא רבָא נְתַקְרָא במלכותא דשמיא:  
20 אָמר אָנָא לכוֹן גִּיר דאלא תאתר פּאנוֹתִכוֹן יתיר מִן דספִּרָא ופִּרִישָא לא תַעֲלוֹן  
למלכותא דשמיא: 21 שמעתון דאתאמר לקדמָיָא לא תקטול וכל דנקטול מחיב  
הו לדינָא: 22 אָנָא דִּין אָמר אָנָא לכוֹן דכל מִן דנָרְגוּז על אחוהי אִיקָא מחיב הו  
לדינָא וכל דנאמר לאחוהי רָקָא מחיב הו לכנושתא ומן דנאמר לָלָא מחיב הו  
לגִּהְנָא דנוֹרָא: 23 אָן הו הָכִיל דמקרבִּי אַנְתָּ קורבִּנָךְ על מדבִּחָא ותָמָן תתדַּכֵּר  
דאחיד עליך אחוֹךְ אכְתָּא מָדָם: 24 שְׂבוּק תִּמֵּן קורבִּנָךְ על מדבִּחָא וזֵל לוקִדָם  
אַתְרַעָא עִם אחוֹךְ והידין תָּא קרבִּי קורבִּנָךְ: 25 הנית מְתָאנָא עִם בעַל דינָךְ עָלָא עַד  
עָמָה אַנְתָּ בַּארוּחָא דלָמָא בעַל דינָךְ נְשַׁלְמָךְ לדינָא ודינָא נְשַׁלְמָךְ ללָבִיָא ותָּפֵל בֵּית  
אִסְרָא: 26 ואָמין אָמר אָנָא לָךְ דלָא תִּפּוֹק מִן תִּמֵּן עֲדָמָא דתָּתֵל שְׁמוֹנָא אַחֲרָיָא:  
27 שמעתון דאתאמר דלָא תגָּרוּ: 28 אָנָא דִּין אָמר אָנָא לכוֹן דכל מִן דחזָא  
אַנְתָּא אִיךְ דנָרְגִיָה מְחָדָא גִּרָה בלָבָה: 29 אָן דִּין עֵינְךְ דימינָא מַכְשָׁלָא לָךְ חֲצִיָה  
ושדיָה מְנָךְ פִּקֵּחַ לָךְ גִּיר דנֶאבֵּד חד הדמָךְ ולא כָּלָה פִּגְרָךְ נָפֵל בַּגִּהְנָא: 30 וְאָן  
אִידֵךְ דימינָא מַכְשָׁלָא לָךְ פִּסּוֹק שְׂדִיָה מְנָךְ פִּקֵּחַ לָךְ גִּיר דנֶאבֵּד חד מִן הדמִיךְ ולא  
כָּלָה פִּגְרָךְ נָפֵל בַּגִּהְנָא: 31 אָתָאמר דִּמֵּן דשרָא אַנְתָּתָה נָתֵל לָה כְּתָבָא דדוֹלָלָא:  
32 אָנָא דִּין אָמר אָנָא לכוֹן דכל מִן דשרָא אַנְתָּתָה לְבָר מִן מְלָתָא דזְנוּיָתָא עֲבָד לָה  
דַּתְגָּרוּ וּמִן דשָׁקֵל שְׂבִיקְתָּא גָּאֵר: 33 תוֹב שמעתון דאתאמר לקדמָיָא דלָא תַדְגָּל  
במוֹמְתָךְ תשִׁלֵּם דִּין לְמִרְיָא מוֹמְתָךְ:

60 Isaiah 40:12-25; 2 Samuel 23:1-5; Deuteronomy 30:11-20

61 The word order is slightly different in Khabouris and 1905, however the transposition does not involve a loss of letters or a change in meaning. In such instances there will be no further comments.

62 Y'shua would certainly not mention "the Pharisees" in this context, except that they walked in a degree of righteousness. Most ancient and modern Pharisees (Orthodox) have disciplined and righteous lifestyles; therefore Y'shua is stating the difference. As the Ruach haKodesh writes Torah upon the hearts of his followers, they will surpass the righteousness of the Pharisees who elevate tradition rather than Torah. Those without Torah have no righteousness, and they are certainly not "borrowing" any from Mashiach's righteousness while they continue in sin, regardless of what their theologians have to say. Mashiach imparts his righteousness to those who follow him, and keep Torah. Through Y'shua, YHWH is raising up a Set Apart people who Keep His Commandments rather than making up their own religious traditions.

63 Please see footnotes: *Sheol* Matthew 11:23; *Gehenna* Matthew 23:15; *Authority* Luke 12:5; 2 Peter 2:4 (3 footnotes).

64 Khabouris reading *qorbanakh al medebkha* (offering upon the altar) is retained here; the 1905 reading *qorbanakh qedem al medebkha* (offering before [and] upon the altar) is also perfectly fine.

65 Exodus 20:13, 14; Deuteronomy 5:18

66 Deuteronomy 24:1

67 Khabouris has *shabiq shabiqta* here, while 1905 has *shabiqta* (divorced woman), the 1905 reading is technically correct here.

68 Leviticus 19:12; Numbers 30:2, 3; Deuteronomy 23:21, 22

34. But I say, you should not say I swear, not by heaven<sup>69</sup> because that is the throne of Elohim. 35. And not by the earth because it is the footstool that is beneath his feet,<sup>70</sup> and not by Urishlim because it is the city of the great king.<sup>71</sup> 36. And not by your head should you swear, because you are not able to make in it one part of the hair black or white. 37. But your word should be but yes, yes, no and no, anything more than these is from evil.<sup>72</sup> 38. You have heard that it has been said that an eye for an eye and a tooth for a tooth.<sup>73</sup> 39. But I say to you that you should not stand against evil,<sup>74</sup> but who hits you upon your right cheek, turn also to him the other. 40. And he that desires to go to court with you and take your coat, leave to him also your cloak. 41. He that compels you to go one mile, go two with him. 42. He that asks you to give to him and he desires to borrow from you, you should not deny him. 43. You have heard that it has been said to love your neighbor and hate your enemy.<sup>75</sup> 44. But I say to you to love your enemies and bless those that curse you and do that which is pleasing to those who hate you. And pray for those that take you by force and persecute you. 45. So that you may be the sons of your Father who is in heaven. He that raises His sun upon the good and upon the evil and causes to descend His rain upon the just and the unjust. 46. For if you love those that love you, what reward have you? Do not even the publicans do this? 47. And if you greet in peace only your brothers, what more are you doing? Do not even the publicans do this? 48. You therefore be perfect<sup>76</sup> as your Father in heaven who is perfect.”

## Chapter 6

1. “And take heed in your almsgiving so that you should not do it before the sons of men so that you may be seen by them<sup>77</sup> for otherwise you will have no reward from your Father who is in heaven. 2. Therefore when you do almsgiving you should not sound a trumpet before you as do the hypocrites in the assemblies and in the marketplaces so that they be praised by the sons of men and truly I say to you that they have received their reward. 3. But whenever you do almsgiving, you should not reveal what your left hand does to your right hand. 4. So that your almsgiving might be in secret and your Father who sees in secret He will reward you in open. 5. And whenever you pray you should not be like the hypocrites that love to stand in the assemblies and on the corners of the marketplaces to pray that they be visible to the sons of men. And truly I say to you that they have received their reward.

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69 Khabouris occasionally shows smudged or hard to read letters that were restored by a scribe. Although these are rare the restorations retain consistency to other Peshitta manuscripts. Here the *yodh* and *alap* (the two ending letters) of the word *b'shmaya* (in heaven) are missing from Khabouris but retained in 1905 and other Peshitta manuscripts. Again, there is no specific need to catalogue these kinds of errata

70 Isaiah 66:1

71 Psalm 48:2

72 Ecclesiastes 5:4, 5

73 When Y'shua says, “*you have heard it said*” he refers to oral tradition; when he says “*it is written*” he refers to Scripture. The matter of an eye for an eye and tooth for a tooth, according to Torah, refers to fair restitution; not literally taking out an eye or tooth. The amount to be restored must be commensurate to the loss; the loss of an eye must be rewarded the value of an eye. See Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21. Torahless ultra-religious judges or pagan cultures opted for barbaric punishment as crime for crime, however this is not a Torah principle.

74 Do not react with evil towards evil, rather let patience and temperance prevail when accosted by evil doers. Torah instructs the strong to protect the weak, Deut 22:27. Ya'akov teaches to “stand firm” against Satan, James 4:7. Paul teaches to stand against the strategies of the Accuser in Ephesians 6:11; neither does he mince words in Acts 13:10. Isaiah 14:15 states that haSatan will be brought down to Sheol and a slaughter is prepared for his children (verse 21). Rev 20:10 promises a date for Satan in the lake of fire, in the meantime we are to recognize that our battles are not against flesh and blood, and to act accordingly. See *Eighteen New Testament Misconceptions #18: Turn thy Cheek* in Appendix.

75 Y'shua says, “*You have heard that it has been said,*” implying “oral law.” Torah (Leviticus 19:18) does NOT teach that anyone should hate their enemy; it teaches “*You shall not avenge nor bear any grudge, but you shall love your neighbor as yourself.*”

76 Genesis 17:1; 1 Kings 8:61; Psalm 101:2-6, please also see footnote on Colossians 4:12.



## : מתי ה :

34 אָנא דִּין אָמר אַנא לָכּוֹן לֹא תֵאמֹון סָךְ לֹא בַשְּׁמִיא דְּכּוֹרְסִיא הוּ דֹּאֵלְהָא :  
35 וְלֹא בֶּאֱרַעא דְּכּוֹבְשָׁא הִי דִּתְחִית רְגְלוּהִי אָפְלֹא בְּאוּרִישְׁלִם דְּמַדְיִנְתָּהּ הִי  
דְּמִלְכָּא רַבָּא : 36 אָפְלֹא בְּרִשָׁךְ תֵּאמָא דְּלֹא מְשַׁכַּח אַנְתָּ לְמַעַבְדָּ בְּהָ מְנַתָּא חֲדָא  
דְּסַעֲרָא אֹפְקִמְתָּא אוּ חֲנֻרְתָּא : 37 אָלֹא תִהְיֶה מְלַתְכֹּון אִין אִין וְלֹא לֹא מְדָם דְּמִן  
הָלִין יְתִיר מִן בִּישָׁא הוּ : 38 שְׁמַעְתּוֹן דֹּאֲתָאמֵר דְּעִינָא חֲלָף עִינָא וּשְׁנָא חֲלָף שְׁנָא :  
39 אָנא דִּין אָמר אַנא לָכּוֹן דְּלֹא תִקְוִי לְיִשְׁא אָלֹא מִן דְּמַחָא לָךְ עַל פִּפְךָ  
דִּימִינָא אָפְנָא לְהָ אָף אַחֲרָנָא : 40 וּמִן דְּצִבָּא דְּנִדּוֹן עֲמָךְ וּנְשָׁקוֹל פּוֹתִינֶךָ שְׂבוּק לְהָ  
אָף מְרִטוּטֶךָ : 41 מִן דְּמַשְׁחַר לָךְ מִלָּא חֲדָא עַל עֲמָה תִרְיִן : 42 מִן דְּשָׁאֵל לָךְ הֵב לְהָ  
וּמִן דְּצִבָּא דְּנִאֻף מְנָךְ לֹא תִכְלִיּוּהִי : 43 שְׁמַעְתּוֹן דֹּאֲתָאמֵר דְּרַחֵם לְקַרִיבְךָ וְסִגִּי  
לְבַעַלְדְּבִיבְךָ : 44 אָנא דִּין אָמר אַנא לָכּוֹן אַחֲבֹו לְבַעַלְדְּבִיבְךָ וּבְרַכּוּ לְמִן דְּלֹאֵט  
לָכּוֹן וְעַבְדּוּ דְּשִׁפְרִי לְמִן דְּסָנָא לָכּוֹן וְצִלוּ עַל אֵילִין דְּבִרְיִין לָכּוֹן בְּקַטִּירָא וּרְדִפִּין  
לָכּוֹן : 45 אִיכְנָא דִּתְהוֹוִין בְּנוּהִי דִּבְשָׁמִיא הוּ דְּמַדְנַח שְׁמִשָּׁה עַל טִבָּא וְעַל  
בִּישָׁא וּמַחֲת מְטִיָּה עַל כֹּאנָא וְעַל עוֹלָא : 46 אֵן גִּיר מַחֲבִין אַנְתּוֹן לֵאילִין דְּמַחֲבִין  
לָכּוֹן מְנָא אַגְרָא אִית לָכּוֹן לֹא הָא אָף מְכֻסָּא הִי הָדָא עֲבַדִּין : 47 וְאֵן שְׁאֵלִין אַנְתּוֹן  
בְּשִׁלְמָא דִּאֲחִיפּוֹן בְּלַחוּד מְנָא יְתִיר עֲבַדִּין אַנְתּוֹן לֹא הָא אָף מְכֻסָּא הִי הָדָא עֲבַדִּין :  
48 הוּ הִכִּיל אַנְתּוֹן גְּמִירָא אִיכְנָא דִּבְשָׁמִיא גְּמִירָא הוּ :

## : מתי ו :

1 חוּרוּ דִּין בְּזִדְקַתְכֹּון דְּלֹא תַעֲבִדּוּנָה קִדָּם בְּנֵי אַנְשָׁא אִיךְ דִּתְתַּחֲזוּן לְהוֹן וְאֵלֹא  
אַגְרָא לִית לָכּוֹן לְוֹת אַבְרָכּוֹן דְּבַשְׁמִיא : 2 אֲמַתִּי הִכִּיל דְּעַבְדָּ אַנְתָּ זִדְקָתָא לֹא תִקְרָא  
קִרְנָא קִדְמִיד אִיךְ דְּעַבְדִּין נְסִבִּי בֶּאֱפָא בְּכַנּוּשְׁתָּא וּבְשׁוּקָא אִיךְ דְּנִשְׁתַּבַּחוּן מִן בְּנֵי  
אַנְשָׁא וְאִמִּין אָמר אַנא לָכּוֹן דְּקִבְלוּ אַגְרָהוֹן : 3 אַנְתָּ דִּין מָא דְּעַבְדָּ אַנְתָּ זִדְקָתָא לֹא  
תִּדַּע סִמְלָךְ מְנָא עֲבַדָּא יְמִינֶךָ : 4 אִיךְ דִּתְהוֹנָא זִדְקָתְךָ בְּכִסִּיא וְאִבּוּךְ דִּחְזָא בְּכִסִּיא  
הוּ נְפִרְעֶךָ בְּגִלְיָא : 5 וּמָא דְּמַצִּילָא אַנְתָּ לֹא תִהְיֶה אִיךְ נְסִבִּי בֶּאֱפָא דְּרַחֲמִין לְמַקָּם  
בְּכַנּוּשְׁתָּא וּבְזוּיָתָא דְּשׁוּקָא לְמַצִּלּוֹ דִּנְתַּחֲזוּן לְבְנֵי אַנְשָׁא וְאִמִּין אָמר אַנא לָכּוֹן  
דְּקִבְלוּ אַגְרָהוֹן :

77 Job 13:10; Proverbs 18:11 Y'shua teaches that giving must be done anonymously if one expects a reward from Heaven, opposite to what most religions teach, where it is popular to receive public recognition for parting with one's cash. Those who earn recognition from their peers for giving gifts have already received their reward (from their peers), and receive nothing from Heaven. This teaching does not make Y'shua popular among the rich religious leaders, as he has exposed their "trump card" that offers the rich some "spiritual" rewards for supporting their religion.



6. But when you pray enter your inner room and close your door and pray to your Father who is in secret<sup>78</sup> and your Father who sees in secret He will reward you in open.<sup>79</sup> 7. And when you pray, you should not be chattering like the pagans, for they hope that by many words they will be heard. 8. Therefore, do not imitate them<sup>80</sup> for your Father knows what need you have before you ask Him. 9. Therefore, you pray like this: Our Father in heaven. Hallowed be thy name. 10. Thy Kingdom come. Thy will be done. As in heaven so on earth.<sup>81</sup> 11. Give us the bread of our need this day. 12. And forgive us our offenses as we also have forgiven those who have offended us. 13. And not bring us into trial,<sup>82</sup> but deliver us from the evil one, for Yours is the Kingdom and the power and the glory forever and ever. 14. For if you forgive men their transgressions, your Father who is in heaven will also forgive you. 15. But if you do not forgive men, your Father will also not forgive you your transgressions. 16. And when you fast, you should not be sad like the hypocrites for they disfigure their expression so that they may be seen by men that they are fasting. And truly I say to you that they have received their reward. 17. But whenever you fast, wash your face and anoint your head. 18. So that you will not be seen by men that you are fasting, but by your Father who is in secret, and your Father who sees in secret, He will reward you. 19. You should not place for yourself treasure on earth where the moth and rust corrupt and where the thieves break in and steal. 20. But you place treasure in heaven where neither the moth nor the rust corrupt and where the thieves do not break in and they do not steal. 21. For where your treasure is, that there is also where your heart is. 22. The eye is the lamp of the body. If your eye, therefore, should be pure, also all your body is full of light. 23. But if your eye should be evil,<sup>83</sup> all your body will be darkness. If therefore, the light that is in you is dark, how much your darkness will be! 24. No man is able to serve two masters, for either he will hate one and he will love the other, or he will honor one and he will treat the other with contempt. You are not able to serve Elohim and money. 25. Because of this I say to you, you should not be anxious about your life, what you will eat and what you will drink and not about your body, what you should wear. Is not life<sup>84</sup> more than food and the body than clothing? 26. Behold the birds in the sky that they do not sow and they do not reap and they do not gather into storehouses. And your Father who is in heaven nourishes them. Are not you more than they? 27. And who among you while anxious is able to add to his stature one cubit? 28. And about clothing, why are you anxious? Consider the lilies of the wilderness, how they grow without toil and without spinning. 29. But I say to you, not even Shleemon in all his glory was clothed like one of these. 30. And if to the grass of the field, that today is and tomorrow is thrown into the furnace, Elohim like this clothes, will he not much more clothe oh you of little faith?

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78 Psalm 91

79 The Aramaic word for “open” is *b’gelya*, which means “to reveal” or “revelation”. Y’shua resided in the Galilee which literally means the “land of revelation”, he is the revealed light to the nations (Yeshayahu/Isaiah 8:23-9:2).

80 Prayer is a dialogue with Heaven, not a monologue. Y’shua’s teaching stands as the demarcation between relationship with YHWH rather than a religion about Him. Prayer is meant to establish and maintain an intimate relationship, and accountability between each individual and YHWH.

81 Heavens always come before the earth in terms of the creation order, importance and having heaven’s laws rule on earth (Job 38:31-33).

82 YHWH does not lead His people into “temptation,” but He does test and prove them. Deut. 13:3; Job 1:7-12; James 1:13-14.

83 The “evil eye” is a Hebrew idiom that means to be stingy. Earlier, Y’shua taught that one should “not reveal what your left hand does to your right hand” and give charity without receiving recognition back; thereby nurturing one’s dependency upon YHWH for praise, rather than from men.

84 Or soul (PY). Another possibility is that “life” refers to eternal life after death. Aramaic uses the word *paroqa* for “Savior” in this very sense, of a Life-Giver of “living waters” as Y’shua describes elsewhere in Yochanan 4.

6 אַנְת דִּין אַמְתִּי דְּמַצְלָא אַנְת עוֹל לְתוֹנָךְ וְאַחוּד תְּרַעַךְ וְצִלָּא לֵאבֹרְךְ דְּבִכְסִיָּא וְאַבֹּרְךְ דְּחֻזָּא בְּכִסִּיָּא נְפָרַעַךְ בְּגִלְיָא: 7 וּמָא דְּמַצְלִין אַנְתּוֹן לֹא הוּיְתוֹן מִפְּקֻקִין אִיךְ חִנְפָּא סְבִרִין גִּיר דְּבִמְמַלְלָא סִגִּיָּא מִשְׁתַּמְעִין: 8 לֹא הָכִיל תְּדַמּוֹן לְהוֹן אַבֹּרְכוֹן גִּיר דְּדַע מָנָא מִתְּבַעָּא לָכוֹן עַד לֹא תִשְׁאֲלוּנִיהִי: 9 הִכְנָא הָכִיל צִלוֹ אַנְתּוֹן אַבֹּרְךְ דְּבִשְׁמִיָּא תִּתְקַדֵּשׁ שְׁמֵךְ: 10 תִּתְּתָא מִלְכוּתֵךְ נְהוּא צְבִינְךְ אִיפְנָא דְּבִשְׁמִיָּא אָף בִּארְעָא: 11 הֵב לֵן לְחֻמָּא דְּסוֹנְקֵנן יוּמָנָא: 12 וְשִׁבּוּק לֵן חוּבִין אִיפְנָא דְּאָף חֲנוּ שִׁבְקוֹן לְחִיבִין: 13 וְלֹא תַעֲלֵן לְנִסְיוֹנָא אֱלָא פִּצֵּן מִן בִּישָׁא מְטֵל דְּדִילֵךְ הִי מִלְכוּתָא וְחִילָא וְתִשְׁבּוּחַתָּא לְעֵלָם עֲלָמִין: 14 אֵן גִּיר תִּשְׁבְּקוֹן לְבִנְיָשָׁא סְלִנְתְּהוֹן נִשְׁבּוּק אָף לָכוֹן אַבֹּרְכוֹן דְּבִשְׁמִיָּא: 15 אֵן דִּין לֹא תִשְׁבְּקוֹן לְבִנְיָשָׁא אֱלָא אַבֹּרְכוֹן שְׁכָךְ לָכוֹן סְלִנְתְּכוֹן: 16 אַמְתִּי דִּין דְּצִימִין אַנְתּוֹן לֹא תַהוֹן כְּמִירָא אִיךְ נִסְבִּי בִּאפָּא מִחְבְּלִין גִּיר פִּרְצוּפִיהוֹן אִיךְ דְּנִתְחַזּוֹן לְבִנְיָשָׁא דְּצִימִין נִאמִין אֲמַר אֲנָא לָכוֹן דְּקִבְלוּ אֲגֵרְהוֹן: 17 אַנְת דִּין מָא דְּצָאָם אַנְת אִשִּׁיגְ אִפִּיד וּמִשּׁוּחַ רִשְׁךְ: 18 אִיךְ דְּלֹא תִתְחַזָּא לְבִנְיָשָׁא דְּצָאָם אַנְת אֱלָא לֵאבֹרְךְ דְּבִכְסִיָּא וְאַבֹּרְךְ דְּחֻזָּא בְּכִסִּיָּא הוּ נְפָרַעַךְ: 19 לֹא תִסִּימּוֹן לָכוֹן סִימְתָּא בִּארְעָא אֲתֵר דְּסָסָא וְאַכְלָא מִחְבְּלִין נִאיפָּא דְּגִנְבָּא פְּלִשִׁין וְגִנְבִין: 20 אֱלָא סִימוֹ לָכוֹן סִימְתָּא בְּשְׁמִיָּא אִיפָּא דְּלֹא סָסָא וְלֹא אַכְלָא מִחְבְּלִין נִאיפָּא דְּגִנְבָּא לֹא פְּלִשִׁין וְלֹא גִנְבִין: 21 אִיפָּא גִיר דִּאיִתִּיהִי סִימְתְּכוֹן תִּמֵּן הוּ אָף לְבָכוֹן: 22 שְׁרָגָא דְּפִגְרָא אִיתִיהִי עֵינָא אֵן עֵינְךְ הָכִיל תַּהוּא פִּשִׁיטָא אָף כְּלָה פִּגְרֵךְ נְהִיר הוּ: 23 אֵן דִּין עֵינְךְ תַּהוּא בִּישָׁא כְּלָה פִּגְרֵךְ חֲשׁוּכָא נְהוּא אֵן הָכִיל נְוֵהָרָא דְּכֵךְ חֲשׁוּכָא הוּ חֲשׁוּכֵךְ כְּמָא נְהוּא: 24 לֹא אִנְשׁ מִשְׁכַּח לְתִרִין מְרִנָן לְמִפְּלַח אוֹ גִיר לְחַד גִּסְנָא וְלֵאחֲרָנָא גִּרְחַם אוֹ לְחַד נִיקָר וְלֵאחֲרָנָא נִשׁוּט לֹא מִשְׁכַּחִין אַנְתּוֹן לֵאחֲלָהּ לְמִפְּלַח וְלִמְמוֹנָא: 25 מְטֵל הֵנָּא אֲמַר אֲנָא לָכוֹן לֹא תִאצְפּוֹן לְנִפְשְׁכוֹן מָנָא תִּאכְלוֹן וּמָנָא תִּשְׁתּוֹן וְלֹא לְפִגְרָכוֹן מָנָא תִּלְבִּשּׁוֹן לֹא הָא נִפְשָׁא יִתִּירָא מִן סִיבֵרְתָּא וּפִגְרָא מִן לְבוּשָׁא: 26 חוּרוֹ בְּפִרְחָתָא דְּשְׁמִיָּא דְּלֹא זִרְעִין וְלֹא חֲצָדִין וְלֹא חֲמִלִין בִּאוּצְרָא וְאַבֹּרְכוֹן דְּבִשְׁמִיָּא מִתְּרָסָא לְהוֹן לֹא הָא אַנְתּוֹן מִיִּתְרִין אַנְתּוֹן מְנַהוֹן: 27 מִנּוּ דִּין מְנַהוֹן כִּד יֵצֵף מִשְׁכַּח לְמוֹסְפּוֹ עַל קוּמְתָהּ אַמְתָּא חֲדָא: 28 וְעַל לְבוּשָׁא מָנָא יֵצֵפִין אַנְתּוֹן אֲתַבְּקוּ בִּשְׁוִשְׁנָא דְּדִבְרָא אִיפְנָא רַבִּין דְּלֹא לֹאִין וְלֹא עוֹלוֹן: 29 אֲמַר אֲנָא לָכוֹן דִּין דִּאֲפֵלָא שְׁלִימּוֹן בְּכִלָּה שׁוּבְחָה אֲתַפְסִי אִיךְ חֲדָא מְנַהִין: 30 אֵן דִּין לְעִמְיָרָא דְּחִקְלָא דִּיוּמָנָא אִיתְּוֵהִי וּמַחֵר נָפֹל בְּתַנּוּרָא אֲלֵהָא הִכְנָא מִלְּבִשׁ לֹא סִגִּי יִתִּיר לָכוֹן זַעֲוִרִי הִימְנוּתָא:

31. “Therefore, do not be anxious or say, What will we eat? Or what will we drink? Or what will we wear? 32. For all these things, the peoples of the world<sup>85</sup> require, and your Father who is in heaven also knows that you require all these things. 33. But first seek the Kingdom of Elohim and His righteousness and all these things will be added to you. 34. Therefore, be not anxious about tomorrow for tomorrow is anxious for itself. Sufficient for the day is its evil.”

## Chapter 7

1. “You should not judge that you be not judged.<sup>86</sup> 2. For by the judgment that you judge, you will be judged. And by the measure that you measure, it will be measured to you.<sup>87</sup> 3. And why do you see the twig that is in the eye of your brother, and you not observe the beam that is in your eye? 4. Or how do you say to your brother, Allow me to remove the twig from your eye, and behold a beam is in your eye? 5. Hypocrite! First remove the beam from your eye, and then decide for yourself to remove the twig from the eye of your brother. 6. You should not hang earrings on dogs and you should not place your pearls before pigs that they should not trample them by their feet and they overtake and wound you.<sup>88</sup> 7. Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. 8. For anyone that asks will receive, and that seeks, will find. And to him that knocks, it will be opened to him. 9. Or whom among you fathers<sup>89</sup> if his son asks of him for bread, why would you hold out to him a rock? 10. And if he asks a fish of him, why would you hold out to him a snake? 11. And if, therefore, you who are imperfect know to give good gifts to your sons, how so much more your Father who is in heaven will give good to those that ask Him. 12. All that which you desire that the sons of men should do for you, also like this you do to them. This is for Torah and the prophets. 13. Enter by the straight door, for wide is the door and broad is the road that leads to destruction, and many are they, those that go in it. 14. How narrow the door and straight the road that leads to life, and few are they, those that find it. 15. Beware of false prophets<sup>90</sup> that come among you in the clothing of lambs, but from within are ravenous wolves. 16. But you will know them by their fruits. Why (what do you think)? Do men pick grapes from thorns or figs from thistles? 17. Like this every good tree bears pleasing fruit, but an evil tree bears evil fruit. 18. A good tree is not able to bear evil fruit, and an evil tree cannot bear good fruit. 19. Every tree that does not bear good fruit will be cut and thrown in the fire. 20. Therefore, by their fruits you will know them.<sup>91</sup> 21. It will not be that just anyone who says to me “My master, my master!” Will enter the Kingdom of Heaven, but whoever does the will of my Father who is in heaven. 22. Many will say to me in that day, “My master, my master! By your name, have we not prophesied? And by your name have we cast out demons? And by your name have we done many miracles?

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85 Khabouris reading with *d'alma* is retained with “peoples of the world” rather than the 1905 “the peoples require.” The Eastern reading is much stronger given the context of what Y’shua is presenting; this message goes out from Israel into the nations. “Peoples” rather than “the people” does imply this to some degree, but the Eastern reading drives it home.

86 “You” should not judge by your own judgment, but by YHWH’s righteous judgment. Deuteronomy 1:17; Psalm 37:30, 31. Y’shua teaches that justice (judgment) is one of the more important matters of Torah, Matthew 23:23, but if you judge by your own standards then YHWH will use your own standards to judge you.

87 See Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

88 *Tithlon* (hang) was misunderstood as *talon* (to give); *qudesha* (earrings) was misunderstood as *qudsha* (holy). The picture of hanging earrings on dogs dovetails with giving pearls to pigs, and the symbolism of the two animal groups could not be clearer. The dogs represent apostate Jews, the pigs apostate Gentiles who are ignorant of YHWH. Either way, the lesson here is do not give what is precious to those who will not appreciate the value.

89 The word here is *gowra*. The context references sons, so the protector male in this case is a father.

90 See *Priesthood and Religious Leaders* in Appendix.

91 By using the “grapes from thorns or figs from thistles” analogy Y’shua ties his teaching to Judges 9:8-15 where the bramble (thorn) tries to pull rank over all the other trees (trees symbolize types of leaders). HaSatan’s religious leadership hierarchy is: 1) Abimelech (my father is king) a self or religiously qualified or appointed father/king leader; 2) Ahab (father’s brother) empty and reckless men, sons of Belial; 3) Jezebel (Baal/the lord exalts) false prophetess, false counsel, a mouth-piece of witchcraft, chief gossip; 4) Balaam (not of the people) self-appointed false prophet who prophecies and teaches for

## : מתי ו :

31 לא הָכִיל תִּצְטָוֶנָה או תִּצְטָוֶנָה או מְנָא נִשְׁתָּא או מְנָא נִתְפָּסָא :  
32 כְּלָהִין גִּיר הָלִין עִמָּמָא הוּ דְעִלְמָא בְּעִין לְהִין אֲבוּכֹון דִּין דְּבִשְׁמִיָּא יָדַע דָּאָה  
לְכֹון מִתְבַּעֲרִין הָלִין כְּלָהִין : 33 בְּעוּ דִּין לֹוקְדָם מִלְכוּתָה דִּאלֶהָ וּנְדִיקוּתָה וְכָלֶהִין  
הָלִין מִתְמוּסָפֶן לְכֹון : 34 לא הָכִיל תִּצְטָוֶנָה דְּמַחֵר הוּ גִיר מַחֵר יִצָּף דִּילָה סָפֵק לָה  
לְיוֹמָא בִּישְׁתָּה :

## : מתי ז :

1 לא תִּדְוֹנוּן דְּלָא תִּתְדִינוּן : 2 בְּדִינָא גִיר דְּרִינִין אֲנַתּוּן תִּתְדִינוּן וּכְפִלְתָּא  
דְּמִכְלִין אֲנַתּוּן מִתְתַּכִּיל לְכֹון : 3 מְנָא דִּין חֲזָא אֲנַת גִּלָּא דְּבִעִינָה דִּאחֹורְךָ וְקִרִיתָא  
דְּבִעִינָךְ לא בְּחֵר אֲנַת : 4 או אִיפְנָא אָמַר אֲנַת לֹאחֹורְךָ שְׂבוּק אָפֵק גִּלָּא מִן עֵינֶךָ  
וְהָא קִרִיתָא בְּעֵינֶךָ : 5 נִסְבַּ בְּאָפֵק אָפֵק לֹוקְדָם קִרִיתָא מִן עֵינֶךָ וְהִידִין נִתְבַּחֵר  
לָךְ לְמַפְקֹון גִּלָּא מִן עֵינָה דִּאחֹורְךָ : 6 לא תִּתְלֹון קוֹדֶשָׁא לְכָלֶבָא וְלָא תִרְמוּן  
מִרְגְּנִיתָכוֹן קֶדָם חֲזִירָא דְלִמָּא נְדוּשֹׁן אֲנִין בְּרַגְלֵיהֹון וְנִהַפְכֹון נְבִזְעוֹנְכוֹן :  
7 שֹׁאֵלוּ וְנִתְיָהֵב לְכֹון בְּעוּ וְתִשְׁכַּחוּן קוּשׁוּ וְנִתְפַּתַּח לְכֹון : 8 כָּל גִּיר דְּשָׁאֵל נִסְבַּ  
וְדִבְעָא מְשַׁכַּח וְלֹאִינָא דְנִקְשׁ מִתְפַּתַּח לָה : 9 או מִנּוּ מִנְכֹון גִּבְרָא דְנִשְׁאֵלִיוּהִי  
בְּרָה לְחִמָּא לְמָא כְּאָפֵא מוּשָׁט לָה : 10 וְאֵן נִנְאָ נִשְׁאֵלִיוּהִי לְמָא חוּיָא מוּשָׁט  
לָה : 11 וְאֵן הָכִיל אֲנַתּוּן דְּבִישָׁא אֲנַתּוּן יָדַעִין אֲנַתּוּן מוּהִבְתָּא טְבָתָא לְמַתַּל  
לְבִנְיֹון כְּמָא יִתִּירָאִית אֲבוּכֹון דְּבִשְׁמִיָּא נִתַּל טְבָתָא לֹאִילִין דְּשָׁאֵלִין לָה : 12 כָּל  
מָא דְצָבִין אֲנַתּוּן דְנִעְבְּדוּן לְכֹון בְּנִי אֲנִשָּׁא הִכְנָא אָה אֲנַתּוּן עֲבָדוּ לְהֹון הִנּוּ גִיר  
נְמוּסָא וְנִבְיָא : 13 עוּלוּ בְּתִרְעָא אֲלִיָּצָא דְפִתָּא הוּ תִרְעָא וְאִרְיִחָא אֲוֹרְחָא אִידָא  
דְּמוּבִלָּא לֹאֲבָדָא וְסִגְיָא אֲנֹון אִילִין דְּאִזְלִין בָּה : 14 מָא קִטִּין תִרְעָא וְאֲלִיָּצָא  
אֲוֹרְחָא דְמוּבִלָּא לְחִיָּא וְזַעוּרָא אֲנֹון אִילִין דְּמִשְׁכַּחִין לָה : 15 אֲזַדְהֵרוּ מִן נִבְיָא  
דְּגִלָּא דִּאֲתִין לְוִתְכֹון בְּלִבְוִשָׁא דִּאֲמֵרָא מִן לָגוּ דִּין אִיתִיהֹון דִּאֲבָא חֲטוּפָא : 16 מִן  
פִּאֲרִיהֹון דִּין תִּדְעוּן אֲנֹון לְמָא לְקִטִּין מִן כּוּבָא עֲנָבָא או מִן קוֹרְטָבָא תִאנָא :  
17 הִכְנָא כָּל אִילָנָא טְבָא פִּאֲרָא שְׁפִירָא עֲבָד אִילָנָא דִּין בִּישָׁא פִּאֲרָא בִּישָׁא עֲבָד :  
18 לא מְשַׁכַּח אִילָנָא טְבָא פִּאֲרָא בִּישָׁא לְמַעַבְדּוּ וְלֹא אִילָנָא בִּישָׁא פִּאֲרָא טְבָא  
לְמַעַבְדּוּ : 19 כָּל אִילָנָא דְלָא עֲבָד פִּאֲרָא טְבָא מִתְפָּסֵק וּבִנּוּרָא נָפֵל : 20 מִדִּין  
מִן פִּאֲרִיהֹון תִּדְעוּן אֲנֹון : 21 לא הָנָא כָּל דִּאֲמַר לִי מְרִי מְרִי עָאֵל לְמִלְכוּתָא  
דְּשְׁמִיָּא אֵלָא מִן דְּעֲבָד צְבִינָה דִּאֲבִי דְּבִשְׁמִיָּא : 22 סִגְיָא נִאֲמֵרוּן לִי בְּהוּ יוֹמָא  
מְרִי מְרִי לא בְּשִׁמְךָ אֲתִנְבִין וּבְשִׁמְךָ שֹׁאֲדָא אָפֵקֵן וּבְשִׁמְךָ חִילָא סִגְיָא עֲבָדֵן :

money; 5) Balak (devastator) a person of wealth and/or having secular or religious credentials, destabilizes, manipulates and controls, a "player". YHWH's leadership structure is comprised of: 1) Shoftim (judges), 2) Shoterim (officers), 3) Neviim (prophets), 4) Cohanim (priests) and 5) Melachim (kings) and Y'shua plainly tells us that, "he who is the greatest among you, let him be a servant" (Matt 23:11). Please see footnote on Mark 11:13.

23. And then I will profess to them that from everlasting,<sup>92</sup> I have not known you. Depart from me, you workers of iniquity!<sup>93</sup> 24. Anyone, therefore, who hears my words, these, and does them, will be likened to a wise man who built his house upon a stone. 25. And descended the rain, and came the rivers, and blew the winds, and they beat on the house and it did not fall, for its foundation was laid upon a stone. 26. And anyone who hears my words, these, and does them not, will be likened to a foolish man that built his house upon sand. 27. And descended the rain, and came the rivers, and blew the winds, and they beat on the house and it fell, and its fall was great.” 28. And it happened that when Y’shua finished these words, the crowds marveled at his teaching. 29. He would teach them as an authority,<sup>94</sup> and not as their scribes and the Pharisees.

## Chapter 8

1. And when he descended from the mountain, large crowds followed him. 2. And behold a certain leper came and worshipped him and said, “If you my master desire, you are able to make me clean.” 3. And Y’shua stretched out his hand and touched him and said, “I desire, be clean.” And in that moment his leprosy was cleansed. 4. And Y’shua said to him, “Why look to telling a man, rather show yourself to the priests and offer the offering as Moshe commanded for their testimony.”<sup>95</sup> 5. And when Y’shua entered Capurnakhum, a certain centurion approached him and was beseeching him, 6. and he said, “My master, my boy is lying at home and is paralyzed and seriously in pain.” 7. Y’shua said to him, “I will come and heal him.” 8. The centurion answered and said, “My master, I am not worthy that you should enter under my roof, but only say the word, and my boy will be healed. 9. For I am also a man that is under authority, and there are under my hand soldiers, and I say to this one ‘go’ and he goes, and to the other ‘come’ and he comes, and to my servant to do this, and he does it.” 10. And when Y’shua heard this, he was amazed and said to those that had come with him; “I say truly to you that not even in Israel<sup>96</sup> have I found faith like this. 11. And I say to you that many will come from the East and from the West and will recline with Awraham, Yitz’chak, and Ya’akov in the Kingdom of Heaven, 12. but the children of the kingdom<sup>97</sup> will be cast into outer darkness. There will be weeping and gnashing of teeth.”<sup>98</sup> 13. And Y’shua said to the centurion, “As you have believed, it will be to you.” And his boy was healed in that moment. 14. And Y’shua came to the house of Shimon and saw his mother-in-law who was lying down and a fever had seized her. 15. And he touched her hand and the fever left her, and she arose and was serving him. 16. And when it became evening, they brought him many possessed and he cast out their demons by a Word, and all of those that were badly afflicted he healed them. 17. So that might be fulfilled which was spoken through Yesha’yahu the prophet who said, “He will take our sorrows and our illnesses he will bear.”<sup>99</sup>

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92 Khabouris’ word choice of *d’memtuom* is preferred here over 1905’s *metom*, although both present the idea of “always, forever, everlasting.” This usage and spelling is also retained in 9:33.

93 Psalm 6:8, 9 - “workers of iniquity” is a common phrase in the Tanakh. Iniquity is lawlessness (without Torah). “*Horror has taken hold upon me because of the wicked that forsake Your Torah*” (Psalm 119:53). Each and every teaching of Y’shua is based on Torah. To be anti-Torah is to be anti-Mashiyach; therefore every “authority” will be judged according to whether they uphold Torah or not. According to Y’shua, Torah is “*the will of My Father*” (Matthew 7:21;12:50). Torah means instruction in righteousness.

94 The Pharisees and scribes both appealed to the authority of oral traditions that were handed down from their teachers of the past, eventually these traditions became codified as the Talmud. However, Y’shua’s authority as the Son of Man was squarely on the Written Torah and YHWH’s Prophets. Y’shua emphatically encouraged the great rabbis of his day to study and apply Torah as a lifestyle (righteous conduct). Had the Pharisees studied Torah and the Prophets with and through Mashiyach, it would have brought them around to the same halachic, or legal positions Y’shua taught his disciples. Contrary to religious opinion Y’shua taught the Government of YHWH (righteous spirituality and conduct) rather than a new or different religion. Please see footnotes on Matthew 15:1-3 and Yochanan (John) 5:45-47.

95 Leviticus 13:2, 49; 14:2

96 Here and in 27:9 two different spellings of “Israel” are reflected in Aramaic. Khabouris uses the spelling *yodh-samekh*.

## : מתי ז :

23 והידין אודא להון דממתום לא ידעתכון ארחקו לכון מני פלחי עולא: 24 כל הכיל דשמע מלי הלין ועבד להין נתדמא לגברא חפימא הו דבנא ביתה על שועא: 25 ונחת מטרא נאתו נהרנתא ונשב רוחא נאתטריו בה בכיתא הו ולא נפל שתאסוהי גיר על שועא סימן הוי: 26 וכל מן דשמע מלי הלין ולא עבד להין נתדמא לגברא סכלא דבנא ביתה על חלא: 27 ונחת מטרא נאתו נהרנתא ונשב רוחא נאתטריו בכיתא הו ונפל והנת מפולתה רבא: 28 והוא דכד שלם ישוע מלא הלין תהירין הו פנשא על יולפנה: 29 מלה הןא להון גיר איך משלטא ולא איך ספריהון ופרישא:

## : מתי ח :

1 כד נחת דין מן טורא נקפוהי פנשא סגיא: 2 והא גרבא חד אתא סגד לה ואמר מרי אן צבא אנת משפח אנת למדפיותי: 3 ופשט אידה ישוע קרב לה ואמר צבא אנא אתדכא ובה בשעתא אתדכי גרבה: 4 ואמר לה ישוע חזי למא לאנש אמר אנת אלא זל חנא נפשך לכהנא וקרב קורבנא איך דפקד מושא לסהדותהון: 5 כד על דין ישוע לכפרנחום קרב לה קנטרונא חד ובעא הוא מנה: 6 ואמר מרי טליי רמא בביתא ומשרי ובישאית משתנק: 7 אמר לה ישוע אנא אתא ואסיוהי: 8 ענא קנטרונא הו ואמר מרי לא שנא אנא דתעול תחית מטללי אלא בלחוד אמר במלתא ונתאסא טליי: 9 אף אנא גיר גברא אנא דתחית שולטנא ואית תחית אידא אסטרטיוטא ואמר אנא להנא דזל ואזל ולאחרנא דתא נאתא ולעבדי דעבד הדא ועבד: 10 כד שמע דין ישוע אתדמר ואמר לדאתין עמה אמין אמר אנא לכון דאף לא באיסראיל אשפחת איך הדא הימנוטא: 11 אמר אנא לכון דין דסגיא נאתון מן מדנחא ומן מערבא ונסתמכון עם אברהם ואיסחק ויעקוב במלכותא דשמיא: 12 בניה דין דמלכותא נפקון לחשוכא בכיא תמן נהוא בכיא וחורק שנא: 13 ואמר ישוע לקנטרונא הו זל איכנא דהימנת נהוא לך נאתאסי טליה בה בשעתא: 14 נאתא ישוע לביתה דשמעון וחזא לחמתה דרמיא ואחידא לה אשתא: 15 וקרב לאידה ושכקתה אשתא וקמת ומשמשא הנת לה: 16 כד הןא דין רמשא קרבו קדמוהי דינונא סגיא ואפק דיניהון במלתא ולכלהון אילין דבישאית עבידין הנו אסי אנון: 17 איך דנתמלא מדם דאתאמר ביד אשעיא נביא דאמר דהו נסב כאבין וכוהננין נטען:

resh-lamed whereas 1905 adds an *alap* at the beginning of the word. There are spiritual reasons for retaining the *alap* at the beginning that go beyond the scope of these notes, but both are equally ancient and valid readings. However, 1905 is retained  
97 Very obviously two distinct "kingdoms" - the Kingdom of Elohim versus the kingdom of religious enterprise, thus exposing the false theology that all Jews or Christians "get saved." Children here refers to they who opt for man's religion, which rejects YHWH, Mashiach or Torah.

98 Job 16:9; Psalm 35:16; 37:12; 112:10; Jeremiah 9:9-14; Matthew 22:13; 24:51; 25:30.

99 Isaiah 53:4

18. And when Y'shua saw the many crowds that were surrounding him, he commanded that they depart to the other side. 19. And a certain scribe approached him and said to him, "Rabbi, I will follow after you to wherever you will go. 20. Y'shua said to him, "The foxes they have holes and the birds of heaven nests, but the Son of man has nowhere he should lay his head." 21. And another from his disciples said to him, "My master, allow me to first go bury my father." 22. But Y'shua said to him, "Come follow me and leave the dead to bury their dead."<sup>100</sup> 23. And when Y'shua went up into a boat, his disciples went up with him. 24. And behold a great tempest was in the sea so that the ship was covered by the waves. Now, Y'shua was asleep, and his disciples approached him, woke him, and said to him, 25. "Deliver us our master. We are perishing! 26. Y'shua said to them, "Oh you of little faith! Why are you fearful?" Then he got up and rebuked the wind and the sea, and there was a great calm. 27. And the men were amazed and said, "Who is this that the winds and the sea obey him?"<sup>101</sup> 28. And when Y'shua came to the other side, to the place of Gadarenes, two very evil possessed ones met him who were coming out from the cemetery, so that no man was able to cross over by that way. 29. And they cried out and said, "What do we have to do with each other Y'shua, son of Elohim? Have you come here before the time to torment us?"<sup>102</sup> 30. And there was a distance from them a large herd of pigs that was feeding. 31. And these demons were beseeching and said to him, "If you cast us out, allow us to go to the herd of pigs."<sup>103</sup> 32. Y'shua said to them "Go," and at once they went out and entered into the pigs, and all that herd went straight over a cliff and fell into the sea, and they died in the sea. 33. And those who were herding fled and went to the city and revealed everything that happened, and about those possessed. 34. And out went all the village to meet with Y'shua, and when they saw him, they beseeched him to depart from their borders.

## Chapter 9

1. And he went up into a ship and crossed over and came to his city. 2. And they brought him a paralytic that lay on a pallet. And Y'shua saw their faith and said to the paralytic, "Take heart, my son, your sins are forgiven." 3. But some of the scribes said to themselves, "This one blasphemes!"<sup>104</sup> 4. But Y'shua knew their thoughts and said to them, "Why do you think evil in your heart? 5. For what is easier to say, that you are forgiven, or to say arise, walk? 6. But that you know that the Son of man has authority to forgive sins on earth," he said to that paralytic, "Arise, take your pallet and go to your house." 7. And he arose and went to his house. 8. And when they saw the crowds, they were frightened and they gave glory to Elohim who gives authority such as this to the sons of men. 9. And when Y'shua crossed over from there he saw a man who sat at the customs-house whose name was Mattai, and he said to him "Come follow me." And he arose and went following him. 10. And when they reclined in the house, there came tax collectors and sinners, and many reclined with Y'shua and with his disciples.

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100 George Lamsa suggested this could mean, "let the town bury their dead." In Jewish culture immediate family members observe a seven day bereavement called "*shivah*" (seven), right after the burial. This extends into a less intense duration called *shloshim* (thirty) where the mourner begins to return back into society. Additionally, there is a 12 month period (that includes *shloshim*) in which to return to one's regular routine. The 12 month period comes from an ancient Jewish custom where at the end of 12 months the bones are "gathered together" and placed into a stone vault along with those of ancestors (1 Kings 13:31). Y'shua says, "leave the dead to bury their dead" because the importance of attendance is now diminished. This does not refer to burial or sitting shivah. Mashiyach is not asking his disciple to dishonor his father or mother by not allowing him to attend the burial. "Honor your father and mother..." (Exodus 20:12).

101 Psalm 89:9; 107:28-29

102 Leviticus 20:6

103 Pigs (swine) are unclean for food (Isaiah 65:4; 66:3, 17) and demons are unclean spirits. Together this indicates judgment against both physical and spiritual uncleanness. The pigs "committed suicide" when the demons entered into them; the lowest level of reprobation is when a person is seduced by demons into committing suicide. The herd of pigs represents collective uncleanness (i.e., birds of a feather flock together). A clean vessel (soul) refuses to be compromised by demons but welcomes clean (righteous) spirits and collectively enjoys abundant life with other clean vessels.

104 Please see footnote on Matthew 26:65



## : מתי ח :

18 כֹּד חזא דין ישוע פֿנשא סגיאא דחֲדִירין לה פֿקֶד דנאזלון לעבֿרא: 19 וקרב ספֿרא חד ואמר לה רבי אתָא בְּתֶרְךָ לאתֵּר דאזל אנת: 20 אִמר לה ישוע לתַעֲלֵא נִקְעֵא אית להון ולפֿרחתָא דשמִיא מטלֵלא ברה דין דאנשא לית לה איכָא דנסמוך רשה: 21 אחרנָא דין מן תלמידוֹהי אִמר לה מרי אפֿס לי לוקֶדֶם אול אַקבור אִבִּי: 22 ישוע דין אִמר לה תא בְּתֵרִי ושבֿוק למיתָא קברין מיתיהון: 23 וכוֹד סלק ישוע לספֿינתָא סלקו עִמָּה תלמידוֹהי: 24 והא זועא רבָא הוּא בימָא איכנָא דאלפָא תַתפֿסָא מן גִּלְלֵא הוּ דין ישוע דמיך הוּא: 25 וקרבֿו תלמידוֹהי אַעירוֹהי ואמרין לה מֶרְן פֿצֵן אִבְדִין חנן: 26 אִמר להון ישוע למנָא דחולתָנִין אנתון זעורי הימנִתָא הידין קם וכָאָא ברוחָא ובימָא והוּא שְׁלֵא רבָא: 27 אנשא דין אַתדמרו ואמרין מנו הִנָּא דרוחָא וימָא משתמעין לה: 28 וכוֹד אִתָּא ישוע לעבֿרא לאתֵּרָא דגִּדְרֵיא ארעוֹהי תרין דינָא דנפֿקין מן בית קבורָא בישא דטֵב איך דלא אנש נשפֿח נעבר בהי אורחָא: 29 וקעו ואמרין מא לן ולך ישוע ברה דאלהָא אִתִּית לכָא קֶדֶם זבֿנָא דתִּשְׁנֶקֶן: 30 אית הוּא דין להל מנהון בקרא דחזירָא סגיאא דרעָא: 31 הָנוּן דין שאדָא בָּעִין הנו מְנָה ואמרין אֵן מִפֿק אנת לן אפֿס לן דנאזל לבקרא דחזירָא: 32 אִמר להון ישוע זלו ומחִדָּא נפֿקו ועלו בחזירָא וכלָה בקרא הי תרצֵת לעל לשקיפָא ונפֿלו בימָא ומיתו במיָא: 33 הָנוּן דין דרעָין הנו ערקו ואזלו למדינתָא וחיוו פֿלמֶדֶם דהוּא ודִּהָנוּן דינָא: 34 ונפֿקֶת פֿלָה מדינתָא לאורעָה דיִשוע וכוֹד חזאָהי בעו מְנָה דנשנָא מן תחומיהון:

## : מתי ט :

1 וסלק לאלפָא נעבר אִתָּא למדינתָה: 2 וקרבֿו לה משריא כֹּד רמָא בערסָא וחזא ישוע הימנִתָהון ואמר להו משריא אִתְּלִבֵּב ברי שבֿיקין לך חטָהיך: 3 אנשא דין מן ספֿרא אִמרו בנפֿשהון הִנָּא מגִּדֶּךָ: 4 ישוע דין ידע מחשבֿתָהון ואמר להון מְנָא מִתְּחִשְׁבִין אנתון בישתָא בלבֿבֶון: 5 מְנָא גִיר פֿשיק למאמר דשבֿיקין לך חטָהיך או למאמר קום הלך: 6 דתִּדְעוֹן דין דשולטָנָא אית לבֿרה דאנשא פֿארעָא למשבֿק חטָהָא אִמר להו משריא קום שקול ערסֶךָ וזל לבֿיתֶךָ: 7 וקם אִזל לבֿיתָה: 8 כֹּד חזו דין פֿנשא הָנוּן דחלו ושפֿחו לאלהָא דיהב שולטָנָא דאיך הִנָּא לבנינשא: 9 וכוֹד עבר ישוע מן תמן חזא גִּבְרָא דִיִּתֵּב בית מִכֶּסֶא דשמה מתי ואמר לה תא בְּתֵרִי וקם אִזל בְּתֵרָה: 10 וכוֹד סמיכִין בבֿיתָא אִתּוּ מִכֶּסֶא וחטָיא סגיאא אַסתמכו עם ישוע ועם תלמידוֹהי:



11. And when the Pharisees saw this, they said to the disciples “Why your master dines with sinners and tax-collectors?” 12. But when Y’shua heard, he said to them, “The healthy are not in need of a doctor, rather those that are badly afflicted. 13. Go learn what this means: I require mercy, and not sacrifice,<sup>105</sup> for I came not to call on the righteous, rather on the sinners.”<sup>106</sup> 14. Then the disciples of Yochanan approached him and said, “Why do we and the Pharisees fast much, and your disciples, they do not fast?” 15. Y’shua said to them, “Why? The sons of the wedding-feast are not constrained to fast as long as the bridegroom is with them, but the days are coming when the bridegroom will be taken from them, and then they will fast. 16. No man places a new patch on a worn out garment or else its seam should tear away from that garment, and the hole will be greater. 17. And they do not place new wine in worn-out wineskins or else the wineskins should rip and the wineskins are destroyed and the wine should pour out. Rather, they place new wine in new wineskins, and both of them are preserved.”<sup>107</sup> 18. And when he was saying these things, a certain ruler came to them, approached, worshipped, and said to him, “My daughter is dead. Only come place your hand on her, and she will live. 19. And Y’shua and his disciples arose and went and followed him. 20. And behold, a woman whose blood was flowing twelve years came from behind him and touched the edge of his clothes.<sup>108</sup> 21. For she was saying to herself “If even I touch only his garment, I will be healed.” 22. And Y’shua turned around and saw her and said to her, “Be comforted my daughter, your faith has made you alive.” And the woman was healed from that moment. 23. And Y’shua came to the house of the ruler and saw the wailers and the crowds who were in an uproar, 24. And said to them “Go away for the girl is not dead, but is asleep.” And they were laughing at him. 25 And when he dismissed the crowd, he went in, took her by the hand and the girl arose. 26. This news went out in all the land. 27. And when Y’shua departed from there, two blind men followed him crying and saying, “Have mercy on us son of Dawid.” 28. And when he came to the house, those blind men approached him. Y’shua said to them, “Do you believe that I am able to do this?” They said to him, “Yes, our master.” 29. Then he touched their eyes and said, “As you believed let it be to you.” 30. And at once their eyes were opened and Y’shua admonished them, “See that no<sup>109</sup> man should know!” 31. But they went out and spread his fame in all that country. 32. And when Y’shua went out, they brought a mute to him that had a demon in him. 33. And after the demon went out, that mute spoke and the crowds were amazed and they said, “Such has never been seen in Israel before.” 34. But the Pharisees were saying, “He cast out demons by the chief of demons.” 35. And Y’shua was going around in all the cities and in the villages and would teach in their assemblies and would preach the hope of the Kingdom, and would heal all their diseases and all their afflictions.

<sup>105</sup> See *Sacrifice* in Appendix.

<sup>106</sup> Hosea 6:6

<sup>107</sup> A Hebrew idiom of the old wineskin refers to an older mature man; old wine refers to the old ideas/doctrines he holds. A new wineskin is a young man; the new wine represents his new ideas. When the old wineskin (a mature man, full of YHWH’s Torah) has new wine put inside of him (man’s new traditions) the wineskin and wine are ruined. Torah is likened to the sweetness of honey but never to new wine. The new sweet wine is immature wine which is not well aged; therefore, new wine represents teaching or spiritual understanding lacking in substance and maturity. Y’shua alludes to this in Matt 11:29 when he quotes Jeremiah 6:16. Scripture reveals several varieties of “wine” - “the wine of trembling” Psalm 60:3; “the wine of violence” Proverbs 4:17; “the wine of the condemned” Amos 2:8; “wine of wrath” Revelation 14:8; “wine of her fornication” Revelation 17:2. Neither does “new wine” represent the Renewed Covenant; Y’shua’s teaching makes such an association impossible: “And no one after drinking the old wine wants the new, for they say, the old is better,” Luke 5:39. When religious people elevate their “new wine”, “oral law”, or “new theology”, it is imperative to remember that the original Ancient Path is the mature wine.

<sup>108</sup> Edge of clothes are the “borders” or *kanaf* of “garments” (*beged*), which is where “fringes” *tzit tzit* are placed. Numbers 15:38, 39. Y’shua, like all other Torah observant Jews, wears *tzit tzit* as a reminder to do the Commandments of YHWH, and not seek after what is right in one’s own eyes. The Hebrew *kanaf* is also found in Malachi 4:2 “...with healing in his *kanaf* (wings)...” See also Zechariah 8:23.

11 וְכֵן חֲזוּ פְּרִישָׁא אָמְרִין לְתַלְמִידוּהִי לְמָנָא עִם מְכָסָא וְחֻטָּא לְעָס רַבְכּוֹן :  
 12 יִשׁוּעַ דִּין כֵּן שָׁמַע אָמַר לְהוֹן לֹא סְנִיקִין חֲלִימָא עַל אָסִיא אֱלֹא אֵילִין דְּבִישָׁאִית  
 עֲבִידִין : 13 זְלוּ יִלְפוּ מִנּוּ חֲנֻנָא בְּעָא אֲנָא וְלֹא דְּבַחְתָּא לֹא גִיר אֶתִּית דְּאֶקְרָא  
 לְזִדְיָא אֱלֹא לְחֻטָּא : 14 הִידִין קִרְבוּ לָהּ תַלְמִידוּהִי דִּיּוֹחֲנָן וְאִמְרִין לְמָנָא חֲנָן  
 וּפְרִישָׁא צִימִין חֲנָן סְגִי וְתַלְמִידֵיהּ לֹא צִימִין : 15 אָמַר לְהוֹן יִשׁוּעַ דְּלִמָּא מְשַׁכְּחִין  
 בְּנוּהִי דְּגִנוּנָא לְמַצָּם כְּמָא דְּחֻתָּא עֲמַהוֹן אֶתִּין דִּין יוֹמָתָא כֵּן נִשְׁתַּקֵּל מְנַהוֹן חֲתָנָא  
 וְהִידִין נְצוּמִין : 16 לֹא אֲנִשׁ רָמָא אֲוֹרְקַעְתָּא חֲדָתָא עַל נַחְתָּא בְּלִיא דְּלֹא תַתְּוֹרָא  
 מְלִיּוֹתָהּ מִן הוּ נַחְתָּא וְנַהֲנָא בְּזַעַת יְהִירָא : 17 וְלֹא רָמִין חֲמֵרָא חֲדָתָא בְּזַקָּא בְּלִיָּתָא  
 דְּלֹא מְצַטְרֵן זָקָא וְחֲמֵרָא מְתָאשְׁדִּי וְזָקָא אֲבָדֵן אֱלֹא רָמִין חֲמֵרָא חֲדָתָא בְּזָקָא  
 חֲדָתָא וְתַרְיָהוֹן מְתַנְטְרִין : 18 כֵּן הָלִין מְמַלֵּל הָנָא עֲמַהוֹן אֶתָּא אַרְכֻּנָא חֲדָ  
 קִרְבִּי סֶדֶד לָהּ וְאִמַר בְּרַתִּי הָשָׂא מֵיִתָּת אֱלֹא תָא סִים אֵידֵךְ עֲלֶיהָ וְתַחָא : 19 וְקָם  
 יִשׁוּעַ וְתַלְמִידוּהִי וְאִזְלוּ בְּתַרְהּ : 20 וְהָא אֲנַתָּא דִּרְדָּא הָנָא דְּמָה שְׁנִין תַּרְתַּעְסָרָא  
 אֶתָּת מִן בְּסַתְרָה וְקִרְבַּת לְקִרְנָא דְּלַבּוּשָׁה : 21 אָמַרָא הֵנָּה גִיר בְּנַפְשָׁה אֶפֶן בְּלַחוּד  
 לְמַאנָה קִרְבָּא אֲנָא מְתָאסִיא אֲנָא : 22 יִשׁוּעַ דִּין אֶתְפְּנִי חֲזוּהָ וְאִמַר לָהּ אֶתְלַבְּבִי  
 בְּרַתִּי הֵימְנוּתְכִי אַחִיָּתְכִי וְאֶתְאֲסִיתָ אֲנַתָּא הִי מִן הִי שַׁעְתָּא : 23 וְאֶתָּא יִשׁוּעַ  
 לְבִיתָהּ דְּאַרְכֻּנָא וְחֲזוּ וְזָמְרָא וְכִנְשָׂא דְּמִשְׁתַּגְּשִׁין : 24 וְאִמַר לְהוֹן פְּרוּקוּ לָכוֹן  
 טְלִיתָא גִיר לֹא מֵיִתָּת אֱלֹא דְּמַכָּא הִי וְגַחְכִּין הוּ עֲלוּהִי : 25 וְכֵן אָפֵק לְכִנְשָׂא עַל  
 אַחְדָּה בְּאִידָהּ וְקַמַּת טְלִיתָא : 26 וְנָפֵק טְבָא הָנָא בְּכֻלָּהּ אַרְעָא הִי : 27 וְכֵן עֲבַר  
 יִשׁוּעַ מִן תַּמָּן דְּבַקוּהִי סְמִיא תַרְיָן דְּקַעֲזִין וְאִמְרִין אֶתְרַחֵם עֲלֵין בְּרָה דִּדְנוּד : 28 וְכֵן  
 אֶתָּא לְבִיתָא קִרְבוּ לָהּ הֲנוּן סְמִיא אָמַר לְהוֹן יִשׁוּעַ מְהִימִנִין אֲנַתָּן דְּמִשְׁכַּח אֲנָא  
 הָדָא לְמַעַבְדִּי אָמְרִין לָהּ אֵין מָרָן : 29 הִידִין קִרְבִּי לְעִינִיהוֹן וְאִמַר אֵיכְנָא דְּהִימְנַתָּן  
 נַהֲנָא לָכוֹן : 30 וּמַחְדָּא אֶתְפַּתַּח עֵינֵיהוֹן וְכֹאָא בַּהוֹן יִשׁוּעַ וְאִמַר חֲזוּ לֹא אֲנִשׁ נִדְעָה :  
 31 הֲנוּן דִּין נָפֵקוּ אֲטִבּוּהִי בְּכֻלָּהּ אַרְעָא הִי : 32 וְכֵן נָפֵק יִשׁוּעַ קִרְבוּ לָהּ חֲרָשָׁא  
 דְּאִיתָ עֲלוּהִי דִּינוּ : 33 וּמִן דְּנָפֵק דִּינוּ מְלָל הוּ חֲרָשָׁא וְאִתְדַמְרוּ כְּנִשָּׂא וְאִמְרִין לָהּ  
 מִמֶּתָּם אֶתְחַזִּי הֵכָנָא בְּאִיסְרָאִיל : 34 פְּרִישָׁא דִּין אָמְרִין הוּ בְּרָשָׁא דִּדְנוּ מִפֶּק  
 דִּינוּ : 35 וּמִתְפַּרְךְ הָנָא יִשׁוּעַ בְּמִדִּינָתָא פְּלִהִין וּבְקוּרִיא וּמִלָּף הָנָא בְּכַוְשֵׁתְהוֹן  
 וּמִכְרָז סְבִרְתָּא דִּמְלַכּוּתָא וּמֵאָסָא כָּל כּוּרְהִנִין וְכָל כְּאֻבִּין :

109 Khabouris has *lama* (why) whereas 1905 and other Peshitta manuscripts have *la* (no). The Khabouris reading is rather odd as it does not appear as Y'shua is asking a question but giving a directive, "See that *no* (*la*) man should know." The closest rendering would be "See that? Why should a man know (this)?" therefore 1905 is retained.

36. And when Y'shua saw the crowds, he had compassion on them that were weary and were scattered like sheep that have not a shepherd. 37. And he said to his disciples "The harvest is great and the workers few. 38. Ask, therefore, the master of the harvest that he should send workers in his harvest."

## Chapter 10

1. And he called on his twelve disciples and gave them authority over unclean spirits, that they may cast them out, and to heal every affliction and disease. 2. Now of the twelve Shlichim,<sup>110</sup> their names are these. The first is Shimon, who is called Keefa, and Andraus his brother, and Ya'akov the son of Zawdee, and Yochanan his brother, 3. and Peleepos and (Nathaniel) Bar-Tulmay,<sup>111</sup> and Tooma and Mattai the tax collector and Yaqub Bar Khalpai and Lewi who is called Taddi. 4. And Shimon the Canaanite, and Yehuda Skaryota, he that betrayed him. 5. Y'shua sent these twelve and commanded them and said, "Do not go by the way of the heathen, and do not enter the cities of the Samaritans."<sup>112</sup> 6. But you go, rather, to the sheep that are lost from the house of Israel.<sup>113</sup> 7. And when you go, preach and say that the Kingdom of Heaven is near. 8. Heal the sick. Cleanse the lepers. Cast out demons. Freely you have received, freely give. 9. Do not accumulate gold, nor silver, nor brass in your purses, 10. Nor a wallet for the road, nor two coats, nor shoes, nor staff. A worker is worthy of his food.<sup>114</sup> 11. And into whatever city or village that you enter, you ask who is worthy in it, and there stay until you depart. 12. And when you enter into a house, ask its peace for that house. 13. And if the house is worthy, your peace will come upon it, but if it is not worthy, your peace will return upon you. 14. And whoever does not receive you, and does not hear your words, when you depart from the house, or from that village, shake off the dust from your feet. 15. And truly I say to you that to the land of Sodom and of Ammorah, it will be more tranquil in the Day of Judgment than for that city. 16. Behold, I send you as lambs among wolves. Therefore, be wise as serpents and harmless as doves. 17. And beware of the sons of men. For they will deliver you to the house of judgment and in their assemblies they will scourge you. 18. And they will take you before kings and governors for my sake, for a testimony of them and of the Gentiles. 19. And whenever they deliver you up, do not be concerned how or what you will say. For in that hour, it will be given to you what you should say. 20. For it will not be you speaking, rather the spirit of your Father speaking through you. 21. And brother will deliver his brother to death, and a father his son. And children will rise up against their parents and kill them. 22. And you will be hated by all men because of my name, but whoever that endures until the end, he will live.

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110 *Shlichim*, "sent ones" Adam was *sent forth* from Gan Eden, the disciples were sent forth to bring souls into the Kingdom. A modernized view of an Apostle is one who establishes congregations, but a Shaliach is one who is called to go out and preach the Truth.

111 "Bartholemew" is the last name or family name of Nathanael, whose first name is recorded in John. His Aramaic name is Bar Tulmay, the son of Tulmay, therefore his full name is Nathanael Bar Tulmay.

112 As in Matthew 2:23, this is another singular/plural confusion. *Medintha* (city) is a word that looks the same both in singular and plural form. We know it is incorrect that Greek reads "do not go into the city of the Samaritans" as there was more than one Samaritan city. Most translations add the word "any" in an attempt to correct this error.

113 Matthew 10:6 (and 15:24) links to Psalms 119:176 and Jeremiah 50:6 via the hermeneutic rule *Gezerah Shavah* (Equivalence of Expressions). The Hebrew "*sey*" (sheep) and "*abad*" (lost) are common terms, *abad* (lost) means perished or destroyed, rather than "geographically" lost (see footnote Rev 9:11 on *Abaddon*). Since YHWH's people have been led astray by false shepherds through disobedience to His Covenant, their relationship with Him has been destroyed in much the same way that Adam and Eve lost their chance at immortality by following the deception of the serpent. It is also important to point out that, along those same lines, there weren't any "Hebrews" before Abraham nor "Israelites/Jews" before the patriarch Jacob had his children. As a result, the first 20 generations of the human race were simply people called to righteous behavior by YHWH with no ethnic identity attached to them at all. It is from that standard only—that of righteousness or wickedness—that causes people to be lost (destroyed) or found (established). For more information on "lost sheep" see the footnote on Matthew 15:24 and Titus 3:9. Also, compare Jeremiah 50:6 with Isaiah 42:1-6; 49:6; 60:3; Jeremiah 16:19; 31:31-37; Hosea 8:8; Micah 5:8. There is little doubt that the "light" of Mashiach was to be presented to the "*Goyim*" (nations or Gentiles)

36 כִּד חָזָא דִּין יֵשׁוּעַ לִכְנָשָׁא אֶתְרַחַם עֲלֵיהוֹן דְּלֵאִין הֵנוּ וְשָׂרִין אִיךְ עֲרָבָא דְלִית  
לְהוֹן רַעִיָּא: 37 וְאָמַר לְתַלְמִידוּהִי חֲצֵדָּא סְגִי וּפְעֵלָא זְעוּרִין: 38 בְּעוּ הָכִיל מִן מָרָא  
חֲצֵדָּא דִּנְפֹק פְּעֵלָא לַחֲצֵדָּה:

: מתי י :

1 וְקָרָא לְתַרְעֵסֵר תַּלְמִידוּהִי וַיְהִיב לְהוֹן שׁוּלְטָנָא עַל רוּחָא טַנְפָּתָא דִּנְפֹקוֹן  
וּלְמַאסִּיו כָּל כָּאֵב וְכוּרְהֵן: 2 דִּילְהוֹן דִּין דְּתַרְעֵסֵר שְׁלִיחָא שְׁמָהּ אֵיתִיְהוֹן הָלִין  
קְדָמִיהוֹן שְׁמַעוֹן דְּמַתְקָרָא כָּאפָּא וְאַנְדֵּרָאָס אַחוּהִי וַיעֲקֹב בֶּר זַבְדִּי וַיּוֹחֲנָן  
אַחוּהִי: 3 וּפִלִּיפּוֹס וְבֵרְתוּלַמִּי וְתָאוּמָא וּמַתִּי מַכְסָּא וַיעֲקֹב בֶּר חַלְפִי וּלְבִי  
דְּאֶתְפְּנִי תְדִי: 4 וּשְׁמַעוֹן קִנְיָנָא וַיְהוּדָא סַכְרִיטָא הוּ דְּאֶשְׁלַמְהּ: 5 לְהָלִין תַּרְעֵסֵר  
שְׂדֵר יֵשׁוּעַ וּפְקֹד אֲנָן וְאָמַר בְּאוּרְחָא דְחֲנָפָא לָא תֵּאזְלוּן וּלְמַדִּינְתָּא דְשְׁמַרְיָא  
לָא תַעֲלֹן: 6 זְלוּ לָכוֹן דִּין יִתִּירְאִית לֹתָ עֲרָבָא דְאַבְדּוּ מִן בֵּית יִסְרָאֵל: 7 וְכִד  
אֲזַלִּין אַנְתּוֹן אַכְרָזוּ וְאָמְרוּ דְקֶרְבַּת מַלְכוּתָא דְשְׁמַיָּא: 8 כְּרִיָּהּ אָסוּ וְגִרְבָּא דְכוּ  
וְדִינוּ אֶפְקוּ מִגֵּן נִסְבִּתּוֹן מִגֵּן הִבּוּ: 9 לָא תִקְנוֹן דְּהִבָּא וְלָא סֵאמָא וְלָא נַחֲשָׁא  
בְּכִיסִּיּוֹן: 10 וְלָא תִרְמָלָא לְאוּרְחָא וְלָא תִרְתִּין כּוֹתִינִין וְלָא מִסְנָא וְלָא שְׁבָטָא  
שְׁנָא הוּ גִיר פְּעֵלָא סִיבְרַתָּה: 11 לֹאִידָא דִּין מְדִינְתָּא אוּ קְרִיָּתָא דְעָאֲלִין אַנְתּוֹן  
לָה שְׂאֵלוּ מִנּוּ שְׁנָא בָּה וְתִמֵּן הֵנוּ עֲדָמָא דִּנְפֹקִין אַנְתּוֹן: 12 וּמָא דְעָאֲלִין אַנְתּוֹן  
לְבִיתָא שְׂאֵלוּ שְׁלָמָה דְבִיתָא: 13 וְאֵן הוּ דְשְׁנָא בִיתָא שְׁלָמָכוֹן נֹאֲתָא עֲלוּהִי אֵן  
דִּין לָא שְׁנָא שְׁלָמָכוֹן עֲלִיבּוֹן נְפָנָא: 14 מִן דְּלָא דִּין מַקְבֵּל לָכוֹן וְלָא שְׁמַע מְלִיכּוֹן  
כִּד נְפֹקִין אַנְתּוֹן מִן בִּיתָא אוּ מִן קְרִיָּתָא הִי פָּצוּ חָלָא מִן רְגֵלִיכּוֹן: 15 וְאִמִּין  
אָמַר אָנָּא לָכוֹן דְּלֹאֲרַעָא דְסִדּוּם וְדַעֲמוּרָא נְהוּא נִיח בְּיוּמָא דְדִינָא אוּ לְמַדִּינְתָּא  
הִי: 16 הָא אָנָּא מִשְׁדֵּר אָנָּא לָכוֹן אִיךְ אָמַרָא בִּינִי דְאַבָּא הֵנוּ הָכִיל חֲפִימָא אִיךְ  
חֲנוּתָא וְתַמִּימָא אִיךְ יוֹנָא: 17 אֲזִדְהֵרוּ דִּין מִן בִּינִינְשָׁא מִשְׁלָמִין לָכוֹן גִּיר לְבִית  
דִּינָא וּבְכַנּוּשְׁתָּהוֹן נִגְדּוֹנְכוֹן: 18 וְקִדְּם הִגְמוּנָא וּמַלְכָּא מַקְרִבִין לָכוֹן מְטֻלְתִּי  
לְסֶהְדוּתָא דִּילְהוֹן וְדַעֲמָמָא: 19 אָמַתִּי דִּין דְּנִשְׁלָמוֹנְכוֹן לָא תֵּאצְפּוֹן אִיפְנָא  
אוּ מִנָּא תִמְלָלוֹן מְתִיב לָכוֹן גִּיר בְּהִי שְׁעֵתָא מָא דְתַמְלָלוֹן: 20 לָא הֵנָּה גִּיר  
אַנְתּוֹן מִמְלָלִין אֲלָא רוּחָא דְאַבְרָכוֹן מִמְלָלָא בְּכוֹן: 21 נִשְׁלָם דִּין אַחָא לְאַחוּהִי  
לְמוּתָא וְאַבָּא לְבָרָה וְנִקְוִמוֹן בְּנִיָּא עַל אֲבִיהֵיהוֹן וְנִמִּיתּוֹן אֲנָן: 22 וְתֵהוֹן  
סִנְיָאִין מִן כְּלָנֶשׁ מְטֹל שְׁמִי אִינָא דִּין דְּנִסִּיבֵר עֲדָמָא לְחֶרְתָּא הוּ נְחָא:

by way of the Jewish nation. Mashiyach Y'shua did not go to the "Gentiles", therefore it is imperative for non-Jewish people to comprehend the roots and origin of Mashiyach and the Renewed Covenant according to Torah and the original Hebrew and Aramaic languages. Counterfeit theologies can easily displace the truth if a person does not access the words of Y'shua in their original context. See *Assemblies* in Appendix.

114 Note that Paul in 1 Timothy 5:18, quotes this as "scripture". Luke 10:7 adds, "not move around from house to house".

23. But when they persecute you in this city, you flee to another. For truly I say to you that you will not complete all the cities of the house of Israel until the Son of man will come. 24. There is no disciple that is greater than his master, nor a servant his master. 25. It is sufficient for a disciple to be like his master, and a servant like his master. If the master of the house they call Beelzebub, how much more the sons of his house. 26. Therefore, do not have fear of them, for there is not anything that is covered that will not be revealed, and that is hidden that will not be known. 27. What I say to you in darkness, you say it in the light, and what you hear with your ears, you preach upon the rooftops. 28. And do not have fear of those who kill the body, but are not able to kill the soul. Rather, have fear<sup>115</sup> more so of Him who is able to destroy the soul and the body in Gehenna. 29. Are not two sparrows sold for a penny, and not one of them falls to earth without your Father. 30. But of you, even all the hairs of your head are numbered. 31. Therefore, do not be afraid; you are more important than many sparrows. 32. Whoever, therefore, that confesses me before the sons of men, he also I (will confess) before my Father who is in heaven. 33. But whoever denies me before the sons of men, he will I also deny before my Father who is in heaven. 34. Do not think that I have come to bring calm on earth. I have not come to bring calm, rather a sword. 35. For I have come to divide a man from his father, and a girl from her mother. And a daughter-in-law from her mother-in-law. 36. And the adversaries of a man will be his household.<sup>116</sup> 37. Whoever loves father or mother more than me is not worthy of me.<sup>117</sup> And whoever loves son or daughter more than me is not worthy of me. 38. And anyone that does not take up his staff<sup>118</sup> and come and follow me is not worthy of me. 39. Whoever finds his soul will lose it, and whoever loses his soul for my sake will find it. 40. Whoever accepts you, accepts me, and whoever that accepts me, whom I send accepts him. 41. Whoever accepts a prophet in the name of a prophet a reward of a prophet will he receive. And whoever accepts a righteous man in the name of a righteous man, a reward of a righteous man will receive. 42. And anyone who gives only a cup of cold water to drink to one of these little ones, in the name of a disciple, truly I say to you that he will not lose his reward.”

## Chapter 11

1. And it was when that Y’shua finished commanding his twelve disciples, he departed from there to teach and to preach in their cities. 2. And when Yochanan heard in the house of prisoners the works of the Mashiyach, he sent word through his disciples. 3. And said to him, “Are you he who will come, or are we to expect another?”<sup>119</sup> 4. Y’shua answered and said to them, “Go relate to Yochanan that you have heard and have seen. 5. The blind are seeing, and the lame are walking, and the lepers are cleansed, and the deaf are hearing,<sup>120</sup> and the dead are rising,<sup>121</sup> and the poor are given hope.<sup>122</sup> 6. And blessed is he that is not offended in me.”

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115 The Fear of YHWH is one of the Seven Spirits of YHWH, Isaiah 11:2, 3. Y’shua juxtaposes the fear of man (religion) with the Fear of Elohim (truth). When the “fear” of YHWH became theologically changed into “reverence”, the authority of men in ministry “Reverends” began to command fear unto themselves that is intended solely unto the Most High. The Fear of YHWH empowers Y’shua’s followers to uphold the Word of YHWH, regardless of consequences, see Romans 3:18; 2 Corinthians 5:11; 7:1; Ephesians 5:21; Revelation 15:4.

116 Micah 7:6

117 Compare the phraseology in verse 37 to Luke 14:26 “he who comes to me and does not hate his father or mother is not worthy of me”. Matthew’s version is literal while Luke’s version is idiomatic. To enter into the Kingdom of Heaven we must love Mashiyach Y’shua more than anything or anyone else. This does NOT mean that we fail to love and honor our parents. Rather, it means that however much love is lavished upon one’s parents; more should be given to Y’shua. Our love for the Kingdom of Heaven brings eternal life to both ourselves and potentially to our family members. By comparison, earthly love “looks” like hatred. YHWH is the Author of love, as we devote our love to Him, and give Him our time to worship Him and study Him and His Word, only then are we better able to love ourselves and those around us. See footnote on Luke 14:26 for more information.

118 Take up your staff and follow means to exercise your personal authority. A staff is a symbol of authority that is used for mobility and protection (see B’midbar/Numbers 17:1-10 or 17:16-25 in Jewish versions). Christian versions insert “cross”

23 מָא דְרַדְפִין לָכוֹן דִּין בְּמַדִּינְתָא הָדָא עֲרוּקוּ לָכוֹן לְאַחֲרֵתָא אַמִּין גִּיר אָמַר אָנָּא  
לָכוֹן דְּלָא תִשְׁלֹמוּן אָנִין פְּלִהִין מַדִּינְתָא דְּכֵית אִיסְרִיל עֲדָמָא דְנִאֲתָא בְּרָה דִּאֲנָשָׁא :  
24 לִית תְּלַמִּידָא דִּיתִיר מִן רַבָּה וְלֹא עֲבָדָא מִן מְרָה : 25 סָפֵק לָהּ לְתַלְמִידָא דִּנְהִנָּא  
אִיךְ רַבָּה נִלְעֲבָדָא אִיךְ מְרָה אֵן לְמְרָה דְּכֵיתָא קִירוּ בְּעִלְזֻבֹּב חַד כְּמָא לְבָנִי בֵיתָה :  
26 לֹא הָכִיל תְּדַחֲלוֹן מְנַהוֹן לִית גִּיר מָדָם דְּכֶסֶּא דְּלֹא נִתְגַּלָּא וְדַמְטָשִׁי דְּלֹא נִתִּידַע :  
27 מָדָם דָּאֵמַר אָנָּא לָכוֹן בַּחֲשׂוֹכָא אֹמְרוּהִי אֲנַתּוֹן בְּנִהֲרָא וּמָדָם דְּכָאֲדִיכּוֹן  
שְׁמַעִין אֲנַתּוֹן אַכְרִזוּ עַל אָגְרָא : 28 וְלֹא תְּדַחֲלוֹן מִן אֵילִין דְּקַטְלִין פִּגְרָא נִפְשָׁא  
דִּין לֹא מְשַׁכְּחִין לְמַקְטֵל דַּחְלוּ דִּין יִתִּירָאִית מִן מִן דְּמִשְׁכַּח דְּלִנְפְשָׁא וְלִפְגָּרָא נִוּבָד  
בְּגֵהֲנָא : 29 לֹא תִרְתִּין צִפְרִין מְזַדְּבָנִין בְּאֶסֶר וְחָדָא מְנַהֲנִין בְּלַעַד מִן אַבְרָכוֹן לֹא  
נִפְלָא עַל אַרְעָא : 30 דִּילְכוֹן דִּין אָף מָנָא דִּרְשָׁכוֹן פְּלִהִין מְנִין אָנִין : 31 לֹא הָכִיל  
תְּדַחֲלוֹן מִן צִפְרָא סְגִיָּאֲתָא מִיתִירִין אֲנַתּוֹן : 32 פְּלַנְשׁ הָכִיל דִּינוּדָא בִּי קָדָם בְּנִינְשָׁא  
אוּדָא בָּהּ אָף אָנָּא קָדָם אָבִי דִּבְשִׁמְיָא : 33 מִן דִּין דִּנְכַּפּוֹר בִּי קָדָם בְּנִינְשָׁא אַכְפּוֹר  
בָּהּ אָף אָנָּא קָדָם אָבִי דִּבְשִׁמְיָא : 34 לֹא תִסְבְּרוֹן דְּאֲתִית דִּארְמָא שִׁינָא בְּאַרְעָא לֹא  
אֲתִית דִּארְמָא שִׁינָא אֶלָּא חֲרָבָא : 35 אֲתִית גִּיר דְּאֶפְלֹג גְּבָרָא עַל אַבְוּהִי וּבִרְתָּא עַל  
אָמָה וְכֹלְתָּא עַל חֲמֵתָה : 36 וְבְעִלְדִּבְכוּהִי דִּגְבָרָא בְּנִי בֵיתָה : 37 מִן דִּרְחָם אָבָא אוּ  
אָמָא יִתִּיר מִן דְּלִי לֹא שְׂוָא לִי וּמִן דִּרְחָם בָּרָא אוּ בִרְתָּא יִתִּיר מִן דְּלִי לֹא שְׂוָא לִי :  
38 וְכֹל דְּלֹא שְׁקָל זִקִּיפָה וְאֲתָא בְּתִירִי לֹא שְׂוָא לִי : 39 מִן דְּאֶשְׁכַּח נִפְשָׁה נִוּבָדִיה  
וּמִן דִּנוּבָד נִפְשָׁה מְטֹלְתִי נִשְׁכַּחִיה : 40 מִן דְּמַקְבֵּל לָכוֹן לִי מַקְבֵּל וּמִן דְּלִי מַקְבֵּל  
לְמִן דְּשִׁלְחִנִי מַקְבֵּל : 41 מִן דְּמַקְבֵּל נְבִיא בִּשְׁם נְבִיא אֲגָרָא דִּנְבִיא נְסֹב וּמִן דְּמַקְבֵּל  
זִדִּיקָא בִּשְׁם זִדִּיקָא אֲגָרָא זִדִּיקָא נְסֹב : 42 וְכֹל דְּמִשְׁקָא לְחַד מִן הֶלֶין זְעוּרָא כְּסָא  
דְּקִירָא בְּלַחוּד בְּשִׁמָּא דְּתַלְמִידָא אַמִּין אָמַר אָנָּא לָכוֹן דְּלֹא נִוּבָד אֲגָרָה :

## : מתי יא :

1 וְהִנָּה דְּכָד שְׁלָם יֵשׁוּעַ לְמַפְקְדוֹ לְתַרְעֵסָר תְּלַמִּידוּהִי שְׁנֵי מִן תַּמָּן לְמַלְפוֹ וּלְמַכְרִזוֹ  
בְּמַדִּינַתְהוֹן : 2 יוֹחָנָן דִּין כִּד שְׁמַע בֵּית אִסְרָא עֲבָדוּהִי דְּמִשְׁחָא שְׁדַר בִּיד  
תְּלַמִּידוּהִי : 3 וְאָמַר לָהּ אֲנַת הוּא דְּאֲתָא אוּ לְאַחֲרִין הוּא מְסַפִּין אֲנַחְנוּן : 4 עֲנָא  
יֵשׁוּעַ וְאָמַר לְהוֹן זְלוּ אֶשְׁתַּעוּ לְיוֹחָנָן אֵילִין דְּשְׁמַעִין אֲנַתּוֹן וְחִזִּין : 5 סְמִיא חִזִּין  
נַחְיָרָא מֵהִלְכִין וְגִרְבָּא מִתְּדַפִּין וְחִרְשָׁא שְׁמַעִין וּמִיָּתָא קִימִין וּמְסַכְנָא מְסַתְּבִרִין :  
6 וּטוֹבֻהִי לֹאִינָא דְּלֹא נִתְכַּשֵּׁל בִּי :

here which does not appear in either Aramaic or Greek texts. See *Pole, the Standard* in Appendix.

119 Should we expect another? This is a question about the prevailing expectations of two Messiahs. Mashiyach ben Yosef is to suffer and die for Israel's sins. Mashiyach ben David is to rule the world at the End of Days. It is clear that Yochanan recognizes Y'shua as Ben-Yosef with the phrase, "Behold the lamb of Elohim that takes away the sin of the world". But apparently he is not sure if Y'shua is also Mashiyach ben David. Y'shua's answer about the miracles proves he will fulfill that role as well.

120 Isaiah 35:5, 6

121 Isaiah 26:14-19

122 Isaiah 61:1

7. And when they left, Y'shua started to speak to the crowds concerning Yochanan, "What did you go out to the wilderness to see? A reed that was shaken by the wind? 8. And if not, what did you go out to see? A man that was wearing soft robes? Behold, those that are wearing soft things are among kings. 9. And if not, what did you go out to see? A prophet? Yes! I say to you, and more than a prophet. 10. For this is about whom it is written that 'Behold I send my Messenger before your face that he might establish the way before you.'<sup>123</sup> 11. Truly I say to you that not before has anyone born of a woman been greater than Yochanan the Immerser, but even the least in the Kingdom of Heaven is greater than he. 12. From the days of Yochanan the Immerser until now, the Kingdom has suffered violence, and the violent are robbing it.<sup>124</sup> 13. For all the prophets and Torah<sup>125</sup> have prophesied until<sup>126</sup> Yochanan. 14. And if you desire, accept that this is Eliyahu who was to come. 15. He who has ears, let him hear. 16. But what should I liken this generation? It is like children who sit in the street and beseech to their friends 17. and say, 'We sang to you, and you did not dance. And we mourned to you, and you did not lament.' 18. For Yochanan came not eating or drinking, and they said that there was a demon in him. 19. The Son of man came eating and drinking and they said behold a gluttonous man, and he drinks and is a friend of tax collectors and of sinners, but wisdom is justified by its works." 20. Then Y'shua started to revile the cities, those that had many of his miracles in them, and they did not repent. 21. And he would say, "Woe to you Khorzain. Woe to you Beth Saida. For if the miracles, those that had been in you, had been in Tsur and in Sidan, perhaps they would have repented in sackcloth and in ashes. 22. But I say to you that on Tsur and on Sidan, it will be more tranquil in the day of judgment than for you. 23. And you Capurnakhum which has been raised to heaven will be brought down to Sheol."<sup>127</sup> For if the miracles had been in Sadom that had been in you, she would be standing until this day. 24. But I say to you, that for the land of Sadom, it will be more tranquil in the day of judgment than for you." 25. At that moment, Y'shua answered and said, "I give thanks to You my Father, Master of heaven and of earth, that You have hidden these things from the wise and the intelligent, and You have revealed them to the children. 26. Yes my Father for such was the desire in front of You. 27. Every thing has been delivered to me from my Father, and no man knows the son except the Father. Also, no man knows the Father except the son and to whom the son desires to reveal him. 28. Come to me all who labor and bear burdens, and I will give you rest. 29. Bear my yoke<sup>128</sup> upon you and learn from me. That I am tranquil and I am meek, and in my heart you will find tranquility in your souls.<sup>129</sup> 30. For my yoke is pleasant and my burden<sup>130</sup> is light."

<sup>123</sup> Malachi 3:1

<sup>124</sup> Robbing it, by making up and selling counterfeit "kingdoms."

<sup>125</sup> This is one of three places in the NT where the word *aurayta* is used for "Torah." This word has two unique aspects. Unlike the nearly ubiquitous *namusa*, *aurayta* can only refer to Torah, as opposed to also meaning "custom, rules or traditions." Also, *aurayta* is derived from the root *aur* meaning "light" preserving a very special meaning carried over from Hebrew. <sup>126</sup> Neither Torah nor the Prophets have ceased prophesying, therefore "until" here simply refers until this time, not to the end of the prophetic time clock. Shem Tob reads אֵל "concerning" rather than עַד, "until", as the Aramaic text does here. The fulfillment of Y'shua's first coming as Mashiych ben Yoseph has far fewer verses allotted than Y'shua's second coming as Mashiych ben David.

<sup>127</sup> *Sheol* in Aramaic NT tracks precisely with the Hebrew *sheol* in Tanakh in the context of meaning and application (Isaiah 14:13-15, the grave, pit). Greek inserts *hades* here and 11 other places. In Greek mythology *Hades* was a god of the dark dismal underworld, the god of death. As Greek translators presented spiritual elements from Hebrew and Aramaic into Greek culture they often used mythological pagan ideas and terms about their gods to represent YHWH and His Mashiych. In Greek mythology the Titan gods were driven from heaven and locked in the pit of *Tartaros* which was the deepest and worst pit of *hades*. The concept of burning hell made its way into the Greek New Testament with Greek words like *hades* and *tartaroo* (see footnote 2 Peter 2:4). Greek translators used terms that Greek readers would understand, hell and physical torment is Greek mythology, perhaps Greek translators did a fair job if the reader already has a good command of Hebrew, Aramaic and Jewish spirituality, otherwise the Greek reader would project familiar mythological concepts over YHWH, Y'shua and the Kingdom of Heaven. English translations of Greek are even more unreliable than Greek, if we track the same Hebrew, Aramaic and Greek terms from Genesis to Revelation we find English translations voraciously superimposing pagan



7 בַּדִּין אֲזָלוּ שְׂרֵי יֵשׁוּעַ לְמֵאמֶר לִכְנָשׂא עַל יוֹחָנָן מִנָּא נִפְקֶתוֹן לְחוּ לְחֹרְבָא  
 לְמַחְזָא קִנְיָא דְמֶן רִיחָא מִתְתַּזִּיעַ: 8 וְאַלָּא מִנָּא נִפְקֶתוֹן לְמַחְזָא גִבְרָא דִּנְחִתָּא  
 רִפְיָכָא לְבִישׁ הָא אֵילִין דִּרְכִּיכָא לְבִישִׁין בֵּית מַלְכָּא אָנֹן: 9 וְאַלָּא מִנָּא נִפְקֶתוֹן  
 לְמַחְזָא נִבְיָא אֵין אִמֶּר אֲנָא לָכוֹן וַיִּתֵּיר מֶן נִבְיָא: 10 הֵנוּ גִיר דַּעְלוּהִי כְּתִיב דִּהָא  
 אֲנָא מִשְׁדֵּר אֲנָא מִלֵּאכִי קִדָּם פֶּרְצוּפֶךָ דִּנְתָּקֵן אִורְחָא קִדְמִיךָ: 11 אֲמִין אֲמִרְנָא  
 לָכוֹן דְּלָא קָם בִּילִידֵי נָשָׂא דִּרְבּ מֶן יוֹחָנָן מַעֲמִדְנָא זַעֲוָרָא דִּין בְּמַלְפוֹת שְׂמִיָּא  
 רַב הוּ מָנָה: 12 מֶן יוֹמֵי יוֹחָנָן דִּין מַעֲמִדְנָא וַעֲדָמָא לְהָשָׂא מַלְפוֹתָא דְשְׂמִיָּא  
 בְּקִטְרָא מִתְדַּבְּרָא וְקִטְרִינָא מַחֲטָפִין לָהּ: 13 כְּלָהוֹן גִּיר נִבְיָא וְאִורְיָתָא עֲדָמָא  
 לְיוֹחָנָן אֶתְנַבִּיו: 14 וְאֵן צָבִין אֲנַתּוֹן קָבְלוּ דִּהוּי אֵלִיא דַּעֲתִיד לְמֵאֲתָא: 15 מֶן  
 דֵּאִיתָ לָהּ אֲדָנָא דִּנְשַׁמְעַע וְנִשְׁמַע: 16 לְמֶן דִּין אֲדָמִיָּה לְשִׁרְבִתָּא הָדָא דְמִיָּא לְטִלְיָא  
 דִּיתְבִּין בְּשׁוּקָא וְקָעִין לְחַבְרִיהוֹן: 17 וְאִמְרִין זִמְרֶן לָכוֹן וְלֹא רִקְדֶּתוֹן וְאֵלִין לָכוֹן  
 וְלֹא אִרְקִדֶּתוֹן: 18 אֲתָא גִיר יוֹחָנָן דְּלָא אָכַל וְלֹא שָׁתָא וְאִמְרִין דִּינָא אִיתָ בָּהּ:  
 19 אֲתָא בְּרָה דֵּאנְשָׂא אָכַל וְשָׁתָא וְאִמְרִין הָא גִבְרָא אָכֹלָא וְשָׁתָא חֲמָרָא וְרִחְמָא  
 דְּמִכְסָּא וְדַחֲטָיָא וְאִזְדַּדְקַת חֲכֻמָּתָא מֶן עֲבָדֶיהָ: 20 הִידִין שְׂרֵי יֵשׁוּעַ לְמַחֲסֵדוֹ  
 מִדִּינָתָא אֵילִין דִּהוּוּ בִּהִין חִילוּהִי סִגִּיאָא וְלֹא תָבוּ: 21 וְאִמֶּר הוּא וִי לָכִי פּוֹרְזִין  
 וִי לָכִי בֵּית־צִידָא דָּאֵלוּ בְּצוֹר וּבְצִידֶן הוּוּ חִילָא אֵילִין דִּהוּוּ בִּכִּין כִּכֵּר דִּין בִּסְקָא  
 וּבִקְטָמָא תָבוּ: 22 בְּרַם אִמֶּר אֲנָא לָכִין דִּלְצוֹר וְלִצִּידֶן נִהוּא נִיח בְּיוֹמָא דִּדִּינָא אִו  
 לָכִין: 23 וְאִנְתִּי כְּפֶרְנִחוֹם הִי דַּעֲדָמָא לְשְׂמִיָּא אֶתְתַּרִּימִי עֲדָמָא לְשִׁיל תַּפְחִתִּין  
 דָּאֵלוּ בִּסְדוֹם הוּוּ חִילָא אֵילִין דִּהוּוּ בָכִי קִימָא הֵת עֲדָמָא לְיוֹמָנָא: 24 בְּרַם  
 אֲמִרְנָא לָכִי דִּלְאַרְעָא דִּסְדוֹם נִהוּא נִיח בְּיוֹמָא דִּדִּינָא אִו לָכִי: 25 בְּהוּ וּבְנָא עֲנָא  
 יֵשׁוּעַ וְאִמֶּר מוֹדָא אֲנָא לָךְ אֲבִי מָרָא דְשְׂמִיָּא וְדֵאֲרַעָא דִּכְסִית הָלִין מֶן חֲכִימָא  
 וּסְפֹלְתָנָא וְגִלִּית אָנִין לִילּוּדָא: 26 אֵין אֲבִי דִּהֲכֻנָּא הוּא צָבִינָא קִדְמִיךָ: 27 כֹּל  
 מִדָּם אֶשְׁתַּלֵּם לִי מֶן אֲבִי וְלֹא אֲנִשׁ יָדַע לְבָרָא אֵלָא אֵן אֲבָא אָף לֹא לֵאכָא אֲנִשׁ  
 יָדַע אֵלָא אֵן בָּרָא וְלִמֶן דְּצָבָא בָּרָא דִּנְגִלָּא: 28 תוּ לֹתִי כְּלָכוֹן לֵאזֵּא וְשִׁקִּילִי  
 מוֹבֵלָא וְאִנְא אִנְיָחוֹן: 29 שְׁקוּלוֹ נִירִי עֲלִיכּוֹן וְיִלְפּוּ מִנִּי דִּנִּיח אֲנָא וּמִכִּיךָ אֲנָא  
 בְּלָבִי וּמִשְׁכַּחִין אֲנַתּוֹן נִיחָא לְנִפְשֶׁתְכוֹן: 30 נִירִי גִיר בְּסִים הוּ וּמוֹבֵלִי קִלְיָא הִי:

Greek mythology of physical torment and torture. Hebrew has several words to express the grave, burial or pit, *sheol* is a common term but also *qeburah*, *qeber*, *petach*, *biy*, and *sachath* are similar. Unlike Greek, Roman, Christo Pagan and Muslim culture YHWH opposes torture; criminals are stoned then hung on a tree after death (Deut 21:22). Torah restricts a maximum of 40 lashes (Deut 25:2) for punishments that Romans and Muslims would cut off hands. YHWH's Perfect Torah of Liberty elevates human life by providing effective punishment and restoration for the sinner. The Fear of YHWH is a far different concept than what was offered by mythology, Titans, or Roman emperors. The idea of torturing people in burning hell is from Greek mythology, it is a misrepresentation of Scripture and Jewish culture. Please see footnote Matthew 23:15. 128 A "yoke" that also brings "suffering" for righteousness sake. Mashiyach did not come as a "sugar daddy" to heap all manner of materialism upon his followers. This "yoke" of Mashiyach pertains to righteous judgment, mercy and faith in YHWH, that nurtures peace on earth and good will.

129 Jeremiah 6:16

130 Psalm 55:22



1. At that time Y'shua was walking on the Shabbat in the fields, and his disciples became hungry and began to pick grain and to eat. 2. But when the Pharisees saw them, they said to him, "Behold, your disciples are doing something that is not lawful to do on the Shabbat."<sup>131</sup> 3. But he said to them, "Have you not read what Dawid did when he hungered,<sup>132</sup> and those who were with him? 4. How he entered the House of Elohim and he ate the bread of the altar of Master YHWH, which was not Lawful for him to eat, neither for those who were with him, but only for the priests?"<sup>133</sup> 5. Or have you not read in Torah that the priests in the temple disregard the Shabbat, and they are without blame? 6. But I say to you that one greater<sup>134</sup> than the temple is here now. 7. But if only you would have known what was meant by, "I desire mercy and not sacrifice."<sup>135</sup> You would have not condemned those that are without blame. 8. For the Master of the Shabbat<sup>136</sup> is the Son of man." 9. And Y'shua departed from there and came to their assembly.<sup>137</sup> 10. And a certain man was there that had his hand withered. And they were asking him whether it is Lawful to heal him on the Shabbat,<sup>138</sup> so they might accuse him. 11. And he said to them, "Who among you men that if he has a certain sheep that falls into a pit on the day of the Shabbat would not grab and raise it out? 12. Now, how much more important is a man than a sheep? So then is it Lawful to do that which is good on the Shabbat?"<sup>139</sup> 13. Then he said to that man, "Stretch out your hand." And he stretched out his hand and it was restored like the other. 14. And the Pharisees went out and they took counsel about him so that they might destroy him.<sup>140</sup> 15. But Y'shua knew, and he withdrew from there and large crowds came after him, and he healed all of them. 16 And he charged them that they should not reveal him. 17. That might be fulfilled the thing which was spoken of through Yesha'yahu the prophet who said. 18. "Behold, my servant with whom I am pleased, my beloved one in whom my soul rejoices, I will place My Ruach upon him, and he will preach judgment to the people. 19. He will not argue nor cry out and no man will hear his voice in the street.<sup>141</sup> 20. He will not break the broken reed, and he will not extinguish the flickering lamp until he brings judgment to truth. 21. And the people will hope in his name."<sup>142</sup> 22. They then brought him a certain possessed man who was mute and blind, and he healed him so that the mute and blind man could speak and could see. 23. And all the crowds marveled and were saying that, "Is this not the son of Dawid?" 24. But when the Pharisees heard, said, "This man does not cast out demons, but<sup>143</sup> by Beelzebub, the head of demons. 25. But Y'shua knew their thoughts and said to them, "Any kingdom that is divided against itself will be destroyed, and any house and city that is divided against itself will not stand.

131 The religious "Shabbat" of the Pharisees is in contrast to the Shabbat of YHWH and His Mashiyach. Under these circumstances Torah does not prohibit picking and eating grain on Shabbat. YHWH's Shabbat is an eternal truth for everyone, not a commandment for Jews only; see Exodus 20:10; Leviticus 25:6; Deuteronomy 5:14; Isaiah 56:6. Sadly, the "Jewish Shabbat" had become a rigid set of Pharisaical tradition rather than a universal day of rest and intimacy with YHWH and His Mashiyach.

132 Y'shua did not pluck grain himself, but neither does he prohibit his disciples. Knowing well that accusation would follow, he supports the freedom of his disciples against their accusers and reveals the intent of Torah, elevating but never diminishing either Torah or the Shabbat of YHWH.

133 1 Samuel 21:6

134 YHWH is greater than the Temple. The Ruach haKodesh in Y'shua brings discernment and wisdom, but the Pharisees view Y'shua as making himself the higher authority, rather than recognizing the Spirit of YHWH that speaks through Mashiyach; Matthew 23:15-22.

135 Hosea 6:6

136 Exodus 20:8; 31:16, 17. See *Shabbat* in Appendix.

137 Beit Knesset

138 Khabouris has an extra B proclitic attached to *shabbat*, which is corrected in other manuscripts.

139 YHWH made Shabbat for man, not man for the Shabbat. Healing on Shabbat, although contrary to man's traditions or "works of the law" is most certainly not contrary to the Spirit and intent of Torah.

140 The religious "Jewish Shabbat" is broken by an influential Jewish "do-gooder"; Y'shua cast doubt on the traditions of the Pharisees, so they now plan to kill him. Christianity and Judaism both install their own "infallible" traditions upon their followers. Both religions have resorted to killing opponents who expose or refuse to comply with their authority. Religious tradition obscures Torah and obfuscates that which was meant to be accessible to all. The Pharisees are losing their stake hold; their "cash cow" is being jeopardized as Y'shua exposes the tyranny and injustice of their false religious tradition.

1 בהו זבנא מהלך הוּא ישוע בשבתא בית זרעא ותלמידוהי כפנו ושריו מלגין שבלא נאכלין: 2 פרישא דין כד חזו אנון אמרין לה הא תלמידך עבדין מדם דלא שליט למעבד בשבתא: 3 הו דין אמר להון לא קריתון מנא עבד דויד כד כפן ואילין דעמה: 4 איכנא על לכיתא דאלהא ולחמא דפתורה דמריא אכל הו דלא שליט הוּא לה למאכל ולא לאילין דעמה אלא אן לכהנא בלחוד: 5 או לא קריתון באורייתא דכהנא בהיכלא מחלין לה לשבתא ודלא עדלי אנון: 6 אמר אנא לכון דין דרב מן היכלא אית הרפא: 7 אלו דין ידעין הניתון מנו חננא צבא אנא ולא דבחתא לא מחיבין הניתון לאילין דלא עדלי אנון: 8 מרה גיר דשבתא איתוהי ברה דאנשא: 9 ושני מן תמן ישוע נאמא לכנושתהון: 10 וגברא חד אית הוּא תמן דיבישא אידה ומשאלין הוּא לה נאמרין דאן שליט בשבתא למאסיו איך דנאכלון קרצוהי: 11 הו דין אמר להון מנו מנכון גברא דאית לה ערבא חד ואן נפל בחברא ביומא דשבתא לא אחד ומקים לה: 12 כמא דין יתיר פרנשא מן ערבא מדין שליט הו בשבתא למעבד דשפיר: 13 הידין אמר להו גברא פשוט איך נפשט אידה ותקנת איך חברתה: 14 נפקו פרישא ומלכא נסבו עלוהי איך דנובדוניהי: 15 ישוע דין ידע ושני לה מן תמן נאזלו בתרה כנשא סגיא נאסי לכלהון: 16 נכאא בהון דלא נגלוניהי: 17 דנתמלא מדם דאתאמר ביד אשעיא נביא דאמר: 18 הא עבדי דאצטבית בה חביבי דסוחת בה נפשי רוחי אסים עלוהי ודינא לעממא נכרז: 19 לא נתחרא ולא נקעא ולא אנש נשמע קלה בשוקא: 20 קניא רעיעא לא נתבר ושרגא דמטפטף לא נדעך עדמא דנפק דינא לזוהא: 21 ובשמה עממא נסברון: 22 הידין קרבו לה דינא חד דחרש ועויר נאסיה איכנא דחרשא וסמקא נמלל ונחזא: 23 ומתדמרין הוּא כלהון כנשא נאמרין דלמא הנו ברה דדויד: 24 פרישא דין כד שמעו אמרין הוּא לא מפק שאדא אלא כבעלזבוב רשא דינא: 25 ישוע דין ידע מחשבתהון נאמר להון כל מלכו דתתפלג על נפשה תחרב וכל בי ומדינא דנתפלג על נפשה לא נקום:

141 Khabouris adds a B to *shoqa* (street) which could suggest *shubkha* (glory), a very interesting choice given this is referencing Isaiah's (42:2) suffering servant: "...no man will hear his voice in the street." The plain reading makes sense but also consider this as "no man will hear his voice in glory," referring largely to the religious elite. This kind of targumic cleverness by Matthew, to turn on a word to make a deeper point, is something he does in key places especially with respect to Isaiah 7:14. As tantalizing as the Khabouris reading is, there is no need to overturn 1905 as this would also require replacing the *qoph* with *khet*. Even so, this could well be a deliberate scribal error in Khabouris that was meant to lead the reader into a deeper insight.

142 Isaiah 42:1-4

143 Khabouris has an isolated *beyt* here, between "but" and "by Beelzebub."

26. And if Satan casts out Satan, he is divided against himself. How then does his kingdom stand? 27. And if I cast out demons by Beelzebub, with what do your sons cast them out? Because of this they will be judges to you. 28. And if by the Spirit of Elohim I cast out demons, the Kingdom of Elohim has come near to you. 29. Or how is a man able to enter into the house of a strong man and to plunder his possessions, except first he bind the strong man and then plunder his house? 30. Whoever is not with me is against me, and whoever did not gather with me, scatters.<sup>144</sup> 31. Because of this I say to you that all sins and blasphemies will be forgiven to the sons of men, but blasphemy that is against the Spirit will not be forgiven to the sons of men. 32. And anyone who says a word against the Son of man, he will be forgiven, But anyone who will speak against the Ruach haKodesh,<sup>145</sup> he will not be forgiven – not in this world or in the world that is to come. 33. Either make the tree pleasant and its fruit pleasant, or make the tree bad and its fruit bad, for a tree is known for its fruit. 34. Generation of vipers! How are you able to speak good things, you who are evil? For the mouth speaks from the fullness of the heart. 35. A good man brings forth good from his good treasures, and the evil man brings evil from his evil treasure. 36. I say to you for every vain word that the sons of men speak,<sup>146</sup> they will give an account of it in the day of judgment. 37. For by your words you will be made righteous, and by your words you will be condemned.”<sup>147</sup> 38. Then, men of the scribes and the Pharisees answered and said to him, “Teacher, we desire to see a sign from you. 39. And he answered and said to them, “An evil and adulterous generation seeks a sign, and a sign will not be given to it except the sign of Yonah the prophet. 40. For as Yonah was in the belly of the fish three days and three nights,<sup>148</sup> likewise will the Son of man be in the heart of the earth three days and three nights. 41. The Ninevite men will arise in judgment with this generation and condemn it, because they repented by the preaching of Yonah,<sup>149</sup> and behold that one greater than Yonah is present.<sup>150</sup> 42. The queen of the south will arise in judgment with this generation, and she will condemn it because she came from the ends of the earth to hear the wisdom of Shleemon,<sup>151</sup> and behold, one who is more than Shleemon is here. 43. Now when an unclean spirit goes out from a man, it wanders in places that have no water in them, and seeks rest, but does not find it. 44. Then it says, ‘I will return to my house from where I came out.’ And it finds that it is empty and swept, and orderly. 45. Then it will go and lead seven other spirits with it who are worse than it, and they will enter and dwell in it, and the end of the man will be worse than his beginning. This evil generation will be like this.” 46. And while he was speaking to the crowds, his mother and his brothers came and were standing outside, and they wanted to speak with him. 47. Then a man said to him, “Behold, your mother and your brothers are standing outside and desire to speak with you.”

144 YHWH is the One True Universal Authority Who chose to be represented by His Mashiach. But mankind wars against Y’shua and one another to establish his own authority. Dividing and scattering, fallen man inadvertently follows the pattern of haSatan, the adversary.

145 If a person committed one of the capital offenses that are mentioned in Torah, but confessed and pleaded for forgiveness, their death could provide atonement. But those who blaspheme against the Spirit of YHWH have nothing to make atonement for themselves, nor can they make an appeal in the name of Y’shua; see also Acts 5:1-11; Hebrews 10:28-30. Blasphemy against the Ruach HaKodesh also entails decrying the work of Father YHWH, as the work of haSatan. YHWH is doing what He promised to bring about the Messianic Age, even though religious people may disagree with how He fulfills His Word. This is the dangerous flip side of being far too quick to apply the standard of a false prophet (Deut 13:1-6) to the work YHWH has accomplished through His Mashiach.

146 Deuteronomy 32:21; “*They have moved me to jealousy with that which is not Elohim.*”

147 The targum teaches that the “*nephesh chayah*” (living soul) in Genesis 2:7 is best understood as the “spirit of speech.” YHWH put a portion of His Spirit in mankind, enabling man to speak and create with words. Our words are being judged accordingly. “*Death and life are in the power of the tongue...*” (Proverbs 18:21).

148 Jonah 1:17 See *When was the Resurrection?* in Appendix.

149 Jonah 3:5

150 Y’shua points out cases where Gentile nations received proper instruction (Solomon to Sheba, Jonah to the people of Nineveh), and fared better than the nation of Israel who had Torah all along. However, there is another meaning of the phrase “*now one greater than Jonah is here.*” Jonah means *dove*, so Y’shua is implying “*a greater dove than Jonah is here,*” referencing the dove that appeared at his immersion (Matthew 3:16, Mark 1:10, Luke 3:22, John 1:32). The dove pictures

26 וְאֵן סָטָנָא לְסָטָנָא מִפֶּק עַל נַפְשָׁה אֶתְפִּלַּג אֵיפְנָא הָכִיל קִימָא מַלְכוּתָהּ: 27 וְאֵן אֵנָּא בְּבַעֲלִזְבוּב מִפֶּק אֵנָּא דִּינָא בְּנִיכּוֹן בְּמִנָּא מִפִּקִּין לְהוֹן מִטֵּל הָנָא הָנוּן נְהוּן לְכוֹן דִּינָא: 28 וְאֵן בְּרוּחָא דְאַלְהָא אֵנָּא מִפֶּק אֵנָּא דִּינָא קְרַבְתָּ לָּהּ עַלִּיכּוֹן מַלְכוּתָא דְאַלְהָא: 29 אוּ אֵיכְנָא אֲנִשׁ מִשְׁכַּח דְּנַעוּל לְבִית חֲסִינָא וּמִאֲנוּהִי נְבוּז אֵלָּא אֵן לִוקְדִּם נְאֻסְרִיּוּהִי לְחֲסִינָא וְהִידִּין בִּיתָהּ נְבוּז: 30 מִן דֵּלָא הָנָא עֲמִי לִוקְבִּלִי הוּ וּמִן דֵּלָא כְּנֵשׁ עֲמִי מִבְּדִירוֹ מִבְּדִיר: 31 מִטֵּל הָנָא אָמַר אֵנָּא לְכוֹן דְּכֹל חֲטָהִין וּגְוִדִּין נִשְׁתַּבְּקוֹן לְבִנְיָנָשׁ גְּוִדִּפָּא דִּין דְּעַל רוּחָא לֹא נִשְׁתַּבֵּק לְבִנְיָנָשׁ: 32 וְכֹל מִן דְּנֹאמַר מְלָתָא עַל בְּרָה דְּאֲנָשׁ נִשְׁתַּבֵּק לָּהּ כֹּל דִּין דְּעַל רוּחָא דְקוּדְשָׁא נֹאמַר לֹא נִשְׁתַּבֵּק לָּהּ לֹא בְּעֵלְמָא הָנָא וְלֹא בְּעֵלְמָא דְעַתִּיד: 33 אוּ עֲבָדוּ אֵילָנָא שְׁפִירָא וּפֹארוּהִי שְׁפִירָא אוּ עֲבָדוּ אֵילָנָא בִּישָׁא וּפֹארוּהִי בִישָׁא מִן פֹּארוּהִי הוּ גִיר מִתִּידְעֵי אֵילָנָא: 34 יִלְדָּא דְאַכְדָּנָא אֵיפְנָא מִשְׁכַּחִין אֲנִתּוֹן טְבָתָא לְמַמְלָלָהּ דְּבִישָׁא אֲנִתּוֹן מִן תּוֹתְרִי לְבֹא גִיר מִמְלָל פּוּמָא: 35 גִּבְרָא טְבָא מִן סִימָתָא טְבָתָא מִפֶּק טְבָתָא וּגִבְרָא בִישָׁא מִן סִימָתָא בִישָׁתָא מִפֶּק בִּישָׁתָא: 36 אָמַר אֵנָּא לְכוֹן גִּיר דְּכֹל מְלָא בְּטָלָא דְנֹאמְרוֹן בְּנִי אֲנָשׁ נִתְלִין פִּתְגָמָה בִּיּוּמָא דִּינָא: 37 מִן מְלִיד גִּיר תּוֹדְדִיק וּמִן מְלִיד תִּתְחִיב: 38 הִידִּין עֵנוּ אֲנָשׁ מִן סְפָרָא וּמִן פְּרִישָׁא וְאֲמִרִין לָּהּ מַלְפָּנָא צָכִין חֲנִן דְּנִחְזָא מִנָּךְ אֲתָא: 39 הוּ דִּין עֲנָא וְאֲמַר לְהוֹן שְׁרַבְתָּא בִישָׁתָא וּגִירְתָּא אֲתָא בְּעִיא וְאֲתָא לֹא תִתְיַהֵב לָּהּ אֵלָּא אֲתָה דִּיּוֹנָן נְכִיא: 40 אֵיפְנָא גִיר דְּהוּא יוֹנָן בְּכֻרְסָה דְּנוּנָא תִלְתָּא יוּמִין וְתִלְתָּא לִילִין הִכְנָא נְהוּא בְּרָה דְּאֲנָשׁ בִּלְבָּה דְאַרְעָא תִלְתָּא אִימָמִין וְתִלְתָּא לִילִין: 41 גִּבְרָא נִינְיָא נְקוּמוֹן בְּדִינָא עִם שְׁרַבְתָּא הָדָא וְנִחְיָבוּנָה דְּהָנוּן תְּבוּ בְּכֻרוּתָהּ דִּיּוֹנָן וְהָא דְרַב מִן יוֹנָן תִּנָּן: 42 מַלְכָּתָא דְתִימָנָא תִקּוּם בְּדִינָא עִם שְׁרַבְתָּא הָדָא וְתִתְחִיבָהּ דְאַתָּת מִן עֲבָרִיהָ דְאַרְעָא דְתִשְׁמַע חֲכַמְתָּהּ דְשְׁלִימוֹן וְהָא דִּיתִיר מִן שְׁלִימוֹן הֶרְפָּא: 43 אֲמַתִּי דִּין דְרוּחָא טַנְפָּתָא תְּפֹק מִן בְּרִנָּשׁא מִתְכַּרְפָּא בְּאַתְרִיתָא דְמִיא לִית בְּהוֹן וְכְעִיא נִיחָא וְלֹא מִשְׁכַּחָא: 44 הִידִּין אָמַרָא אֶהְפֹּךְ לְבִיתִי מִן אֵיכָא דְנִפְקֶת וְאַתִּיא מִשְׁכַּחָא דְסָרִיק וְחִמִּים וּמַצְבֵּת: 45 הִידִּין אֲזָלָא דְבִרָא עֲמָה שְׂבַע רוּחָא אַחֲרִנִין דְּמִנָּה בִישָׁן וְעָאֵל וְעִמְכִין בָּהּ וְהוּא חֲרָתָהּ דְּגִבְרָא הוּ בִישָׁא מִן קְדָמִיתָהּ הִכְנָא נְהוּא לָּהּ לְשְׁרַבְתָּא הָדָא בִישָׁתָא: 46 כֹּד הוּ דִּין מִמְלָל לְכֻנְשָׁא אֲתָו אָמָה וְאַחוּהִי קִימִין לְבָר וְכְעִין דְּנִמְלָלוֹן עֲמָה: 47 אָמַר לָּהּ דִּין אֲנִשׁ הָא אָמַךְ וְאַחִיד קִימִין לְבָר וְכְעִין דְּנִמְלָלוֹן עֲמָךְ:

the presence of YHWH upon Y'shua and therefore dwelling *in* him, separate from his humanity (Isaiah 11:1-2). The parallel accounts in Matthew and Luke clearly establish the Ruach haKodesh and the Spirit of YHWH as One and the same, interchangeable terms; not anything separated or discreet.

151 1 Kings 10:9; 2 Chronicles 9:8

48. But he answered and said to him that had spoken to him, “Who is my mother? And who are they who are my brothers?” 49. And he stretched forth his hand towards his disciples and said, “Behold my mother and my brothers. 50. For<sup>152</sup> anyone who does the will of my Father<sup>153</sup> who is in heaven, is my brother, and my sister, and my mother.”

## Chapter 13

1. Now on that day Y’shua went out from the house and sat by the side of the sea. 2. And large crowds gathered<sup>154</sup> around him, so that he went up to sit himself on a boat, and all the crowd was standing on the shore of the sea. 3. And he was speaking much to them in parables, and said, “Behold, a sower went out to sow, 4. and while he was sowing, there was some that fell upon the side of the road, and a bird came and ate it. 5. And some others fell where stony ground was, and there was not much soil there. And at once, it sprouted because there was no depth to the ground. 6. When the sun came up and it became hot, and because it had not rooted, it withered. 7. And some others fell into a thorny place and grew up thistles and choked it. 8. And others fell on good ground and bore fruit: some a hundred, and some sixty, and some thirty. 9. He who has ears to hear, let him hear.” 10. And his disciples approached and said to him, “Why do you speak<sup>155</sup> in parables to them? 11. And he answered and said to them, “To you it is given to know the mystery<sup>156</sup> of the Kingdom of Heaven, but it is not given to them. 12. For to him who has, it will be given to him and it will increase to him, and to him who has not, even that which he has will be taken from him. 13. Because of this, I will speak in parables with them because they see, and they see not, and they hear and they do not hear, nor do they understand. 14. And is fulfilled in them the prophecy of Yesha’yahu which said that, ‘Hearing, and you will not understand what you will hear, and seeing you will see not know what you see.’ 15. For hardened is the heart of this people, and with their ears they were hard of hearing, and their eyes are blinded that they should not see with their eyes and hear with their ears and should understand in their heart and return and I heal them.<sup>157</sup> 16. But blessed are you. You have eyes that see and ears that hear. 17. For truly I say to you, that many prophets and righteous men have longed to see the things that you see, and they did not see, and to hear, and they did not hear. 18. But you hear the parable of the seed. 19. Everyone who hears the word of the Kingdom and does not understand it comes the evil one and snatches the word, which was sown in his heart. This is that which upon the side of the road was sown. 20. And that which was sown upon stony ground is he that hears the word and accepts it at once in joy.

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152 Khabouris adds *din* (while) here, but the meaning of the sentence is the same.

153 Fifty one (51) times Y’shua speaks of His “Father” YHWH, leaving no doubt as to Who is in charge, and that What is required is Torah (instructions in Righteousness) of YHWH to be upheld and observed by all who follow him.

154 Both traditional Jewish and Christian folklore teaches that very few Jews accepted Y’shua as Mashiyach, which is an absolute falsehood. Both Scriptural and historical records indicate that multitudes of Jews favored Y’shua’s message and what he offered, over the traditional religions of the day. A survey of Jews in America in the 1990’s showed that 1 in 6 Jews believed “Jesus” to either be the Mashiyach or a good Jew who embarrassed “the establishment.”

155 Khabouris has an isolated *beyr* here, between the words “in parables” and “speak”.

156 *Mystery* of the Kingdom of Heaven is the spiritual nature of Mashiyach revealed throughout the Tanakh and NT; it relates to the spiritual man more than a consciousness of knowing about Heaven or salvation. In Proverbs it is revealed; “*For the obstinate are an abomination to YHWH: but His secret (sod) is with the righteous*” (Proverbs 3:32), the secret is the power of spiritual life within the Kingdom of Heaven. “*Have you heard the mystery (sod) of Elohim?*” (Job 15:8) The mystery of Elohim denotes the nature of Mashiyach and righteousness within the inner man. “*Surely Elohim YHWH will do nothing, but that He reveals His secret (sod) to His servants the prophets*” (Amos 3:7); YHWH reveals future events from the spiritual to natural worlds with those who pursue righteousness. The mystery unfolds when one realizes that; “*I form the light, and create darkness: I make peace, and create calamity: I YHWH do all these things*” (Isaiah 45:7). The word “*sod*” is also repeatedly used by Paul through its Aramaic synonym and cognate *araza* (e.g. 1 Corinthians 15:51). It is the highest level of interpretation of Scripture (PaRDeS). The word “*pardes*” literally means “paradise” or “orchard”; the latter harking back to the primordial Garden of Eden. But it also is an acrostic, meaning this word is derived from the first letters of each word in a phrase. In this case PRDS comes from “*pshat*” (plain meanings of Scripture), “*remez*” (hints of deeper meanings in

## : מתי יב :

48 הו דיין ענא נאמר למן דאמר לה מן הי אמי ומן אגון אחי: 49 ופשוט אידה לנה תלמידוהי נאמר הא אמי והא אחי: 50 כלנש גיר דין דעבד צבינה דאבי דבשמא הוין אחי וחתא נאמי:

## : מתי יג :

1 בהו דיין יומא נפק ישוע מן ביתא ויתב על יד ימא: 2 ואתפנשו לנה כנשא סגיאא איך דנסק נתב לה באלפא וכלה כנשא קאם הוא על ספר ימא: 3 וסגי ממלל הוא עמהון בפלאתא נאמר הא נפק זרועא דנזרוע: 4 וכד זרע אית דנפל על יד אורחא נאתת פרחתא נאכלתה: 5 ואחרנא נפל על שועא איכא דלית הוא מדרא סגיאא ובר שעתה שוח מטל דלית הוא עומקא דארעא: 6 כד דנח דין שמשא חם ומטל דלית הוא לה עקרא יבש: 7 ואחרנא נפל בית כופא וסלקו כופא וחנקוהי: 8 ואחרנא נפל בארעא טבתא ויהב פארא אית דמאא ואית דשתין ואית דתלתין: 9 מן דאית לה אדנא דנשמע נשמע: 10 וקברו תלמידוהי נאמרין לה למנא בפלאתא ממלל אנת עמהון: 11 הו דיין ענא נאמר להון דלכון הו יהיב למדע ארזא דמלכותא דשמא להגון דין לא יהיב: 12 למן גיר דאית לה נתייב לה ונתיתר לה: 13 ולמן דלית לה והו דאית לה נשתקל מנה מטל הנא בפלאתא ממלל אנה עמהון מטל דחזין ולא חזין ושמעין ולא שמעין ולא מסתכלין: 14 ושלמא בהון נביותה דאשעינא דאמר דשמעא תשמעון ולא תסתכלון ומחזא תחזון ולא תדעון: 15 אתעבי לה גיר לכה דעמא הנא ובאדניהון יקראית שמעו ועיניהון עמזו דלא נחזון בעיניהון ונשמעון באדניהון ונסתכלון בלבהון ונתפנון ואסא אגון: 16 דילכון דין טוביהין לעיניפון דחזין ולאדניהון דשמעין: 17 אמין גיר אמרנא לכון דסגיאא נביא וזדיקא אתרגרגו דנחזון מדם דחזין אנתון ולא חזו ולמשמע מדם דשמעין אנתון ולא שמעו: 18 אנתון דין שמעו מתלא דזרעא: 19 כל דשמע מלתא דמלכותא ולא מסתכל בה אתא בישא וחטף מלתא דזרעא בלכה הנו הו דעל יד אורחא אודרע: 20 הו דין דעל שועא אודרע הו הו דשמע מלתא ובר שעתה בחדותא מקבל לה:

words of a scriptural passage), "drash" (comparisons of places in Scripture where the word/concept is used) and, of course, "sod". The idea is that if you can find and enter (apply) all the levels of meaning in Scripture you can attain Paradise. The believer understands that cerebral knowledge is nothing without applied faith as manifested through obedience and good works. By entering into Mashiach and observing Torah the new spiritual man differentiates the things of the Kingdom of Heaven from the religious masks that obscure the hidden spirituality of Mashiach. Most importantly however is the absolute command that these steps be taken one at a time and in their proper order. If we "skip" a step or downplay intermediate steps in our studies, the end result will be confusion and error. This is why the Rabbis limited the study of the mystical traditions to those 40 years old and older, and even then, they were required to have special rabbinic training from a very young age to qualify. Such also explains this warning from the Jewish historian Philo (ca. 20 BCE to 50 CE) who wrote: "The sacred and mystic statements about the one uncreated Being, and about his powers, ought to be kept secret; since it does not belong to everyone to keep the deposit of divine mysteries properly." (Sacrifices of Abel and Cain, 1:60-C.D. Yonge translation). Please see footnotes Romans 12:2; 16:24, 1 Corinthians 2:14, Colossians 2:2; 4:12.

157 Isaiah 6:9, 10

21. But he has no root in him but is temporal. And when trouble or persecution comes, he is quickly offended because of the word. 22. And that which was sown into a thorny place is he that hears the word and the cares of this world and the deception of riches<sup>158</sup> choke the word, and it becomes without fruit. 23. But that which was sown upon good earth is he that hears my word and understands and produces and bears fruit, some a hundred, and some sixty, and some thirty.” 24. He spoke another parable in figure to them and said, “The Kingdom of Heaven is likened to a man who sowed good seed in his field. 25. And when the people were asleep, his enemy came and sowed tares among the wheat and left. 26. And when the blades sprang up and bore the fruit, then the tares also appeared. 27. And the servants approached the House of Master YHWH and said to him, ‘Behold, you did sow good seed in your field. From where are the tares in it?’ 28. And he said to them, a man who is an enemy did this. His servants said to him, ‘Do you desire for us to go pluck them out?’ 29. But he said to them,<sup>159</sup> ‘No, or else while you are plucking out the tares, you also uproot the wheat with them. 30. Let both grow together until the harvest, and at that time of the harvest I will say to the reapers to pluck out first the tares and bind them in bundles to be burned, but the wheat gather them into my store houses.’” 31. He spoke another parable in figure to them and said, “The Kingdom of Heaven is likened to a grain of mustard seed that a man took and sowed in his field. 32. And it is smaller than all the small seeds, but when it grows, it is greater than all the small herbs, and becomes a tree so that the birds of heaven come and nest in its branches.” 33. He said another parable to them. “The Kingdom of Heaven is likened to leaven<sup>160</sup> which a woman took and buried in three measures of flour until it was all leavened.” 34. All these things Y’shua spoke in parables to the crowd, and he would not speak to them without a parable. 35. So might be fulfilled the thing which was spoken through the prophet who said, “I will open my mouth with parables and will bring out secrets that were from before the foundation of the world.”<sup>161</sup> 36. Then Y’shua left the crowds and came to the house and his disciples drew near to him and said to him, Explain to us the parable of the tares and of the field.<sup>162</sup> 37. Then he answered and said to them, “He who sows the good seed is the Son of man. 38. And the field is the world, and the seed are the good sons. And the tares of the Kingdom are the sons of the evil one. 39. And the enemy who sowed them is Satan, and the harvest is the end of the world, and the reapers are the Messengers. 40. Therefore, as the tares are plucked and burned in the fire, likewise it will be in the end of this world. 41. The Son of man will send his Messengers out, and they will pluck from His Kingdom all stumbling blocks and all workers of iniquity. 42. And they will cast them into the furnace of fire, and there will be weeping and gnashing of teeth. 43. Then, the righteous will shine<sup>163</sup> like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

<sup>158</sup> Proverbs 23:4, 5

<sup>159</sup> Khabouris has “he said to them” while 1905 has “but (din) he said to them.” There is no difference in the meaning or context of the sentence; both are extremely common Aramaic expressions. 1905 reading is retained.

<sup>160</sup> This example is both straightforward and odd at the same time. Straightforward because Y’shua’s point is that it only takes a little bit of yeast to leaven a huge amount of flour - another way of expressing the Mustard Seed Phenomenon (i.e., that big good things can come from very small origins). But here is the odd part: This is the only place where “leaven” is used positively by Y’shua. In other words, every other place the yeast metaphor is employed it’s as a warning (yeast/leaven of the Pharisees, etc.) that small errors can pervert great institutions or structures. Only here, however, are we told it works the other way as well, with good things becoming that much greater and more powerful if just given a little “good yeast.” Analogies, of course, between food and the kingdom of YHWH are extremely common and well documented throughout this diplot.

<sup>161</sup> Psalm 78:2

<sup>162</sup> Transposition of words between Khabouris and 1905 has no effect on meaning.

<sup>163</sup> Isaiah 60:1; Daniel 12:3



21 לית לה דין עקרא בה אלא דזבנא הו ומא דהנא אולצנא או רדופיא מטל  
מלתא עגל מתכשול: 22 הו דין דכית כובא אודרע הו הו דשמע מלתא ורניא  
דעלמא הנא וטועי דעותרא חנקין לה למלתא ודלא פארא הויא: 23 הו דין דעל  
ארעא טבתא אודרע הו הו דשמע מלתי ומסתכל ויהב פארא ועבד אית דמאא  
ואית דשתין ואית דתלתין: 24 אחרנא מתלא אמתל להון ואמר דמיא מלכותא  
דשמאי לגברא דזרע ורעא טבא בקריטה: 25 וכד דמכו אנשא אתא בעלדכבא  
וזרע זינא בינת חטא ואול: 26 כד דין יצא עסבא ועבד פארא הידין אתחזיו אף  
זינא: 27 וקרבו עבדוהי דמרא ביתא ואמרו לה מרן לא הא זרעא טבא זרעת  
בקריטה מן אימכא אית בה זינא: 28 הו דין אמר להון גברא בעלדכבא עבד  
היא אמרין לה עבדוהי צבא אנת נאול נגפא אגון: 29 הו דין אמר להון דלמא  
כד מגבין אנתון זינא תעקרון עמהון אף חטא: 30 שבוקו רבין תריהון אכחדא  
עדמא לחצדא ובזבנא דחצדא אמר אנא לחצדא גבו לוקדם זינא ואסורו אגון  
מאסריתא דנאקרון חטא דין כנשו אגין לאוצרי: 31 אחרנא מתלא אמתל להון  
ואמר דמיא מלכותא דשמאי לפרדתא דחרדלא דנסב גברא זרעה בקריטה:  
32 והי זעוריא הי מן פלהון זרענא מא דין דרבת רבא הי מן פלהון ירקנא והויא  
אילנא איך דתאתא פרחתא דשמאי תקן בסופיה: 33 אחרנא מתלא אמר להון  
דמיא מלכותא דשמאי לחמירא הו דשקלת אנתתא טמרת בתלת סאין דקמחא  
עדמא דכלה חמע: 34 הלן פלהין מלל ישוע בפלאתא לכנשא ודלא פלאתא  
לא ממלל הנא עמהון: 35 איך דנתמלא מדם דאתאמר ביד נביא דאמר אפתח  
פומי במתלא ואבע פסיתא דמן קדם תרמיתא דעלמא: 36 הידין ישוע שבך  
לכנשא ואתא לביתא וקרבו לותה תלמידוהי ואמרין לה פשק לן מתלא הו דזינא  
ודקריטא: 37 הו דין ענא ואמר להון הו דזרע זרעא טבא איתוהי ברה דאנשא:  
38 וקריטא איתיה עלמא זרעא דין טבא בניה אגון דמלכותא זינא דין איתיהון  
בנוהי דבישא: 39 בעלדכבא דין דזרע אגון איתוהי סטנא חצדא דין איתוהי  
שולמה דעלמא חצדא דין מלאכא: 40 איפנא הכיל דמתגבין זינא ויקדין בגורא  
הכנא נהנא בשולמה דעלמא הנא: 41 נשדר ברה דאנשא מלאכוהי ונגבון מן  
מלכותה פלהון מכשולא וכלהון עבדי עולא: 42 ונרמון אגון באתונא דגורא תמן  
נהנא כפיא וחורק שנא: 43 הידין ודיקא ננהרון איך שמשא במלכותה דאבוהון  
מן דאית לה אדנא דנשמע נשמע:



44. “Again, the Kingdom of Heaven is likened to a treasure that is hidden in a field. That, which a man finds and hides, and from his joy, goes and sells everything that he owns and buys that field. 45. Again, the Kingdom of Heaven is likened to a man who is a merchant who was seeking good pearls. 46. And when he found a certain precious looking pearl, and he went and sold everything that he owned and bought it. 47. Again, the Kingdom of Heaven is likened to a net that was cast into the sea, and every kind of fish it gathered. 48. And when it was full, they pulled it out to the shore of the sea, and they sat down and sorted them. And the good they placed into bags, and the bad they threw away. 49. Thus it will be in the end of the world. The Messengers will go out and separate the wicked from among the righteous. 50. And they will cast them into the furnace of fire, and there will be weeping and gnashing of teeth.” 51. Y’shua said to them, “Do you understand all these things?” They said to him, “Yes, our Master.” 52. He said to them, “Because of this, every scribe who is instructed for the Kingdom of Heaven is likened to a man who is the master of a house who brings out from his treasures the new and the old.” 53. And it was when that Y’shua finished these parables, he departed from there. 54. And he came to his own city, and would teach them in their assemblies such that they would marvel and say, “From where to this man did this wisdom and these miracles come? 55. Is this not the son of the carpenter, his mother is called Maryam, and his brothers Ya’akov and Yoseh and Shimon and Yehuda?” 56. “And his sisters,<sup>164</sup> behold, are they not all with us? From where, thus, did all these things come to this man?” 57. And they were offended by him, and Y’shua said, “There is no prophet who is mocked, except in his own city and his own home.”<sup>165</sup> 58. And he did not do many miracles there because of their unbelief.

## Chapter 14

1. Now in that time, Herodus the Tetrarch heard the news of Y’shua. 2. And he said to his servants, “This is Yochanan the Immerser. He has risen from the grave. Because of this, miracles are wrought by him. 3. For Herodus had seized Yochanan and bound him and cast him into prison because of Herodia the wife of Pileepos, his brother. 4. For Yochanan would say to him that “It is not Lawful that she be a wife to you.” 5. And he was desiring to kill him, but was afraid of the people who were recognizing him as a prophet. 6. But when the birthday of Herodus occurred, the daughter of Herodia danced before the guests and she pleased Herodus. 7. Because of this, by an oath he swore to her that he would give to her anything that she requested. 8. And because she was taught by her mother, she said, “Give to me the head of Yochanan the Immerser on a plate.” 9. And it saddened the king because of the oath and the guests. He commanded that it be given to her. 10. And he sent and cut off the head of Yochanan in prison. 11. And he brought his head on a plate, and it was given to the girl, and she gave it to her mother. 12. And his disciples approached and came and took his corpse and buried it, and made it known to Y’shua. 13. And when Y’shua heard, he departed from there alone in a ship to a desert place. And when the crowds heard, they followed.

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<sup>164</sup> Joseph and Miriyam had children together after Miriyam gave birth to Y’shua. Miriyam did not remain a virgin. Please see footnote on “Yosef” at the end of the letter (sign-off) of Yehudah.

<sup>165</sup> See Appendix: *Y’shua in the Talmud*.

44 תוב דמיא מלכותא דשמיא לסימטא דמטשיא בקריטא הי דאשכחה גברא וטשיה ומן חדותה אול זבן כל דאית לה וזבנה לקריטא הי: 45 תוב דמיא מלכותא דשמיא לגברא תגרא דבעא הוא מרגניתא טבתא: 46 בד דין אשכח מרגניתא חדא יקירת דמיא אול זבן כל מא דאית לה וזבנה: 47 תוב דמיא מלכותא דשמיא למצידתא דנפלת בימא ומן כל גנס פנשת: 48 וד מלת אסקוה לספרי ימא ויתבו גביו וטבא ארמיו במאנא ובישא שדו לבר: 49 הכנא נהוא בשולמה דעלמא נפקון מלאכא ונפרשון בישא מן ביני זדיקא: 50 ונרמון אנון באתונא דנורא תמן נהוא בכיא וחורק שנא: 51 אמר להון ישוע אסתפליתון בלהין הלין אמרין לה אין מרן: 52 אמר להון מטל הנא כל ספרא דמתפלמד למלכות שמיא דמא לגברא מרא בייא דמפק מן סימטה חדתתא ועתיקתא: 53 והוא דכד שלם ישוע מתלא הלין שני מן תמן: 54 נאתא למדינתה ומלך הוא להון בכנושתהון איפנא דנתהרון ונאמרין אימכא לה להנא חכמתא הדא וחיילא: 55 לא הוא הנא ברה דנגרא לא אמה מתקרא מרים ואחוהי יעקוב ויוסא ושמעון ויהודא: 56 ואחנתה בלהין לא הא לנתן אנין אימכא לה הכליל להנא הלין בלהין: 57 ומתפשלין הו ביה הו דין ישוע אמר להון לית נביא דצעיר אלא במדינתה ובביתיה: 58 ולא עבד תמן חילא סגיאא מטל לא הימנותהון:

: מתי יד :

1 בהו דין זבנא שמע הרודס טטררכא שמעה דישוע: 2 נאמר לעבדוהי הנו יוחנן מעמדנא הו קם מן בית מיטא מטל הנא חילא מסתערין בה: 3 הו גיר הרודס אחד הוא ליוחנן ואסרה וארמיה בית אסירא מטל הרודיא אנתת פליפוס אחוהי: 4 אמר הנא לה גיר יוחנן דלא שליט דתהוא לך אנתתא: 5 וצבא הנא למקטלה ודחל הנא מן עמא דאיך דלנביא אחידין הנו לה: 6 בד הנא דין בית ילדה דהרודס רקדת ברטה דהרודיא קדם סמיכא ושפרת לה להרודס: 7 מטל הנא במומתא ימא לה דנתל לה כלמדם דתשאל: 8 הי דין מטל דמלפא הנת לאמה אמרת הב לי הרבא בפנינא רשה דיוחנן מעמדנא: 9 וכרית לה למלפא מטל דין מומתא וסמיכא פקד דנתיב לה: 10 ושדר פסקה רשה דיוחנן בית אסירא: 11 ואיתי רשה בפנינא נאיתיהב לטליטא נאיתיהב לאמה: 12 וקרכו תלמידוהי שקלו שלדה קברו נאתו חנוי לישוע: 13 ישוע דין בד שמע שני מן תמן באלפא לאתרא חורבא בלחודוהי וד שמעו פנשא אולו בתרה ביבשא מן מדינתא:

14. And Y'shua went out and saw the large crowds and had compassion on them, and he healed their diseases. 15. And when it became evening, his disciples approached him and said to him, "This is a desert place and the time is passed. Dismiss the crowds that they may go to the villages and buy food for themselves." 16. But he said to them, "It is not necessary for them to go. You give them food to eat!" 17. But they said to him, "We have nothing here but five loaves of bread and two fish." 18. Y'shua said to them, "Bring them here to me." 19. And he commanded the crowds to recline upon the ground, and he took those five loaves of bread and two fish and gazed into heaven and blessed them and broke them and gave them to his disciples. And those disciples placed before the crowds. 20. And all of them ate and were satisfied. And they took up the remnant of the fragments — twelve baskets full! 21. And those men who ate were five thousand,<sup>166</sup> aside from the women and children. 22. And immediately he urged his disciples to get into the boat and to go before him to the opposite side, while he dismissed the crowds. 23. And when he dismissed the crowds, he went up to the mountain alone to pray. And he was alone there when it became dark. 24. And the boat was a great distance away from the land, being tossed greatly by the waves, for the wind was against it. 25. And in the fourth watch of the night, Y'shua came to them walking on the water. 26. And his disciples saw him, that he was walking on the water, and were frightened and saying that it was a false vision. And from their fear, they cried out. 27. But at once Y'shua spoke with them and said, "Have courage! It is I! Do not be afraid!" 28. And Keefa answered and said to him, "My Master! If it is you, command me to come to you on the water!" 29. And Y'shua said to him, "Come." And down went Keefa from the boat and walked on the water to come to Y'shua. 30. And when he saw the wind was strong, he feared, and began to sink, and he raised his voice and said, "My Master! Save me!" 31. And immediately our master stretched out his hand and grasped him and said to him, "Oh you little of faith. Why did you doubt me?" 32. And when they went up into the boat, the winds quieted down. 33. And they who were in the boat came and worshipped him and said, "Truly you are the Son of Elohim. 34. And they sailed and came to the land of Genesar. 35. And the men of the place recognized him and they sent word to all the surrounding villages. All those who were very ill drew near to him 36. And they were pleading to him if only they might touch the edge of his clothing. And those who touched were healed.

## Chapter 15

1. Then the scribes and the Pharisees who were from Urishlim drew near to Y'shua and said, 2. "Why do your disciples transgress against the traditions of the elders and do not wash their hands when they eat bread?" 3. Then Y'shua answered and said to them, "Why also do you transgress against the Commandments of Elohim because of your traditions?"<sup>167</sup> 4. For Elohim said, 'Honor your father and mother,'<sup>168</sup> and anyone who reviles his father and his mother let him be put to death.'"<sup>169</sup>

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<sup>166</sup> This event occurs just before Pesach (Yochanan 6:4), therefore Y'shua multiplied "old" bread made from grain that was grown, harvested and dedicated according to the previous wave sheaf offering. The Israelites were not permitted to eat of the new grain prior to it being dedicated at the wave sheaf offering. Perhaps the bread that was multiplied could be thought of as "created" and therefore new, however, Y'shua would not break Torah commands here and give new grain prior to the start of the omer count.

<sup>167</sup> A key passage showing how the written Torah was pitted against the oral traditions of the Pharisees. Y'shua shows great concern that the Pharisees are nullifying the Word of YHWH by their tradition. Therefore he would certainly NOT instruct his followers to do likewise! See *Tradition* in Appendix.

<sup>168</sup> Exodus 20:12; Deuteronomy 5:16

<sup>169</sup> Exodus 21:17; Leviticus 20:9

## : מתי יד :

14 ונִפֶּק יֵשׁוּעַ חָזָא כְּנִשָּׂא סִגְיָא וְאַתְרַחֵם עֲלֵיהוֹן וְאַסִּי כְּרִייהוֹן: 15 כִּד הָנָא  
דִּין רַמְשָׁא קִרְבּוּ לְוֹתָהּ תַּלְמִידוּהִי וְאָמְרוּ לָהּ אֲתָרָא חוֹרְבָא הוּא וְעִדְנָא עֲבָר לָהּ שְׂרִי  
כְּנִשָּׂא דִּאֲנִשָּׂא דְנִאזְלוֹן לְקוֹרְיָא וְנִזְבְּנוֹן לְהוֹן סִיבְרָתָא: 16 הוּא דִּין אָמַר לְהוֹן לֹא  
מִתְבַּעָא לְהוֹן לְמֵאזֵל הָבוּ לְהוֹן אֲנַתּוֹן לְמֵאכֹל: 17 הָנוּן דִּין אָמְרוּ לָהּ לִית לָן תַּנּוּ  
אַלָּא חֲמֵשׁ גְּרִיצָן וְתָרִין גּוּנִין: 18 אָמַר לְהוֹן יֵשׁוּעַ אִיתּוּ אֲנוּן לִי לְהִרְכָּא: 19 וּפְקִד  
לְכַנְשָׂא לְמִסְתַּמְכוּ עַל אַרְעָא וּשְׁקַל הָנוּן חֲמִשָּׁא לְחֻמִּין וְתָרִין גּוּנִין וְחָר בְּשִׁמְיָא  
וּבְרִיךְ וְקִצָּא וְיַהֲב לְתַלְמִידוּהִי וְהָנוּן תַּלְמִידָא סָמוּ לְכַנְשָׂא: 20 וְאַכְלוּ כְּלָהוֹן וּסְבַעוּ  
וּשְׁקָלוּ תּוֹתְרָא דְקִצָּא תַרְעֶסֶר קוֹפִינִין כִּד מְלִין: 21 הָנוּן דִּין אֲנִשָּׂא דְאַכְלוּ הָנוּן  
הוּא אַלְפָּא חֲמִשָּׁא סֵטֶר מִן נִשָּׂא וְטִלְיָא: 22 וּמִחֲדָא אֵלֶּךְ לְתַלְמִידוּהִי דְנִסְקוֹן  
לְסַפִּינְתָא וְנִאזְלוֹן קְדָמוּהִי לְעֲבָרָא עֵד שָׂרָא הוּא לְכַנְשָׂא: 23 וְכִד שָׂרָא לְכַנְשָׂא סֵלֶק  
לְטוֹרָא בְּלַחְדוּהִי לְמַצְלִי וְכִד חֲשַׁכְתָּ בְּלַחְדוּהִי הוּא תַמֵּן: 24 וְאַלְפָּא רַחֲיקָא  
הָתָּה מִן אַרְעָא אֲסִטְדוֹתָא סִגְיָא כִּד מִשְׁתַּגֵּשָׂא סִגְיָא מִן גִּלְלָא רֹחָא גִיר לְקוֹבְלָהּ  
הָתָּה: 25 בְּמִטְרָתָא דִּין רַבִּיעִיתָא דִּלְיָא אֲתָא לְוֹתְהוֹן יֵשׁוּעַ כִּד מַהֲלֵךְ עַל מִיָּא:  
26 וְחִזְאוּהִי תַלְמִידוּהִי דְמַהֲלֵךְ עַל מִיָּא וְאַתְתִּיזְעוּ וְאָמְרִין הוּא דְחִזְנָא הוּא דְגִלְלָא וּמִן  
דְּחִלְתְּהוֹן קִצּוּ: 27 הוּא דִּין יֵשׁוּעַ בְּרַשְׁעִיתָהּ מְלֵל עֲמַהוֹן וְאָמַר אֲתִלְבְּבוּ אֲנָא אֲנָא לֹא  
תִּדְחִלוֹן: 28 וְעִנָּא כַּאֲפָא וְאָמַר לָהּ מְרִי אֵן אַנְתְּ הוּא פְקוֹד לִי אֲתָא לְוֹתְךָ עַל מִיָּא:  
29 יֵשׁוּעַ דִּין אָמַר לָהּ תָּא וְנַחֲתָ כַּאֲפָא מִן אַלְפָּא וְהֵלֶךְ עַל מִיָּא דְנִאֲתָא לְוֹת יֵשׁוּעַ:  
30 וְכִד חָזָא רֹחָא דְקִשְׂיָא דְחָל וּשְׂרִי לְמִטְבַּע וְאַרִים קָלָה וְאָמַר מְרִי פְרוֹקִינִי:  
31 וְכִד שְׁעִיתָה פִּשְׁט אִידָהּ מִרְן וְאַחֲדָה וְאָמַר לָהּ זַעֲרוּ הִימְנוּתָא לְמִנָּא אֲתַפְלְגַת:  
32 וְכִד סֵלְקוּ לְאַלְפָּא שְׁלִית רֹחָא: 33 וְאַתּוּ הָנוּן דְּבֵאלְפָא סִגְדוּ לָהּ וְאָמְרוּ  
שְׂרִירָאִית בְּרָה אַנְתְּ דְּאַלְהָא: 34 וְרִדּוּ וְאַתּוּ לְאַרְעָא דְגִנְסֶר: 35 וְאַשְׁתּוּדַעוּהִי אֲנִשָּׂא  
דְּאַתְרָא הוּא וּשְׂדֵרוּ לְכַלְהִין קוֹרְיָא דְּחִדְרִיהוֹן וּקְרָבוּ לָהּ כְּלָהוֹן אֵילִין דְּבִישׁ בִּישׁ  
עֲבִידִין: 36 וּבְעִין הוּא מְנָה דְּנִקְרָבוֹן אֶפֶן לְכַנְשָׂא בְּלַחְדוּ דְּלַבּוּשָׁה וְאַיִלִין דְּקִרְבּוּ  
אַתְּאִסִּי:

## : מתי יה :

1 הִידִין קִרְבּוּ לְוֹת יֵשׁוּעַ פְּרִישָׁא וּסְפָרָא דְּמִן אֹורְשָׁלַם וְאָמְרִין: 2 לְמִנָּא תַלְמִידִךְ  
עֲבִרִין עַל מִשְׁלַמְנוּתָא דְּקִשְׂיָא וְלֹא מִשְׁיָגִין אִידִיהוֹן מָא דְּאַכְלִין לְחֻמָּא:  
3 עִנָּא יֵשׁוּעַ וְאָמַר לְהוֹן לְמִנָּא אֵף אֲנַתּוֹן עֲבִרִין אֲנַתּוֹן עַל פְּרוֹקִדְנָא דְּאַלְהָא מְטַל  
מִשְׁלַמְנוּתָכוֹן: 4 אֲלֵהָא גִיר אָמַר יִקְר לְאַבּוֹךְ וְלֵאמֹךְ וּמִן דְּמִצְחָא לְאַבּוּהִי וְלֵאמֹה  
מִמֶּת נִמּוּת:

5. "But you say anyone who says to a father or to a mother, 'My offering is whatever you have gained by me,' then he does not need to honor his father or mother. 6. And you nullify the Word of Elohim because of your tradition."<sup>170</sup> 7. Hypocrites! Well did Yeshua' yahu prophesy concerning you and said, 8. 'This people honor me with their lips, but their heart is very far from me.' 9. And they revere me in vain, while they teach the doctrines of the commandments of the sons of men."<sup>171</sup> 10. And he cried out to the crowds and said to them, "Listen and understand. 11. It is not what enters the mouth that defiles a man, but that what proceeds from the mouth defiles a man."<sup>172</sup> 12. Then his disciples approached and said to him, "Do you know that the Pharisees who heard this word were offended? 13. Then he answered and said to them, "Every plant that my Father who is in heaven did not plant, will be uprooted. 14. Let them be blind! They are the blind leaders of the blind. If led into a pit, they both will fall!" 15. And answered Shimon Keefa and said to him. "My Master, explain to us this parable. 16. And he said to them, "Until now, even you do not understand. 17. You do not know that whatever enters the mouth it goes to the stomach, and from there by an excrement is cast out. 18. But whatever that proceeds from the mouth proceeds from the heart and becomes a defilement to a man. 19. For from the heart go out evil thoughts: Murder, fornication, theft, false witness, blasphemy. 20. These are what defile a man. But if while a man eats, his hands are not washed, he is not defiled." 21. And Y'shua went out from there and came to the border of Tsur and of Tsidon. 22. And behold, a Canaanite woman from those borders while crying and saying, "Have mercy on me my Master, the Son of Dawid. My daughter is seriously vexed by a demon. 23. But he did not answer her a word. And his disciples drew near beseeching him and saying, "Send her away because she cries after us." 24. But he answered and said to them, "Have I not been sent except to the sheep, which went astray<sup>173</sup> from the house of Israel?"<sup>174</sup> 25. And she came and worshipped him and said to him, "My Master, help me! 26. He<sup>175</sup> said to her, "It is not good to take the bread of the children and to cast it to the dogs." 27. And she said, "Yes, my Master, but even the dogs eat from the crumbs which fall from the tables of their masters and live. 28. Then Y'shua said to her, "Oh woman! Great is your faith. Let it be to you as you desire." And her daughter was healed from that moment. 29. And Y'shua departed from there and came to the shore of the sea of Galeela. And he went up to a mountain and sat there. 30. And great crowds drew near to him that had among them; the lame and the blind, and mute, and the maimed, and many others. And they laid them at the feet of Y'shua, and he healed them. 31. So amazed were the crowds who saw the mute speak, and the maimed made whole, and the lame walking, and the blind seeing. And they praised the Elohim of Israel.

<sup>170</sup> Khabouris and 1905 have alternate ways of saying "your tradition." Both are valid.

<sup>171</sup> Isaiah 29:13

<sup>172</sup> "What proceeds from the mouth defiles a man." This is most certainly not about kosher food, since the Pharisees who are hearing this teaching keep kosher. In this case as well as the parallel discussion in Mark 7, kosher food entering the mouth is "purified" through the digestive process. But neither here nor in Mark 7 does Y'shua ever cancel the kosher laws of Leviticus 11 and elsewhere.

<sup>173</sup> This verse and Matt 10:6 are used by identity theologians to teach that Christians are the "Lost Tribes of Israel." As most already know, Jewish, Israelite, Ephraimite, Two House, or Christian identity can be a much different thing than *Kadosh* (Set Apart) spirituality, righteous conduct, and our hearts and spirits abiding deep within the Kingdom of Heaven. Y'shua states that, "children of the kingdom (of Israel) will be cast into outer darkness. There will be weeping and gnashing of teeth" (Matt 8:12); obviously this refers to natural DNA identity, the Israel of the flesh. Isaiah 11:10 says that, "the root of Jesse will stand for an ensign of the people; to it shall the Goyee (Gentiles) seek." In Isaiah 60:3-5 "the Goyee (nations or Gentiles) shall come to your light, and kings to the brightness of your rising... the abundance of the sea shall be converted unto you, the forces of the Goyee (Gentiles) shall come unto you." There are nearly a 100 verses from Genesis to Revelation that speak of Mashiach bringing salvation to the Goyee (nations or Gentiles). Followers of Mashiach must be ever mindful to avoid the traps of "salvation by doctrine," theology, or the religious or cultural identity traps that take the focus off our spiritual rebirth and the Kingdom of Heaven. Scripture also tells us that it is foolish to be involved in "fables and stories about genealogies of which there is no end, which produce contention rather than edification in the Faith of Elohim" (1 Tim 1:4). Please also see footnote Titus 3:9.

5 אנתון דין אמרין אנתון כל מן דנאמר לאבא או לאמא קורבני מדם דתתהנא  
מני ולא ניקר לאבוהי או לאמה: 6 ובטלתון מלתא דאלהא מטל משלמנותא  
דילכון: 7 נסבי באפא שפיר אתנבי עליכון אשעיא נביא ואמר: 8 עמא הנא  
בספנתה הו מיקר לי לבהון דין סגי רחיק מני: 9 וסריקאית דחלין לי בד מלפין  
יולפנא דפוקדנא דבנינשא: 10 וקרא לכנשא ואמר להון שמעו ואסתכלו:  
11 לא הוהא מדם דעאל לפומא מסיב לכרנשא אלא מדם דנפק מן פומא הו הו  
מסיב לכרנשא: 12 הידין קרבו תלמידוהי ואמרין לה ידע אנת דפרישא דשמעו  
מלתא הדא אתכשלו: 13 הו דין ענא ואמר להון כל נצבתא אינדא דלא נצבה אבי  
דבשמיא תתערק: 14 שבוکو להון סמיא אגון נגודא דסמיא סמיא דין לסמיא אן  
נדבר תריהון בגומצא נפלין: 15 וענא שמעון כאפא ואמר לה מרי פשק לן מתלא  
הנא: 16 הו דין אמר להון עדמא להשא אף אנתון לא מסתכלין אנתון: 17 לא  
ידעין אנתון דמדם דעאל לפומא לכרסא הו אזל ומן תמן בתדפייתא משתדא  
לבר: 18 מדם דין דמן פומא נפק מן לבא נפק והויו מסיב לה לכרנשא: 19 מן  
לבא הו גיר נפקן מחשבתא בישתא גורא קטלא וניותא גנבותא סהדות שוקרא  
גודפא: 20 הלין אנן דמסיבין לכרנשא אן אנש דין נלעס בד לא משגן אידוהי  
לא מסתיב: 21 ונפק מן תמן ישוע ואתא לתחומא דצור ודצידין: 22 והא אנתתא  
כנעניתא מן תחומא הנון נפקת בד קעיא ואמרא אתרחם עלי מרי ברה דדויד  
ברתי בישאית מתדברא מן שאדא: 23 הו דין לא פניה פתגמא וקרבו תלמידוהי  
בעו מנה ואמרין שריה דקעיא בתרן: 24 הו דין ענא ואמר להון לא אשתדחת  
אלא לות ערבא דטעו מן בית איסריל: 25 הי דין אתת סגדת לה ואמרת מרי  
עדריני: 26 אמר לה ישוע לא שפיר למסב לחמא דבניא ולמרמיז לכלבא:  
27 הי דין אמרת אין מרי אף כלבא אכלין מן פרתותא דנפלין מן פתורא דמריהון  
וחאין: 28 הידין אמר לה ישוע או אנתתא רבא הי הימנותכי נהנא לכי איך  
דצביא אנתא ואתאסית בריתה מן הי שעתא: 29 ושני מן תמן ישוע ואתא על  
גנב ימא דגלילא וסלק לטורא ויתב תמן: 30 וקרבו לותה כנשא סגיאא דאית  
הו עמהון חגירא וסמיא וחרשא נפשיגא ואחרנא סגיאא וארמיו אגון לות  
רגלוהי דיסוע ואסי אגון: 31 איך דנתדמרון כנשא הנון דחזין חרשא דממללין  
נפשיגא דמתחלמין וחגירא דמהלכין וסמיא דחזין ושכחו לאלהא דיסריל:

174 The Covenant Promises YHWH made through Awraham are for the benefit of all nations Genesis 17:7. So it is that Mashiyach is the "seed" who came to his own people to fulfill the Promise. See also Matthew 10:5, 6.

175 Khabouris adds "Y'shua" here (and in 17:17) making it doubly clear who the speaker is. Khabouris reading is retained.

32. But Y'shua called to his disciples and said to them, "I have compassion for this crowd. Behold that three days they have remained with me and they do not have that which they might eat. And I do not desire to send them away while they are fasting, or else on the way they faint." 33. And his disciples said to him, "Where in this desert is there enough bread for us that we might satisfy all this crowd?" 34. Y'shua said to them, "How many loaves of bread do you have?" They said to him, "Seven, and a few small fish." 35. And he commanded the crowds to recline upon the ground. 36. And he took those seven loaves of bread and the fish and gave thanks and broke them and gave them to his disciples. And the disciples gave them to the crowds.<sup>176</sup> 37. And all of them ate and were satisfied, and they took up seven full baskets of the remnants of the fragments. 38. And those who ate numbered four thousand men,<sup>177</sup> aside from the women and children. 39. And when he dismissed the crowds, he went up into a boat and came to the border of Magdo.

## Chapter 16

1. And the Pharisees and the Sadducees drew near, tempting him and asking him a sign from heaven to show them. 2. But he answered and said to them, "When it becomes evening, you say, 'It is clear, for the sky is red.' 3. And in the morning you say, 'Today it is winter for the sky is a gloomy red.' Hypocrites! You know how to observe the appearance of the sky. The signs of this time you do not know how to discern. 4. An evil and adulterous generation requests a sign. And a sign will not be given to it except the sign of Yonan the prophet." And he left them and departed. 5. And when his disciples came to the other side, they had forgotten to take bread with them. 6. But he said to them, "Watch and beware of the leaven of the Pharisees and the Sadducees." 7. And they were reasoning among themselves, and saying, "It is because they had not taken the bread. 8. But Y'shua knew, and said to them, "What are you thinking among yourselves, oh you of little faith, that it is because you did not bring the bread? 9. Still, you do not understand nor do you recall those five loaves of bread for the five thousand. And how many baskets you took up! 10. Nor those seven loaves of bread for the four thousand. And how many baskets you took up! 11. How is it that you do not understand that it was not about bread that I spoke to you, but that you should be aware of the leaven of the Pharisees and the Sadducees." 12. Then they understood that he did not say to be aware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees. 13. And when Y'shua came to the region of Caesarea of Philippi, he was asking his disciples and said, "Concerning me, who do men say that I am, merely a son of a man?" 14. And they said, "Some say Yochanan the Immerser, but others Eliyahu. And others Yirmeyahu, or one of the prophets. 15. He said to them, "But who do you say that I am?" 16. Shimon Keefa said, "You are the Mashiyach, the Son of the Living Elohim." 17. Y'shua answered him and said, "Blessed are you Shimon, the son of Yona, because flesh and blood have not revealed this to you, but my Father who is in heaven.

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<sup>176</sup> Synonymous variants on same thought, only grammar style differs (same with 20:26).

<sup>177</sup> This miracle of the feeding of the 4,000 most likely occurred just after Shavuot (Pentecost), while crowds of Israelites were returning home from Jerusalem (Matt 15:32 says the crowds were with him for three days). We know that the previous feeding of the 5,000 occurred just before Pesach. The next time element after this event is when Peter comments on building Succahs (Booths) for Moshe and Eliyahu which is commensurate to the Feast of Tabernacles. Shavuot (Feast of Weeks or Pentecost) occurs between Pesach and Succoth, therefore the seven loaves were made from the new wheat harvest that had just been dedicated at the Temple in Jerusalem. The extensive healings Y'shua did throughout Matthew 15 and 16 also point to the work of the Ruach haKodesh on Shavuot (Pentecost) with the seven loaves (alluding to the seven weeks of Shavuot) turning into seven full baskets.

32 הו דיין ישוע קרא לתלמידוהי ואמר להון מתרחם אנא על כנשא הנא דהא תלתא יומין קויו ולתי ולית להון מא דנאכלון ודאשרא אנון כד צימין לא צבא אנא דלמא נעופון באורחא: 33 אמרין לה תלמידוהי אימכא לן בחורבא לחמא דנסבע כנשא הנא בלה: 34 אמר להון ישוע כמא לחמין אית לכון אמרין לה שבצא וקליל גונא דקדקא: 35 ופקד לכנשא דנסתמכון על ארעא: 36 וישקל להלין שבצא לחמין ולגונא ושפח וקצא ויהב לתלמידוהי ותלמידא יהבו לכנשא: 37 ואכלו כלהון ונסבעו וישקלו ותותרא דקציא מלא שבצא אספרידין: 38 הנון דין דאכלו הין הנו ארבעא אלפין גברא סטר מן נשא וטליא: 39 וכד שרא לכנשא סלק לאלפא ואתא לתחומא דמגדו:

: מתי יו :

1 וקרבו פרישא ודוקקא מנסין לה ושאלין לה אתא מן שמיא דנחנא אנון: 2 הו דין ענא ואמר להון מא דהנא רמשא אמרין אנתון צחנא הו סמקת גיר שמיא: 3 ובצבא אמרין אנתון יומנא סתנא הו סמקת גיר שמיא כמיראית נסבי באפא פרצופא דשמיא ידעין אנתון דתבכון אתנתא דובנא הנא לא ידעין אנתון דתפרשון: 4 שרבתא בישתא וגירתא אתא בעיא ואתא לא מתיחבא לה אלא אתה דיונן נבא ושכא אנון ואזל: 5 וכד אתו תלמידוהי לעברא טעו דנסכון עמהון לחמא: 6 הו דין אמר להון חזו אזדהרו מן חמירא דפרישא ודוקקא: 7 הנון דין מתרעין הנו בנפשהון ואמרין דלחמא לא נסבו: 8 ישוע דין ידע ואמר להון מנא מתחשבין אנתון בנפשכון ועורי הימנותא דלחמא לא שקלתון: 9 לא עדמא להשא אסתפלחון לא עהדין אנתון להנון חמשא לחמין דחמשא אלפין וכמא קופינין שקלתון: 10 ולא להנון שבצא לחמין דארבעא אלפין וכמא אספרידין שקלתון: 11 איפן לא אסתפלחון דלא הנא על לחמא אמרת לכון אלא דתודהרון מן חמירא דפרישא ודוקקא: 12 הידין אסתפלו דלא אמר דתודהרון מן חמירא דלחמא אלא מן יולפנא דפרישא ודוקקא: 13 כד דין אתא ישוע לאתרא דקסריא דפיליפוס משאל הנא לתלמידוהי ואמר מנו אמרין עלי אנשא דאיתי ברה דאנשא: 14 הנון דין אמרו אית דאמרין יוחנן מעמדנא אחרנא דין אליא ואחרנא ארמיא או חד מן נבא: 15 אמר להון אנתון דין מנו אמרין אנתון דאיתי: 16 ענא שמעון כאפא ואמר אנת הו משיחא ברה דאלהא חנא: 17 ענא ישוע ואמר לה טוביך שמעון ברה דיונא דבסרא ודמא לא גלא לך אלא אבי דבשמיא:



18. I say also to you that you are Keefa, and on this Keefa<sup>178</sup> I will build my assembly, and the gates of Sheol will not subdue it. 19. To you I will give the keys of the Kingdom of Heaven, and any thing you bind<sup>179</sup> on earth will be bound in heaven, and all things<sup>180</sup> that you loose on earth, will be loosed in heaven.” 20. Then he commanded his disciples that they should not say to men that he was the Mashiyach. 21. And from that time onwards, Y’shua began to make known to his disciples that he must go to Urishlim and suffer much from the elders and from the chief priests, and scribes. And he would be killed, and on the third day would rise up. 22. But Keefa took him and began to rebuke him and said, “Far be it from you, my Master that this should happen to you.” 23. But he turned and said to Keefa, “Get behind me Satan! You are a stumbling block to me because you do not think of Elohim, rather of the sons of men.” 24. Then Y’shua said to his disciples, “He who wishes to follow after me, let him deny himself and take up his staff and follow after me. 25. He who desires to save his life, will lose it. And he who loses his life for my sake, will find it. 26. For what does it profit a man if he gains all the world, and loses his soul? Or what will a man give in exchange for his soul? 27. For it is necessary for the Son of man to come in the glory of his Father. And then with his Set Apart Messengers he will reward each man according to his work. 28. Truly I say to you, that there are men who are standing here who will not taste death until they see the Son of man come in his Kingdom.”

## Chapter 17

1. And after six days, Y’shua led Keefa and Ya’akov and Yochanan his brother and took them up high alone. 2. And Y’shua was transformed before them and his face was bright like the sun, and his clothes became white like light. 3. And Moshe and Eliyahu appeared to them speaking with him. 4. And Keefa responded and said to Y’shua, “My Master. It is good for us that we are here. And if you desire, let us make you here three tabernacles (sukkot), one for you, and one for Moshe and one for Eliyahu. 5. And while he was speaking, behold a bright cloud overshadowed them. And a voice came from the cloud saying, “This is my beloved Son, in whom I am pleased. Listen to him.” 6. And when the disciples heard, they fell upon their faces and were very afraid. 7. And Y’shua approached them and touched them and said, “Arise, do not be afraid.” 8. And they lifted up their eyes and they did not see anyone except Y’shua alone. 9. And while they were descending from the mountain, Y’shua commanded them and said to them, “Do not speak about this vision in the presence of anyone until the Son of man arises from the dead.”<sup>181</sup> 10. And his disciples asked him and said, “Why then do the scribes say that Eliyahu must come first?” 11. Y’shua answered and said, “Eliyahu will come first, so that all things might be fulfilled.

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178 This is a wordplay between Keefa the man and what his nickname means. Y’shua uses Keefa’s name to reveal the significance of Keefa’s conclusion. Neither flesh nor blood (an individual) can reveal the “nature” of Mashiyach, except YHWH Himself by the Ruach haKodesh! Using the literal meaning of Keefa’s name (rock), Y’shua brings together the understanding of the Tsur (Rock) of D’varim/Deut 32:18, 30, 31; Psalm 18:46; Psalm 61 and 62; Isaiah 8:14; 17:10; 51:1-8. When Shimon Keefa says, “You are the Mashiyach, the Son of the Living Elohim” he confesses faith in Mashiyach, not the person only, but the Spirit of Mashiyach in Y’shua. Y’shua’s reply provides Keefa the same reference that David and the Prophets had regarding YHWH’s Salvation, the Rock. However, this verse was twisted by Catholicism to first give Peter “authority,” then usurp Peter’s “authority” for its leader. Ya’akov was the first Rosh Beit Din of the Netzari, not Peter. Paganism makes the physical persons of Y’shua, Maryam, Peter, and others into deity-like icons, very contrary to Torah and Mashiyach. See also 1 Corinthians 10:4.

179 Binding and loosing refers to the application of Torah (halakha), what is prohibited/obligated (bound) and what is allowed (loosed) within a Torah infrastructure. Acts 15:28, 29 is an example of binding and loosing; the matter of circumcision was being applied commensurate to immediate need, as directed by the Ruach haKodesh. Instead of performing the act of circumcision before learning Torah, new converts are required to learn and apply Torah first, and then, when they have a good understanding, they are circumcised, but not the other way around. The keys of the Kingdom are wisdom and discernment given by the Ruach haKodesh to apply the Word of YHWH.

## : מתי יו :

18 אָף אָנא אָמר אַנא לָךְ דאַנט הוּ כאַפּא וּעל הָדא כאַפּא אַבְנִיָּה לעדתי ותרעא  
דשיול לא נחסנונה: 19 לָךְ אַתְל קלידא דמלכותא דשמיא וְכַל מַדָּם דתאסור  
בארעא נהנא אסיר בשמיא ומַדָּם דתשרא בארעא נהנא שרא בשמיא: 20 הידין  
פקד לתלמידוהי דלאנש לא נאמרון דהויו משיחא: 21 ומן הידין שרי ישוע  
למחניו לתלמידוהי דעתיד הוּ דנאזל לאורשלם וסגי נחש מן קשישא ומן רבי  
כהנא וספרא ונתקטל וליומא דתלתא נקום: 22 ודברה כאַפּא ושרי למכאא בה  
ואמר חס לָךְ מרי דתהנא לָךְ הָדא: 23 הוּ דין אַתפני ואמר לכאַפּא זל לָךְ לבסתר  
סטנא ותקלתא אנת לי דלא מתרעא אנת דאלהא אלא דבני אנשא: 24 הידין אָמר  
ישוע לתלמידוהי מן דצבא דנאָתא בְּתַרִי נַכְפּוֹר בנפשה ונשקול זקיפה ונאָתא  
בְּתַרִי: 25 מן דצבא גיר דנחא נפשה נובדיה ומן דנובד נפשה מטלתי נשפחיה:  
26 מָנא גיר מתהנא ברנשא אן פלה עלמא נקנא ונפשה נחסר או מָנא נתל ברנשא  
תחלוּפּא דנפשה: 27 עתיד הוּ גיר ברה דאנשא דנאָתא בתשבוחתא דאבוהי עס  
מלאכוהי קדישא והידין נפרוע לאנש אנש איך עבדוהי: 28 אמין אָמר אַנא לכון  
דאית אנשא דקימין תנן דלא נטעמון מותא עדמא דנחזון לברה דאנשא דאָתא  
במלכותה:

## : מתי יז :

1 ובְּתַר שְׁתַּי יומין דבֵּר ישוע לכאַפּא וליעקוב וליוחנן אחוהי ואסק אָנון לטורא  
רמא בלחודיהון: 2 ואשתחלף ישוע קדמיהון ונהר פרצופה איך שמשא נחתוהי  
דין חורו איך גוהרא: 3 ואתחזיו להון מושא ואליא בַּד ממללין עמה: 4 ענא  
דין כאַפּא ואמר ליִשוע מרי שפיר הוּ לן דתנן נהנא ואן צבא אנת נעבד תנן תלת  
מטלין חדא לָךְ וחדא למושא וחדא לאליא: 5 ועד הוּ ממלל הָא עננא נהירתא  
אטלת עליהון וקלא הנא מן עננא דאמר הנו ברי חביבא דבה אצטביית לה שמעו:  
6 וכד שמעו תלמידא נפלו על אפיהון ודחלו טב: 7 ואתקרב לנתהון ישוע וקרב  
להון ישוע ואמר קומו לא תדחלון: 8 וארימו עיניהון ולאנש לא חזו אלא אן  
לישוע בלחודיהי: 9 וכד נחתין מן טורא פקד אָנון ישוע ואמר להון לעין אנש לא  
תאמרון חזנא הנא עדמא דנקום ברה דאנשא מן מיתא: 10 ושאלוהי תלמידוהי  
ואמרין לה מָנא הָכִיל ספרא אָמרין דאליא וְלֹא דנאָתא לוקדם: 11 ענא ישוע  
ואמר אַלִיא אָתא לוקדם דכל מַדָּם נשלם:

180 Khabouris has "all"; 1905 "all things (medem)." 1905 reading is retained.

181 Psalms 16:10-11; Job 33:30. Also see Appendix for Mashiych Ben Yoseph and Mashiych Ben David.

12. But I say to you that behold Eliyahu has come, and they did not know him. And they did to him all that they desired. Likewise also the Son of man must suffer from them.” 13. Then the disciples understood that he spoke to them about Yochanan the Immerser. 14. And when they came, the crowds approached towards him. And a man bowed down on his knees. 15. And he said to him, “My Master, have mercy upon me. My son, who has a demon, is badly afflicted. For many times he has fallen in the fire, and many times in the water. 16. And I brought him to your disciples, and they were not able to heal him.” 17. Y’shua answered and said, “Oh crooked and faithless generation! Until when must I be with you and until when must I endure you? Bring him here to me.” 18. And Y’shua rebuked it, and the demon went out from him. And the boy was healed from that moment. 19. Then the disciples drew near to Y’shua while he was alone and said to him, “Why were we not able to heal him?” 20. Y’shua said to them, “Because of your unbelief. For truly I say to you that if you had faith in you like a grain of mustard seed, you could say to this mountain, move away from here, and it would move. And not a thing would be able to prevail over you. 21. But this kind does not go out except by fasting and by prayer.”<sup>182</sup> 22. And while they were traveling in Galeela, Y’shua said to them, “The Son of man will be betrayed into the hands of the sons of men. 23. And they will kill him, and on the third day he will rise.” And they were very saddened. 24. And when they came to Capurnakhum, those who were collecting two coins for each person for (the payment of) the head tax said to Keefa, “Your master did not give his two coins.” 25. He said “Yes” to them, and when Keefa entered into the house, Y’shua anticipated him and said to him, “What do you think, Shimon? The kings of the earth, from whom do they collect tribute and head tax? From their children or from strangers?” 26. Shimon said to him, “From strangers.” Y’shua said to him, “Then the children are free. 27. But or else this should offend them, go to the sea and cast a hook. And the first fish that comes up, open its mouth and you will find a coin. Take that and give it for me and for you.”

## Chapter 18

1. At that moment, the disciples drew near to Y’shua and said, “Who indeed is the greatest in the Kingdom of Heaven? 2. And Y’shua called a child and made him stand in their midst. 3. And said, “Truly I say to you, that unless you change<sup>183</sup> and become like children, you will not enter into the Kingdom of Heaven. 4. He therefore who humbles himself like this child, he will be great in the Kingdom of Heaven. 5. And he who receives one like this child in my name receives me.

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182 Ancient Greek and all Peshitta manuscripts have this verse intact. How did it get skipped over in later versions? Was it simply overlooked, or was it intentional? You decide. Prayer and fasting are a Hebrew method of dealing with sin; even Y’shua prayed and fasted! In Hebraic thought, “*grace*” (rakhem, chesed) is when you did something wrong but are not penalized for it; however, “*license*” means that wrong conduct became right. Since YHWH isn’t in the habit of changing His own rules (Numbers 23:19, Malachi 3:6, Hebrews 13:8); theologies that espouse a license against sin are wicked. The heart of Torah and Brit Chadashah is mercy, but mercy never invalidates Torah. If Torah were invalid, there would be no need to ask for mercy. Truth demands that we also understand the correct interpretation of Rav Shaul’s overall intentions (Acts 17, Romans 3:31, 7:12, etc.), combined with the clear statement in Ya’akov Ha Tzadik’s (James) Epistle, where both faith and works are very necessary. For example, if a law dates back to 1920 against breaking a posted speed limit, does this mean you have no obligation to keep that law now? If an officer writes you a ticket, will your appeal be that it’s an “old law” but now you are under “grace”? The age of the law has nothing to do with whether it is valid and enforceable today, and ignorance of the law is no excuse. If this is true of earthly law enforcement, how much more must it be true of the Almighty YHWH, the ultimate giver and enforcer of His righteous Torah! To echo Y’shua’s own words, “*I have explained to you about earthly things and you don’t believe. How then shall I explain heavenly things?*” (John 3:12) Fasting and prayer is our stewardship responsibility unto YHWH and His Mashiach to help us put things straight with Mashiach, but the carnal flesh seeks a license or loophole to continue in his sin. See *Prayer* in Appendix.

## : מתי יז :

12 אָמר אַנא לָכוּן דִּין דְּהָא אָלִיָּא אָתָּא וְלֹא יִדְעוּהִי וְעִבְדוּ בָּהּ כָּל מָא דְּצִבּוֹ הַכָּנָא  
אָף בֵּרָה דִּאנְשָׁא עֲתִידַּ דְּנַחֵשׁ מִנְהוֹן : 13 הִידִין אָסְתַּפְּלוּ תַלְמִידָא דְּעַל יוֹחָנָן  
מַעֲמַדְנָא אָמר לָהּוֹן : 14 וְכַד אָתָּו לִנְתָּ כְּנָשָׁא קָרֵב לָהּ גִּבְרָא וּבִרְךְ עַל בּוֹרְפוּהִי :  
15 וְאָמר לָהּ מְרִי אֲתַרְחֵם עָלֵי בְרִי דֵּאִית לָהּ בַּר אָגְנָא וּבִישְׁאִית עֲבִיד כְּמָא  
גֵּיר זַבְנִין בְּנוֹרָא נָפֹל וְכִמָּא זַבְנִין בְּמִיָּא : 16 וּקְרִבְתָּהּ לְתַלְמִידֵיהּ וְלֹא אָשְׁכַּח  
לְמַאסִּיּוּתָהּ : 17 עָנָא יֵשׁוּעַ וְאָמר אֹון שְׂרַבְתָּא דְּלֹא מַהִימָנָא נִמְעַקְלָתָא עֲדָמָא  
לְאַמְתִּי אַהֲוָא עִמְכוֹן וְעֲדָמָא לְאַמְתִּי אָסִיבְרָכוֹן אִיתִיחִי לִי לְכָא : 18 וְכֹאָא בָּהּ יֵשׁוּעַ  
וְנִפֹּק מִנָּה שְׂאֲדָא וְאַתְּאִסִּי טְלִיא מִן הִי שְׁעָתָא : 19 הִידִין קִרְבוּ תַלְמִידָא לִנְתָּ יֵשׁוּעַ  
בְּלַחוּדוּהִי וְאָמְרוּ לָהּ לְמָנָא חֲנָן לֹא אָשְׁכַּח לְמַאסִּיּוּתָהּ : 20 אָמר לָהּוֹן יֵשׁוּעַ מְטַל  
לֹא הִימְנוּתָכוֹן אֲמִין גֵּיר אָמר אַנא לָכוּן דָּאן תְּהוּא בְּכוֹן הִימְנוּתָא אִיךְ פְּרִדְתָּא  
דְּחִרְדָּלָא תֵּאמְרוּן לְטוֹרָא הָנָא דְּשָׁנָא מָפָא וְנִשְׁנָא וּמָדָם לֹא נַחֲסִנְכוֹן : 21 הָנָא דִּין  
גָּנְסָא לֹא נָפֹק אָלָא בְּצוּמָא וּבְצִלוּתָא : 22 כַּד מִתְּהַפְּכִין דִּין בְּגָלִילָא אָמר לָהּוֹן  
יֵשׁוּעַ עֲתִידַּ הוּ בֵּרָה דִּאנְשָׁא דְּנִשְׁתַּלֵּם בְּאִידֵי בְּנֵי אֲנָשָׁא : 23 וְנִקְטְלוּנִיחִי וְלִיוּמָא  
דְּתִלְתָּא נִקּוּם וְכִרִית לָהּוֹן טַב : 24 וְכַד אָתָּו לְכַפְּרָנְחוּם קִרְבוּ הָנוּן דְּנִסְבִּין תַּרְיִן  
תַּרְיִן זִוּזִין דְּכֶסֶף רָשָׁא לִנְתָּ כֹּאפָא וְאָמְרוּ לָהּ רַבְכוֹן לֹא יֵהֵב תַּרְיִן זִוּוּהִי : 25 אָמר  
לָהּוֹן אִין וְכַד עַל כֹּאפָא לְבִיתָא קִדְמָה יֵשׁוּעַ וְאָמר לָהּ מָנָא מִתְּחִזָּא לָךְ שְׁמַעוֹן  
מִלְכִּיָּה דִּארְעָא מִן מִן נִסְבִּין מְכֹסָא וְכֶסֶף רָשָׁא מִן בְּנִיחִוֹן אוּ מִן גּוֹכְרִיָּא : 26 אָמר  
לָהּ שְׁמַעוֹן מִן גּוֹכְרִיָּא אָמר לָהּ יֵשׁוּעַ מְדִין בְּנֵי חֵאכְרָא אָנוּן בְּנִיָּא : 27 דְּלֹא דִּין נִכְשָׁל  
אָנוּן זֶל לִימָא נֵארְמָא בְּלוּעָא וְנוּנָא קִדְמִיָּא דְּסֶלֶק פֶּתַח פּוּמָה וְתִשְׁכַּח אָסְתַּרָּא הִי  
סֵב וְהֵב חִלְפִי וְחִלְפִיד :

## : מתי יח :

1 בְּהִי שְׁעָתָא קִרְבוּ תַלְמִידָא לִנְתָּ יֵשׁוּעַ וְאָמְרִין מִנּוּ פִי רַב בְּמַלְכוּתָא דְּשַׁמְיָא :  
2 וּקְרָא יֵשׁוּעַ טְלִיא נֵאקִימָה בִּינְתָּהוֹן : 3 וְאָמר אֲמִין אֲמִרְנָא לָכוּן דְּאֵלָא תִּתְּהַפְּכוֹן  
וְתִהְיוּן אִיךְ טְלִיא לֹא תַעֲלוֹן לְמַלְכוּתָא דְּשַׁמְיָא : 4 מִן הַכִּיל דְּמַמְכֵּךְ נִפְשָׁה אִיךְ  
הָנָא טְלִיא הוּ נָהוּא רַב בְּמַלְכוּתָא דְּשַׁמְיָא : 5 וּמִן דְּנִקְבֵּל אִיךְ טְלִיא הָנָא בְּשָׁמִי לִי  
מִקְבֵּל :

183 The burden of change is upon mankind to nurture the spiritual man according to the Image of Elohim, but false religion puts the burden of change on Heaven, demanding that Heaven conform to man's religion. The carnal man seeks "flaws" in Torah and Mashiach to justify his own transgression. See *Conversion* in Appendix.

6. And anyone who harms one of these little ones who believe in me, it would be better for him that the millstone of a donkey would be hung on his neck and he be sunk into the depths of the sea. 7. Woe to the world because of offenses. It is necessary for offenses that should come, but woe to the man by whose hand the offenses come. 8. And if your hand or your foot causes you to stumble, cut it off and cast it away from you. For it is better to enter into life lame, or while you are maimed, than while you have two hands or two feet to fall into the fire that is everlasting. 9. And if your eye<sup>184</sup> causes you to stumble, pluck it out and cast it away from you, for it is better for you that with one eye you enter into life than while you have two eyes to fall into the Gehenna of fire. 10. See to it that you do not despise one of these little ones. I say to you, for their Messengers in heaven<sup>185</sup> at all times see the face of my Father who is in heaven. 11. For the Son of man has come to save that which was lost. 12. What do you think if a man had one hundred sheep, and one of them went astray. Does he not leave the ninety and nine, go on the mountain, and seek that which strayed? 13. And if he finds it, truly I say to you that he rejoices at it more than the ninety and nine that did not stray. 14. Likewise, your Father who is in heaven does not wish that any of these little ones should perish. 15. And if your brother with you is at fault, go rebuke him, between you and him alone. If he listens to you, you have won your brother. 16. And if he does not listen to you, take with you one or two others, because of the mouth of two or three witnesses, every word is established.<sup>186</sup> 17. And if he will also not listen to them, tell the congregation. And if he will also not listen to the congregation, let him be to you like a tax collector and like a heathen. 18. And truly I say to you, that any thing that you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed<sup>187</sup> in heaven. 19. Again I say to you that if two of you should agree on earth concerning every desire they might ask, they will have it from the presence of my Father who is in heaven. 20. Whenever two or three are assembled in my name,<sup>188</sup> there I am also among them.” 21. Then, Keefa drew near to him and said, “My Master, how many times should I forgive my brother with me who is at fault. Should I forgive him up to seven times?” 22. Y’shua said to him, “I do not say to you up to seven times, rather, up to seventy times seventy-seven.”<sup>189</sup> 23. Because of this the Kingdom of Heaven is likened<sup>190</sup> to a king who desired to take an accounting from his servants. 24. And when he began to take an accounting, they brought him one who owed ten thousand talents. 25. And when he had no way to repay, his master commanded that he be sold, he and his wife, and his children and everything that he owns and he repay. 26. And that servant fell down and worshipped him and said, ‘My master, be patient with me and every thing I will repay to you.’ 27. And the master of that servant had compassion and released him and forgave him his debt. 28. Now that servant went out and found one of his fellow servants who owed him one hundred denarii, and he seized him and was choking him and said to him, ‘Give to me that which you owe to me.’ 29. And that fellow servant fell down upon his feet beseeching him and said to him, ‘Be patient with me and I will repay you.’

184 The “evil eye” is a Hebrew idiom denoting someone who is stingy with their material possessions or having an eye that looks covetously upon the things of others. To enter into Life, each one must turn their eyes from carnal and material things and put them upon YHWH (Matthew 5:29; 6:22, 23; 7:3-5; 20:15). The Aramaic suggests that we should, “remove sinful visions from our eyes as if that eye was unable to see”. There is also a literal component to this verse which says that it is much better to enter into heaven with one eye than to go to Gehenna with two.

185 Khabouris omits “in heaven” in connection to Messengers. Other Eastern Peshitta manuscripts and 1905 add “in heaven” to make it clear that these are not human beings acting as messengers. 1905 reading is retained.

186 Deuteronomy 19:15

187 To bind means to forbid; loose means to permit.

188 A Torah principle for establishing a *Beit Din* from B’midbar/Numbers 35:30. D’varim/Deuteronomy 17:6; 19:15 requires that two or more parties petition YHWH to obtain His Judgment rather than following man’s judgment. This is a legal requirement which ensures that the Will of YHWH is being sought and followed to bring perfect unity. See also 1 Cor 14:27, 29; 2 Cor 13:1; 1 Tim 5:19; Hebrews 10:28; and *Beit Din* in Appendix.

189 Aramaic literally reads as “seventy times seven seven”. Paul Younan has taken this to mean “seventy times seventy seven” whereas the Greek has “seventy times seven”, as do the renderings of Lamsa and Murdock. Etheridge seems closer

6 וְכָל דְּנִכְשָׁל לַחַד מִן הָלִין זְעוּרָא דְּמַהֲיִמְנִין בִּי פִקְח הוּא לָה דִּתְהוּנָא תְּלִיא רַחֵיָא  
דַּחְמָרָא בְּצוּרָה וּמִטְבַּע בְּעוּמְקוּהִי דִּימָא: 7 וְיִ לְעֵלְמָא מִן מְכֻשׁוּלָא אֲנִיקָא גִיר  
דְּנִאֲתוֹן מְכֻשׁוּלָא וְיִ דִּין לְגַבְרָא דְּבִאֲיָה נִאֲתוֹן מְכֻשׁוּלָא: 8 אָן דִּין אִידִךְ אוּ רְגִלְךָ  
מְכֻשָׁלָא לָךְ פְּסוּקִיָּה וּשְׂדִיָּה מִנְךָ טָב הוּ לָךְ דִּתְעוּל לַחֵיָא כִּד חֲגִיס אֲנַת אוּ כִד  
פְּשִׁיג וְלֹא כִד אֵית לָךְ תְּרִתִּין אִידִין אוּ תְּרִתִּין רְגִלִין תְּפֹל בְּנוּרָא דְּלַעֲלִם: 9 וְאָן הוּ  
דְּעִינְךָ מְכֻשָׁלָא לָךְ חֲצִיָּה וּשְׂדִיָּה מִנְךָ טָב הוּ לָךְ דִּבְחָדָא עֵינָא תְּעוּל לַחֵיָא וְלֹא כִד  
אֵית לָךְ תְּרִתִּין עֵינִין תְּפֹל בְּגֵהֲנָא דְּנוּרָא: 10 חֲזוּ לֹא תְּבִסוּן עַל חַד מִן הָלִין זְעוּרָא  
אָמַר אֲנָא לָכוּן גִּיר דְּמִלֵּאכִיָּהוֹן בְּשִׁמְיָא בְּלִזְבֹּן חֲזִין פְּרָצוּפָה דֹּאכִי דְּבִשְׁמִיָּא:  
11 אֲתָא גִיר בְּרָה דִּאֲנִשָּׁא דְּנִחָא מְדֵם דֹּאכִיד הָא: 12 מְנָא מִתְחִנָּא לָכוּן אָן נְהוּן  
לֵאנִשׁ מָאָה עֶרְבִין וְנִטְעָא חֵד מְנַהוּן לֹא שְׂבָק תְּשַׁעִין וְתִשְׁעָא בְּטוּרָא וְאֹזֶל בְּעָא  
לְהוּ דְּטַעָא: 13 וְאָן נִשְׁכַּחַה אֲמִין אֲמִרְנָא לָכוּן דִּחְדָּא בָּה יִתִּיר מִן תְּשַׁעִין וְתִשְׁעָא  
דְּלֹא טַעוּ: 14 הֲכֵנָא לִית צְבִינָא קִדָּם אֲבוּכוֹן דְּבִשְׁמִיָּא דִּנִּאכְדָּ חֵד מִן זְעוּרָא הָלִין:  
15 אָן דִּין אֲסַכְל בְּךָ אַחֲוָךְ וְלֹא אֲפִסְיָה בִּינִיד וְלֹא בִּלְחֹדֹד אָן שִׁמְעִךְ יִתִּיר אַחֲוָךְ:  
16 וְאֵלֹא שִׁמְעִךְ דְּבִר עֲמִךְ חֵד אוּ תְּרִין דְּעַל פֹּם תְּרִין אוּ תִּלְתָּא סְהִדִין תִּקּוּם כָּל  
מָלֵא: 17 אָן דִּין אָף לֹא לְהִנּוּן נִשְׁמַע אָמַר לְעִדְתָּא אָן דִּין אָף לֹא לְעִדְתָּא נִשְׁמַע  
נְהוּא לָךְ אִידִךְ מְכֻסָּא וְאִידִךְ חֲנִפָּא: 18 וְאֲמִין אָמַר אֲנָא לָכוּן דְּכָל מָא דִּתְאַסְרוֹן  
בִּאֲרַעָא נְהוּא אֲסִיר בְּשִׁמְיָא וּמְדֵם דִּתְשִׁרוֹן בִּאֲרַעָא נְהוּא שְׂרָא בְּשִׁמְיָא: 19 תוֹב  
אֲמִרְנָא לָכוּן דֹּאן תְּרִין מְנַכּוֹן נִשְׁתַּוּן בִּאֲרַעָא עַל כָּל צִבּוּ דְּנִשְׁאֲלוֹן נְהוּא לְהוֹן  
מִן לִנְתָּ אָכִי דְּבִשְׁמִיָּא: 20 אִיכָא גִיר דִּתְרִין אוּ תִּלְתָּא כְּנִישִׁין בְּשִׁמִּי תִּמֵּן אָנָּא  
בִּינְתָּהוֹן: 21 הִידִין קֶרֶב לִנְתָּה כֹּאפָא וְאֲמַר מְרִי כִּמָּא זְבִנִין אָן נִסְכָּל בִּי אַחִי  
אֲשַׁבּוּק לָה עֲדִמָּא לִשְׁבַּע זְבִנִין: 22 אָמַר לָה יִשׁוּעַ לֹא אָמַר אֲנָא לָךְ עֲדִמָּא לִשְׁבַּע  
אֲלֹא עֲדִמָּא לִשְׁבַּעִין זְבִנִין שְׁבַע שְׁבַע: 23 מְטִל הֵנָּה אֲתַדְמִית מִלְכוּתָא דְּשִׁמְיָא  
לְגַבְרָא מִלְכָּא דְּנִסְכָּ חוּשְׁבָּנָא מִן עֲבָדוּהִי: 24 וְכִד שְׂרִי לְמִסֵּב קֶרְבּוּ לָה חֵד  
דִּחִיב רַבּוּ כִּפְרִין: 25 וְכִד לִית לָה לְמַפְרַע פִּקְדֹּ מְרָה דְּנִזְדַּבֵּן הוּ וְאֲנִתְתָּה וְכִנּוּהִי  
וְכָל מְדֵם דֹּאֵית לָה וְנִפְרָוּעַ: 26 וְנִפְלֹ הוּ עֲבָדָא סִגְדָּ לָה וְאֲמַר מְרִי אֲגֵר עֲלִי רוּחָא  
וְכָל מְדֵם פִּרַע אֲנָא לָךְ: 27 וְאֲתִרְחִם מְרָה דְּעֲבָדָא הוּ וּשְׂרִיָּה וְחֻבְתָּה שְׂבָק לָה:  
28 נִפֵּק דִּין עֲבָדָא הוּ וְאֲשַׁכַּח לַחַד מִן כְּנִנְתָּה דִּחִיבָּ הוּא לָה דִּינִרָא מָאָה וְאֲחִדָּה  
וְחִנֵּק הוּא לָה וְאֲמַר לָה הֵב לִי מְדֵם דִּחִיבָּ אֲנִת לִי: 29 וְנִפְלֹ הוּ כְּנִתָּה עַל רְגִלוּהִי  
בְּעָא מְנָה וְאֲמַר לָה אֲגֵר עֲלִי רוּחָא וְפִרַע אֲנָא לָךְ:

to Younan with “until seventy times seven and seven”. Assuming the repeating of shabei shabei is not a scribal error, both readings are represented with “seventy times seven” in parentheses. For more information on the prophetic significance of “seventy times seven” please consult *Wheel of Stars* in Appendix.

190 Khabouris has an isolated *beyr* here, between “this” and “is likened”.

30. And he did not want to but went and cast him into prison until he paid him what he owed him. 31. And when their fellow servants saw the thing that had happened, it saddened them very much, and they made known to their master all that happened. 32. Then his master called him and said to him, 'Evil servant! I forgave you all of that debt because you beseeched me. 33. Was it not right for you to have mercy on your fellow servant as I had mercy on you.'<sup>191</sup> 34. And his master was angry and delivered him to the scourgers until he repaid every thing that he owed him. 35. Likewise, my Father who is in heaven will do to you unless you do forgive each man his brother his offenses from your heart."

## Chapter 19

1. And it happened that when Y'shua finished these words, he departed from Galeela, and he came to the border of Yehuda on the other side of the Yordanan. 2. And great crowds followed him, and he healed them. 3. And the Pharisees drew near to him there, and were tempting him and saying, "Is it Lawful for a man to put away his wife for any cause?" 4. But he answered and said to them, "Have you not read, that He who created from the beginning, He created them male and female?"<sup>192</sup> 5. And he said, Because of this, a man will leave his father and his mother and will be joined to his wife, and they will be both of them one flesh.<sup>193</sup> 6. Henceforth, they will not be two, rather one flesh. Therefore, what Elohim has united, man should not separate." 7. They said to him, "Why then did Moshe command to give a letter of divorce and to put her away?"<sup>194</sup> 8. And he said to them, "Because of the hardness of your heart, you were allowed to put away your wives. But it was not thus from the beginning. 9. But I say to you that he who leaves his wife without a charge of adultery,<sup>195</sup> and takes another, commits adultery. And he that takes a divorced woman commits adultery." 10. His disciples said to him, "If such is the difficulty between husband and wife, it is not worthwhile to take a wife. 11. "But he said to them, Not every man can apply this word to himself, but only he to whom it is given. 12. For there are eunuchs who were born thus in the womb of their mother. And there are eunuchs who became eunuchs by men. And there are eunuchs who made themselves eunuchs for the sake of the Kingdom of Heaven. Let him comprehend who is able to comprehend." 13. Then children drew near to him that he may lay his hands on them and pray. And they were rebuked by his disciples 14. and Y'shua said to them, "Allow the children to come to me, and do not hinder them, for of those who are like these is the Kingdom of Heaven." 15. And he laid his hands on them and departed from there. 16. A certain man came and drew near and said to him, "Good teacher, what is good that I should do that I should have eternal life?" 17. Then he said to him, "Why do you call me good? There is none good except one Elohim? Now if you desire to enter into life, keep the Commandments." 18. He said to him, "Which ones?" Then Y'shua said to him, "That you will not kill, and not commit adultery, and you will not steal, and you will not give false witness."<sup>196</sup> 19. And honor your father and mother,<sup>197</sup> and love your neighbor as yourself."<sup>198</sup>

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<sup>191</sup> This is a rhetorical question; the servant is expected to know the answer. The servant should have known to have mercy to the other, just as his Master was merciful to him.

<sup>192</sup> Genesis 1:27; 5:2

<sup>193</sup> Genesis 2:24

<sup>194</sup> Deuteronomy 24:1, 3.

<sup>195</sup> This legal discussion very much parallels the one in Matthew 5. The women in both places are abandoned without a written charge or certificate of divorce. To merely send away a wife for any reason no matter how trivial is cruel, as it gives her no remedy to marry again without committing adultery. The language here is a little more specific in some terms, the phrase in Matthew 5:32 is "put away your wife", showing she is still legally married, but here she is called *shviqta* from the root *shbaq* which means to "abandon" and that is the sense of the usage here, an abandoned woman. Such is also proven by the grammar *deman d'shaveq antateh* (he who leaves [*shbaq*] his wife without a charge of adultery) which leads to the phrase for the woman as *shviqta* later in the same sentence.

<sup>196</sup> Exodus 20:13-16; Deuteronomy 5:17-20

<sup>197</sup> Exodus 20:12; Deuteronomy 5:16

<sup>198</sup> Leviticus 19:18



## : מתי יח :

30 הו דין לא צבא אלא אול ארמיה בית אסירא עדמא דנתל לה מא דחיב לה :  
31 כד חזו דין כנותהון מדם דהוא פריית להון טב ואתו אודעו למרהון כל דהוא :  
32 הידין קריהי מרה ואמר לה עבדא בישא הי פלה חובתא שבקת לך דבעית  
מני : 33 לא ולא הוא לך אף אנת דתחון לכנתך איכנא דאנא חנתך : 34 ורגו מרה  
ואשלמה למנגדנא עדמא דנפרוע כל מדם דחיב לה : 35 הכנא נעבד לכון אבי  
דבשמא אלא תשבקון אנש לאחיה מן לבכון סכלותה :

## : מתי יט :

1 והוא דכד שלם ישוע מלא הלין שקל מן גלילא נאתא לתחומא דיהוד  
לעברא דיורדנן : 2 ואתו בתרה פנשא סגיא ואסי אגון תמן : 3 וקרבו לנה  
פרישא ומנסין הו לה ואמרין אן שליט לאנש דנשרא אנתתה בכל עלא :  
4 הו דין ענא ואמר להון לא קריתון דהו דעבד מן ברשית דכרא ונקבתא עבד  
אגון : 5 ואמר מטל הנא נשבוק גברא לאבוהי ולאמה ונקף לאנתתה ונהון  
תריהון חד בסר : 6 מדין לא הו תרין אלא חד פגר מדם הכיל דאלהא ונג  
ברנשא לא נפרש : 7 אמרין לה למנא הכיל מושא פקד דנתל כתבא דשובקנא  
ונשריה : 8 אמר להון מושא לוקבל קשיות לבכון אפס לכון דתשרון נשיכון  
מן ברשית דין לא הוא הכנא : 9 אמר אנא לכון דין דמן דשבק אנתתה דלא  
גורא ונסב אחרתא גאר ומן דנסב שביקתא גאר : 10 אמרין לה תלמידוהי  
אן הכנא אית עדללא ביני גברא לאנתתא לא פקח למסב אנתתא : 11 הו דין  
אמר להון לא פלנש ספק לה למלתא דא אלא מן דיהיב לה : 12 אית גיר  
מהימנא דמן פרסא דאמהון אתילדו הכנא ואית מהימנא דמן בנינשא הו  
מהימנא ואית מהימנא דהגון עבדו נפשהון מהימנא מטל מלכותא דשמא  
מן דמשפח דנספק נספק : 13 הידין קרבו לה טליא דנסים אידה עליהון  
ונצלא וכאו בהון תלמידוהי : 14 הו דין ישוע אמר להון שבוکو טליא אתין  
לנתי ולא תכלון אגון דאילין גיר דאייך הלין אגון איתיה מלכותא דשמא :  
15 וסם אידה עליהון ואול מן תמן : 16 נאתא חד קרב ואמר לה מלפנא טבא  
מנא דטב אעבד דנהון לי חיא דלעלם : 17 הו דין אמר לה מנא קרא אנת לי  
טבא לית טבא אלא אן חד אלהא אן דין צבא אנת דתעול לחיא טר פוקדנא :  
18 אמר לה אילין הו דין ישוע אמר לה דלא תקטול ולא תגור ולא תגנוב ולא  
תסד סהדות שוקרא : 19 ויקר לאבוך ולאמך ותחב לקריבך איך נפשך :



20. That young man said to him, “All these things I have obeyed them from my youth. What do I lack?” 21. Y’shua said to him, “If you desire to be perfect, go sell your possessions and give them to the poor, and you will have treasure in heaven, and come follow me.” 22. And that young man heard this word and went away sad, for he had many possessions. 23. Y’shua then said to his disciples, “Truly I say to you that it is difficult for a rich man to enter into the Kingdom of Heaven. 24. And again I say to you that it is easier for a rope<sup>199</sup> to enter into the eye of a needle than for a rich man to enter into the Kingdom of Elohim. 25. And when the disciples heard it, they were exceedingly amazed and were saying, “Who indeed is able to gain life?” 26. Y’shua looked at them and said to them, “With men this is not possible, but with Elohim everything is possible. 27. Then answered Keefa and said to him, “Behold, we have left everything and have come to follow you. What indeed will we have?” 28. Y’shua said to them, “Truly I say to you, that you who have come to follow me in this world, when the Son of man sits new upon the throne of his glory, you will also sit upon twelve seats, and you will judge the twelve tribes of Israel. 29. And anyone who has left houses or brothers or sisters or father or mother or wife or children or fields for the sake of my name, will receive one hundredfold and will inherit eternal life. 30. But many who are first will be last, and the last first.”

## Chapter 20

1. “For the Kingdom of Heaven is likened to a man, the master of a house, who went out in the morning to hire laborers for his vineyard. 2. And he bargained with the laborers for a denarius per day. And he sent them to his vineyard. 3. And he went out in the third hour and saw others who were standing in the marketplace and were idle. 4. And he said to them, ‘Go also to the vineyard and I will give you what is right.’ 5. And they departed. And he went out again in the sixth and in the ninth hour and did the same. 6. And towards the eleventh hour he went out and found others who were standing and were idle and said to them, ‘Why are you standing all day and idle?’ 7. They said to him, ‘Because no man has hired us.’ He said to them also, ‘Go to the vineyard and you will receive what is right.’ 8. And when it became evening, the master of the vineyard said to his steward, ‘Call the laborers and give them their wages, and begin from the last and proceed to the first.’ 9. And those of the eleventh hour came and each received a denarius.<sup>200</sup> 10. And when the first came, they hoped that they would receive more, and they each also received a denarius. 11. And when they received it, they argued against the master of the house. 12. And they said, ‘These last ones worked one hour, and you made them equal with us who bore the burden of the day and its heat!’ 13. Then he answered and said to one of them, ‘My friend, I did not wrong you. Was it not a denarius you bargained with me for? 14. Take yours and go. I but desire that to this last one I give as to you.

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199 *Gamala* refers to a “heavy rope” rather than a “camel” which is also spelled *gimel-meem-lamed-alap*. Greek scholars puzzled over a camel passing through the eye of a needle, which is a physical impossibility. Y’shua is clearly not saying a rich man can’t enter, or he would not “love” this one! The “heavy rope” lesson teaches about a rich man entering into heaven, after he “unravels” his fortune strand by strand as Y’shua instructs. If his wealth was bound tightly and strong like a rope, it is to be unwound like threads which will pass through the eye of the needle. Careful attention is required to thread a needle; so are the rich obligated unto YHWH for how their wealth is acquired and dispersed. Theological attempts to “prove” the eye of the needle to be a geographical location have utterly failed.

200 *And those of the eleventh hour came and each received a denarius*. Although this is a parable and not a historical event, it does nevertheless tell us something about Hebrew timekeeping. This is, albeit an extreme form, of fractional reckoning. The workers came at the end of the day, the 11th hour, and yet received a full day’s pay. This indicates that any part of a daylight period can count as a whole day.

## : מתי יט :

20 אָמַר לָהּ הוּ עֲלִימָא הָלִין פֿלֶהֲיִן נִטְרֶת אָנִין מִן טְלִיּוֹתֵי מָנָא חֲסִיר אָנָּא : 21 אָמַר  
לָהּ יִשׁוּעַ אָן צָבָא אַנְתְּ גַּמִּירָא לְמַהּוּא זֶל זַבְּן קִנְיִנְךָ וְהֵב לְמַסְפָּנָא וְתַהוּא לָךְ סִימְתָּא  
בְּשִׁמְיָא וְתָא בְּתָרֵי : 22 שְׁמַע דִּין הוּ עֲלִימָא מְלִתָּא הָדָא וְאִזְל פֿד פֿרִיָּא לָהּ אֵית  
הָנָא לָהּ גִּיר קִנְיָנָא סְגִיָּא : 23 יִשׁוּעַ דִּין אָמַר לְתַלְמִידוּהִי אָמִין אָמַר אָנָּא לְכוּן  
דַּעֲטֵלָא הִי לַעֲתִירָא דִּנְעוּל לְמַלְפוֹת שְׁמִיָּא : 24 תוּב דִּין אָמַרנָא לְכוּן דִּדְלִיל הוּ  
לְגַמְלָא לְמַעַל בַּחֲרוּרָא דְמַחֲטָא אוּ עֲתִירָא דִּנְעוּל לְמַלְפוֹתָא דְאַלְהָא : 25 תַּלְמִידָא  
דִּין פֿד שְׁמַעוּ תַּהֲרִין הוּ טֵב וְאִמְרִין מִנּוּ פִי מְשַׁכַּח דִּנְחָא : 26 חָר בַּהוּן יִשׁוּעַ  
וְאִמַּר לַהוּן לֹת בְּנִינְשָׁא הָדָא לֹא מְשַׁכַּח לֹת אֲלֵהָא דִּין פֿלִמְדֵּם מְשַׁכַּח :  
27 הִידִין עָנָא כְּאַפָּא וְאִמַּר לָהּ הָא אָנַחְנִן שְׂבָקִין פֿלִמְדֵּם וְאַתִּין בְּתֶרֶךְ מָנָא פִי נַהוּא  
לָן : 28 אָמַר לַהוּן יִשׁוּעַ אָמִין אָמַר אָנָּא לְכוּן דַּאֲתִיתוּן דְּאַתִּיתוּן בְּתָרֵי בְּעִלְמָא  
חֲדָתָא מָא דִּיִּתְבַּ בְּרָה דַּאֲנָשָׁא עַל תַּרְנוֹס דִּשׁוּבְחָה תַּתְבּוֹן אָף אַנְתוּן עַל תַּרְעֶסֶר  
פּוֹרְסִין וְתִדְוִנוּן תַּרְעֶסֶר שְׂבָטָא דַּאֲסִרְכָּאִיל : 29 וְכִלְנֵשׁ דְּשִׁבְק בְּתָא אוּ אַחָא אוּ  
אַחֲרִיתָא אוּ אַבָּא אוּ אָמָא אוּ אַנְתֵּתָא אוּ בִנְיָא אוּ קוֹרְיָא מְטֵל שְׁמִי חֲד בְּמָא נִקְפֵּל  
וְחִיָּא דִּלְעָלִם נֶאֱרֶת : 30 סְגִיָּא דִּין קִדְמָיָא דִּנְהוּן אַחֲרִיָּא וְאַחֲרִיָּא קִדְמָיָא :

## : מתי כ :

1 דִּמְיָא גִיר מַלְפוֹתָא דְשִׁמְיָא לְגַבְרָא מָרָא בֵּיתָא דִּנְפֵק בְּצַפְרָא דִּנְאָגֹר פֿעֲלָא  
לְכַרְמָה : 2 קִץ דִּין עִם פֿעֲלָא מִן דִּינְרָא בִּיּוּמָא וּשְׂדֵר אָנוּן לְכַרְמָה : 3 וְנִפֵּק בְּתֵלָת  
שְׁעִין וַחֲזָא אַחֲרָנָא דְקִימִין בְּשׁוּקָא וּבְטִילִין : 4 וְאִמַּר לַהוּן זֶלוּ אָף אַנְתוּן לְכַרְמָא  
וּמָדֵם דִּנְלָא יְהֵב אָנָּא לְכוּן : 5 הֲנוּן דִּין אָזְלוּ וְנִפֵּק תוּב בִּשְׁתָּ וּבִתְשַׁע שְׁעִין וְעַבְדֵּי  
הַכֹּנֹת : 6 וְלֹאֲפִי חֲדַעְסָרָא שְׁעִין נִפֵּק וְאַשְׁכַּח אַחֲרָנָא דְקִימִין וּבְטִילִין וְאִמַּר לַהוּן  
מָנָא קִימִין אַנְתוּן יוּמָא פֿלָה וּבְטִילִין : 7 אָמַרִין לָהּ דִּלָּא אָנֵשׁ אָגֵרֵן אָמַר לַהוּן זֶלוּ  
אָף אַנְתוּן לְכַרְמָא וּמָדֵם דִּנְלָא נִסְבִּין אַנְתוּן : 8 פֿד הָנָא דִּין רַמְשָׁא אָמַר מָרָא פֿרָמָא  
לְרַבִּיתָהּ קִרִי פֿעֲלָא וְהֵב לַהוּן אָגֵרֵהוּן וּשְׂרָא מִן אַחֲרִיָּא וְעַדְמָא לְקִדְמָיָא : 9 וְאַתּוּ  
הֲנוּן דְּחֲדַעְסָרָא שְׁעִין נִסְבּוּ דִּינֵר דִּינֵר : 10 וְכֵד אֲתוּ קִדְמָיָא סִבְרוּ דִּיתִיר שְׁקִלִין  
וּשְׁקִלוּ דִּינֵר דִּינֵר אָף הֲנוּן : 11 וְכֵד שְׁקִלוּ רֶטְנוּ עַל מָרָא בֵּיתָא : 12 וְאִמְרִין הָלִין  
אַחֲרִיָּא חֲדָא שְׁעָא עַבְדּוּ וְאַשׁוּיָּת אָנוּן עֲמִן דְּשַׁקֵּלִין יוֹקֵרָה דִּיּוּמָא וְחוּמָה : 13 הוּ דִּין  
עָנָא וְאִמַּר לְחֵד מְנַהוּן חֲבֵרִי לֹא מַעֲנֵל אָנָּא בְּךָ לֹא הָנָא בְּדִינֵר קֶצֶת עֲמִי : 14 סֵב  
דִּילָךְ וְנֵל צָבָא אָנָּא דִּין דִּלְהָנָא אַחֲרִיָּא אֲתֵל אִיךְ דִּלָךְ :

15. Or is it not Lawful for me to do that which I desire to do with my own? Or is your eye evil because I am good?"<sup>201</sup> 16. Thus will the last be first and the first last. For many are those that are called, and few that are chosen." 17. And Y'shua was about to go up to Urishlim, and he took his twelve disciples alone on the road and said to them. 18. "Behold, we are going up to Urishlim, and the Son of man will be delivered to the chief priests and to the scribes. And they will condemn him to death. 19. And they will deliver him to the Gentiles, and they will mock him, and they will beat him, and they will execute him on a stake."<sup>202</sup> And he will rise on the third day." 20. Then, the mother of the sons of Zawdee came to him. And she and her sons worshipped him and was asking him something. 21. Then he said to her, "What do you desire?" She said to him, "(Will you)<sup>203</sup> say that these two, my sons, (will be) one on your right and one on your left in your Kingdom." 22. Y'shua answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, or the immersion with which I will be immersed?" They said to him, "We are able." 23. He said to them, "You will drink my cup, and be immersed with the same immersion that I am immersed, but that you should sit at my right and at my left is not mine to give, except to those for whom it is prepared by my Father." 24. And when the ten heard of it, they were angry at those two brothers. 25 And Y'shua called to them and said to them, "You know that the rulers of the Gentiles are their masters and their nobles are in authority over them. 26. Let it not be thus among you, but whoever among you desires to be great, let him be a servant<sup>204</sup> to you. 27. And he who among you desires to be first, let him be a servant to you. 28. Just as the Son of man did not come to be served, but to serve<sup>205</sup> and to give himself as a ransom for the sake of many." 29. And when Y'shua went out from Yerikho, a large crowd were following him. 30. And behold, two blind men were sitting on the side of the road, and when they heard that Y'shua was passing by, they gave a cry out, and were saying, "Have mercy upon us my Master, the son of Dawid. 31. But the crowds were admonishing them to be quiet, but they raised their voice more, and were saying, "Our Master the son of Dawid, have mercy upon us." 32. And Y'shua stopped and called to them and said, "What do you desire me to do for you?" 33. They said to him. "Our Master, that our eyes may be opened." 34. And Y'shua had compassion on them and touched their eyes, and at once their eyes were opened and they went and followed him.

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201 Equality and Justice are the universal domains of Mashiyach for the common good of all, but the servant in this case judges according to self interest. See Acts 11:17; 2 Peter 1:1; 1 Cor. 12:25; 2 Cor. 8:14.

202 The upright stake was foreshadowed by the "pole" which Moshe held up in Numbers 21:8, 9. The brass serpent was put upon the pole and when the people looked upon it they were preserved from the deadly venom of the snake. So it is, that when people are bitten by the "spiritual serpent" of Genesis 3:15, they must look to Mashiyach for healing and deliverance. The pole was replaced by the cross which was formerly the symbol of the Babylonian sun god. Julius Caesar and his heir struck coins with symbols of the cross (solar wheel) to commemorate the sun god. The Roman Emperor Constantine was a sun worshipper who became a famous Christian, advancing pagan Christianity throughout the Roman Empire. His version of "Christianity" included many pagan rituals, including Sun-day, Tammuz (Christmas) and Ishtar (Easter) worship. The Greek "stauros" also denotes an upright stake; the verb stauroo means to drive stakes. The Greek "xulon" denotes a timber or a log or any piece of dead wood. Bullinger's Companion Bible notes: "Our English word 'cross' is the translation of the Latin crux; but the Greek stauros no more means a crux than the word 'stick' means a 'crutch.'" See *Pole, the Standard* in Appendix. 203 "Will you" is implied in the Aramaic grammar. The Peshitta simply reads "say" and "one on your right and one on your left."

15 או לא שליט לי דמדם דצבא אנא אעבד בדילי או עינך בישא דאנא טב אנא :  
 16 הכנא נהוון אחריא קדמא וקדמא אחריא סגיאין אנון גיר קריא וזעורין  
 גביא : 17 עתיד הנא דין ישוע דנסק לאורשלם ודבר לתרעסר תלמידוהי בינוהי  
 ולהון באורחא נאמר להון : 18 הא סלקין חנו לאורשלם וברה דאנשא משתלם  
 לרבי כהנא ולספרא ונחיהוניהי למותא : 19 ונשלמוניהי לעממא ונבזחון כה  
 ונגדוניהי ונזקפניהי וליומא דתלתא נקום : 20 הידין קרבת לה אמהון דבני  
 זבדי הי ובניה וסגדת לה ושאלא הנת לה מדם : 21 הו דין אמר לה מנא צביא  
 אנתי אמרא לה אמר דנתבון הלין תרין בני חד מן ימינך וחד מן סמלך במלכותך :  
 22 ענא ישוע נאמר לא ידעין אנתון מנא שאלין אנתון משכחין אנתון למשתא  
 כסא דאנא עתיד למשתא או מעמודיתא דאנא עמד אנא תעמדון אמרין לה  
 משכחין חנו : 23 אמר להון פסי תשתון ומעמודיתא דאנא עמד אנא תעמדון  
 דתתבון דין מן ימיני ומן סמלי לא הנת דיילי דאתל אלא לאילין דאתטיבת מן  
 אבי : 24 בד דין שמעו עסרא רגזו על הנון תרין אחין : 25 וקרא אנון ישוע נאמר  
 להון ידעין אנתון דרשיהון דעממא מריהון אנון ורורבניהון שליטין עליהון :  
 26 לא הכנא נהוא בינתבון אלא מן דצבא בכון דנהוא רבא נהוא לכון משמשנא :  
 27 ומן דצבא בכון דנהוא קדמא נהוא לכון עבדא : 28 איפנא דברה דאנשא  
 לא אתא דנשתמש אלא דנשמש ודנתל נפשה פורקנא חלף סגיאא : 29 וכד נפק  
 ישוע מן איריחו אתא הנא בתרה כנשא סגיאא : 30 והא סמא תרין יתבין הנו  
 על יד אורחא וכד שמעו דישוע עבר יהבו קלא נאמרין אתרחם עלין מרי ברה  
 דדויד : 31 כנשא דין כאין הנו בהון דנשתקון והנון יתיראית ארימו קלהון נאמרין  
 מן אתרחם עלין ברה דדויד : 32 וקם ישוע וקרא אנון נאמר מנא צבין אנתון  
 דאעבד לכון : 33 אמרין לה מן דנתפתחן עינין : 34 נאתרחם עליהון ישוע וקרב  
 לעיניהון ובר שעתה אתפתח עיניהון ואילו בתרה :

204 Servant and minister are the same words. However, many Pastors, Rabbis or "Ministers" maintain very high materialistic lifestyles off the backs of the poor which is clear evidence that they are hirelings (false leaders). Masked by their "rich" institutions they have succumbed to the lusts of carnal flesh, these are an abomination to Mashiach and the Kingdom of Elohim; rather than servants they are leeches. To follow Mashiach means to surrender to him and live for him in righteousness and equality, rather than lord it over others.

205 Babylon and all false religion serves to enslave their followers. In due course of time, the vast majority of followers succumb to the "Stockholm Syndrome," and give praise to the "upline hierarchy" who keep them impoverished. Mashiach, the highest form of Justice and Righteousness, does the very opposite. He serves, he releases the captives, he cherishes and uplifts the souls of mankind so that each soul has the opportunity to reach their full potential. Those blinded by religious hierarchies inadvertently become enemies of Mashiach.

1. And when he approached Urishlim and came to Beth Pageh on the side of the Mount of Olives, Y'shua sent two of his disciples, 2. And said to them, "Go to this village that is in front of you, and immediately you will find a donkey that is bound and a colt with her. Loose them and bring them to me. 3. And if anyone says anything to you, tell him that they are needed for our Master, and immediately he will send them here." 4. And<sup>206</sup> these things happened (so) that the thing that the prophet spoke might be fulfilled, (for that prophet) said, 5. "Say to the daughter of Tsiyon, behold your king comes to you meek and mounted upon a donkey, and upon a colt the foal of a donkey."<sup>207</sup> 6. The disciples departed and did as Y'shua had commanded them. 7. And they brought the donkey and the colt and placed their garments upon the colt and Y'shua mounted upon it. 8. And a multitude of crowds were spreading out their clothes in the road, and others were cutting branches from the trees and cast them on the road. 9. The crowds and those who were going before him and coming after him were crying out and saying "Ushanna to the Son of Dawid. Blessed is he who comes in the name of Master YHWH. Ushanna in the highest!"<sup>208</sup> 10. And when he entered into Urishlim, all the city was stirred up and saying, "Who is this man?" 11. And the crowds were saying, "This is the prophet Y'shua who is from Nasrath of Galeela. 12. And Y'shua entered into the temple of Elohim and drove out all who<sup>209</sup> were buying and selling in the temple. And he overturned the tables of the moneychangers and the chairs of those who were selling doves. 13. And he said to them, "It is written that my House will be called a house of prayer,<sup>210</sup> but you have made it a cave of bandits."<sup>211</sup> 14. And the blind and the lame in the temple drew near to him, and he healed them. 15. But when the chief priests and the Pharisees saw the wonders that he did, and the children who were crying aloud in the temple and saying, "Ushanna<sup>212</sup> to the Son of Dawid," they were displeased. 16. And they were saying to him, "Do you hear what these are saying?" Y'shua said to them, "Yes! Have you never read that from the mouth of children and infants you have fashioned praise?"<sup>213</sup> 17. And he left them and departed outside of the city to Beth Ani and lodged there. 18. And in the morning when he hungered, he returned to the city. 19. And he saw a certain fig tree by the road and came to it and he did not find anything on it except only leaves. And he said to it, "Let there never again be fruit on you forever!" And at once, that fig tree<sup>214</sup> withered. 20. And the disciples saw and marveled and were saying, "How quickly the fig tree withered." 21. Y'shua answered and said to them, "Truly I say to you, that if you have faith and no doubt, not only this miracle of the fig tree will you do but even if you say to this mountain 'Be removed and fall into the sea!' it will happen. 22. And everything you ask for in prayer and believe, you will receive." 23. And when Y'shua came to the temple, the chief priests and elders of the people drew near to him while he was teaching and were saying to him, "By what authority do you accomplish these things? And who gave to you this authority?" 24. Y'shua answered and said to them, "I will also ask you a certain question, and if you answer me I will also tell you by what authority I do these things.

206 Khabouris has "all these things happened" whereas 1905 has "these things happened." The 1905 reading is retained.

207 Zechariah 9:9

208 Psalm 118:25 and 26. Ushanna means deliver us or save us. The multitudes were recognizing that he is YHWH's Mashiyach and therefore expecting that he will become their King. See *Ushanna* in the Appendix.

209 Khabouris reads "all who (*aylin*) were buying" and this reading is retained.

210 Isaiah 56:7

211 Jeremiah 7:11

212 Psalm 118:25

213 Psalm 8:2,3

214 The fig is first mentioned in Genesis 3:7. The Law of First Mention provides a *remez* (hint) of the symbolic meaning of the fig tree. It is connected to the tree of the knowledge of good and evil, and relates to judgment between good and evil. The fig tree represents the *Beit Din* (House of Judges), or the Sanhedrin which in that generation were found wanting and without fruit (see the parables of the fig tree, Matthew 24:32; and Luke 13:7). In Luke 10, seventy are sent out, correlating with the seventy elders of Israel in Shemot/Exodus 24. Oftentimes the Olive Tree which represents Israel, is erroneously confused with the symbol of the Fig Tree.

1 וכד קרב לאורשלים ואתא לבית פגא על גג טורא דזיתא שדר ישוע תרין מן תלמידוהי: 2 ואמר להון זלו לקריתא הדא דלקובלכון ומחדא משפחין אנתון חמרא דאסיקא ועילא עמה שרו איתו לי: 3 ואן אנש אמר לכון מדם אמרו לה דלמברן מתבעין ומחדא משדר להון לכא: 4 הדא דין דהנת דנתמלא מדם דאתאמר ביד נבא דאמר: 5 אמרו לברת צהיון הא מלכאי אתא לכי מכיך ורכיב על חמרא ועל עילא בר אתנא: 6 ואזלו תלמידיא ועבדו איפנא דפקד להון ישוע: 7 ואיתיו לחמרא ולעילא וסמו על עילא נחתיהון ורכב עלוהי ישוע: 8 וסגא דכנשא משוין הנו מאניהון באורחא אחרנא דין פסקין הנו סוכא מן אילנא ורמין באורחא: 9 כנשא דין אילין דאזלין הנו קדמוהי ואתין בתרה קעין הנו ואמרין אושענא לברה דדויד בריך הו דאתא בשמה דמריא אושענא במרומא: 10 וכד על לאורשלים אתתזיעת פלה מדינתא ואמרין הנו מנו הנא: 11 כנשא דין אמרין הנו הנו ישוע נבא דמן נצרת דגלילא: 12 ועל ישוע להיפלא דאלהא ואפק לכלהון אילין דזבנין ומזבנין בהיפלא וסחף פתורא דמערפנא וכורסותא דהגון דמזבנין יונא: 13 ואמר להון כתיב הו דביתי בית צלותא נתקרא אנתון דין עבדתוניהי מערתא דלסטא: 14 וקברו לה בהיפלא סמא וחגיסא ואסי אגון: 15 בד חזו דין רבי פהנא ופרישא דמרתא דעבד וטליא דקעין בהיפלא ואמרין אושענא לברה דדויד אתפאש להון: 16 ואמרין לה שמע אנת מנא אמרין הלין אמר להון ישוע אין מן מתום לא קריתון דמן פומא דטליא ודילודא תקנת תשבוחתא: 17 ושבק אגון ונפק לבר מן מדינתא לבית עניא ובת תמן: 18 בצפרא דין בד הפך למדינתא כפן: 19 וחזא תתא חדא באורחא ואתא לנהא ולא אשכח בה מדם אלא אן טרפא בלחוד ואמר לה לא נהוון בכי תוב פארא לעלם ומחדא יבשת תתא הי: 20 וחזו תלמידיא ותהרו ואמרין איכנא בר שעתה יבשת תתא: 21 ענא ישוע ואמר להון אמין אמר אנא לכון דאן תהנא בכון הימנותא ולא תתפלגון לא בלחוד הדא דתתא תעבדון אלא אפן לטורא הנא תאמרין דאשתקל ופל בימא תהנא: 22 וכל מדם דתשאולון בצלותא ותהימנון תסבון: 23 וכד אתא ישוע להיפלא קברו לה רבי פהנא וקשישא דעמא בד מלף ואמרין לה באינא שולטן הלין עבד אנת ומנו יחב לך שולטנא הנא: 24 ענא ישוע ואמר להון אשאלכון אף אנא מלתא חדא ואן תאמרין לי ואף אנא אמר אנא לכון באינא שולטנא הלין עבד אנא:

25. Where is the immersion of Yochanan from? Is it from heaven, or is it from men?" And they were reasoning among themselves and they were saying that, "If we say from heaven, he will say to us, 'Upon what reason did you not believe him?' 26. And if we say 'From men,' we are afraid of the crowd!" for all of them regard Yochanan as a prophet. 27. They answered and said to him, "We do not know." Y'shua said to them, "Neither will I tell you by what authority I do these things. 28. But what do you think? A certain man had two sons. And he drew near to the first one and said to him, 'My son, go today and work in the vineyard.' 29. But he answered and said, 'I do not desire it.' But later he regretted it and went. 30. And he drew near to the other and said likewise to him, and he answered and said, 'I will my master,' and did not go.<sup>215</sup> 31. Which of these two did the will of his father?" They said to him that the first one did. Y'shua said to them, "I say truly to you that the tax-collectors and harlots will precede you into the Kingdom of Elohim. 32. For Yochanan came to you in the way of righteousness, and you did not believe him. But the tax-collectors and the harlots believed him. But you did not even repent when you saw it, that you might believe him. 33. Hear another parable. There was a certain man, a master of a house, and he planted a vineyard. Around it he set a fence. And he dug a winepress in it. And he built a tower in it, and he leased it to laborers and went on a journey. 34. And when the time of the harvest arrived, he sent his servants to the laborers that they might send to him some of the fruit of his vineyard. 35. And the laborers seized his servants. Some they beat, and some they stoned, and some they killed. 36. And again, he sent other servants that were more than the first, and they did likewise to them. 37. And lastly, he sent his Son to them saying perhaps they might be ashamed before my Son. 38. But when the laborers saw the Son, they said among themselves, 'This is the heir. Come let us kill him and seize his inheritance.' 39. And they seized him, took him outside of the vineyard, and killed him. 40. Therefore, when the master of the vineyard comes, what should he do to those laborers?" 41. They were saying to him, "He will savagely destroy them and he will lease the vineyard to other laborers, those who will give to him the fruit in its season." 42. Y'shua said to them, "Have you never read in the Scriptures of 'The Stone that the builders rejected, the same became the head of the corner. From the presence of Master YHWH came this Stone and is a marvel before our eyes.'<sup>216</sup> 43. Because of this I say to you that the Kingdom of Elohim will be taken from you and will be given to a people who bear fruit.<sup>217</sup> 44. And whoever falls upon this Stone, it will destroy." 45. And when the chief priests and Pharisees heard his parables, they knew that he spoke against them. 46. And they sought to arrest him, but they were afraid because of the crowd, as they were regarding him as a prophet.

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<sup>215</sup> This parable epitomizes the Christian dispensational theology that made law and grace into a religious dichotomy. The first son didn't want to work in the vineyard; nevertheless he went to work to honor his father who gave the law (Torah). The vineyard represents the Kingdom of Heaven, the cultivation of righteousness, the rebirth of Messianic spirituality. The second son said he would labor in his father's vineyard and gave his word, leading his father to believe he would, but then he broke covenant with his father. The first son was obedient to his father's instruction (Torah), the second son justified his disobedience to his father's commandment. Rather than being a religious license to break Torah, "Grace" is the empowerment we experience through our Father's love and mercy. After we repent of our sins we begin to recognize the true Nature of our Father's love towards us. Grace is the activated power of love, the desire to bring glory and honor to the Name of YHWH on His terms and conditions. The false grace doctrine (or cheap grace), thrives on "justification" and makes people believe they are saved in their sin, rather than receiving Set Apart spiritual power to overcome the sinful nature. The obedient son discovered that his father's vineyard required the discipline of a Set Apart lifestyle. He learned that obedience to his father's Torah (the Law) was truly his daily delight; his father's instructions (Torah) were being written on his heart by Grace through Faith. He began enjoying the exceedingly deep and satisfying work of righteousness within his eternally grateful soul. He learned that obedience begets more obedience, righteousness begets more righteous conduct. "Faith actions" of obedience to YHWH cause us to desire a lifestyle that is pleasing to our loving Heavenly Father and aspire to do ALL that He commanded us. Practicing the disciplines of obedience to his father's law the obedient son identified himself with others who were also experiencing the same joys and blessings of obedience to Torah (the Law). However, the second son exemplifies religious "justification", a creed that negates the practice of sanctification and living a Set Apart life. Rather than obeying his father's law the second son accepted a religion that justified his disobedience. The "Doctrine of Justification" is the theological reason why many have rejected obedience to Torah, however the true Nature of YHWH's Grace is the same yesterday, today and forever.



25 מעמודיָה דִּיחֲנֵן אִימָכָא אִיתִיה מִן שְׁמַיָּא הִי אוּ מִן בְּנִינְשָׁא הֶנוּן דִּין מְתַרְעִין  
הוּוּ בְּנַפְשֵׁהוּן וְאַמְרִין דָּאן שְׁמַיָּא אָמַר לֵן וְעַל מָנָא לֹא הִימְנַתּוּנִיהִי :

26 וְדִנְאַמַּר מִן בְּנִינְשָׁא דְחָלִין אֲנַחְנֵן מִן כְּנַשָּׁא כְּלָהוּן גִּיר אֵיךְ נִבְיָא אַחֲדִין הֶנוּ  
לָהּ לִיחֲנֵן : 27 עֵנוּ וְאַמְרִין לָהּ לֹא יִדְעִינָן אָמַר לֵהוּן יִשׁוּעַ אָף לֹא אָנָּא אָמַר אָנָּא  
לִכּוֹן בְּאִינָא שׁוּלְטָנָא הֶלִין עֲבָד אָנָּא : 28 מָנָא דִּין מְתַחֲזָא לִכּוֹן גִּבְרָא חַד אִיתְּ הֶנוּ  
לָהּ בְּנִינָא תְרִין וְקַרְבִּי לִנְתָּ קְדָמָיָא וְאַמַּר לָהּ בְּרִי זֵל יוֹמָנָא פְּלוּחַ בְּכֻרְמָא : 29 הוּוּ דִּין  
עֵנָא וְאַמַּר לֹא צָבָא אָנָּא בַּחֲרָתָא דִּין אֲתַתּוּי וְאַזֵּל : 30 וְקַרְבִּי לִנְתָּ אַחֲרָנָא וְאַמַּר לָהּ  
הַכֹּנֶתְ הוּוּ דִּין עֵנָא וְאַמַּר אָנָּא מְרִי וְלֹא אָזֵל : 31 מִנּוּ מִן הֶלִין תְּרִיחֵן עֲבָד צָבִינָא  
דְּאַבוּהִי אָמַרִין לָהּ הוּוּ קְדָמָיָא אָמַר לֵהוּן יִשׁוּעַ אָמִין אָמַר אָנָּא לִכּוֹן דְּמַכְסָּא וְנִנְיָתָא  
קְדָמִין לִכּוֹן לְמַלְכוּתָא דְּאַלְהָא : 32 אֲתָא גִּיר לִנְתָּכֹון יוֹחֲנָן בְּאַורְחָא דְּכְאֻנוּתָא וְלֹא  
הִימְנַתּוּנִיהִי מַכְסָּא דִּין וְנִנְיָתָא הִימְנוּהִי אַנְתּוֹן דִּין אָף לֹא כִּד חֲזִיתוֹן אֲתַתּוּיָוּן  
בַּחֲרָתָא דְּתִהִימְנוּן בָּהּ : 33 שְׁמַעוּ אַחֲרָנָא מִתְּלָא גִבְרָא חַד אִיתְּ הֶנוּא מְרָא בִּיתָא  
וְנִצֵּב כְּרָמָא וְאַחֲדָהּ סִיגָא וְחַפֵּר בָּהּ מַעֲצָרְתָא וְנִבְנָא בָּהּ מַגְדָּלָא וְאַוּחְדָּהּ לְפִלְחָא  
וְחֻזֵּק : 34 כִּד דִּין מָטָא וְנִבְנָא דְּפֹאֲרָא שְׂדֵר לַעֲבָדוּהִי לִנְתָּ פִלְחָא דְּנִשְׁדָּרוֹן לָהּ מִן  
פֹּאֲרָא דְּכֻרְמָה : 35 וְאַחֲדוּ פִלְחָא לַעֲבָדוּהִי וְאִיתְּ דְּמַחֲאוּהִי וְאִיתְּ דְּרַגְמוּהִי וְאִיתְּ  
דְּקִטְלוּהִי : 36 וְתוֹב שְׂדֵר אַחֲרָנָא עֲבָדָא דְּסִגְיָאִין מִן קְדָמָיָא וְהַכֹּנֶת עֲבָדוּ לֵהוּן :

37 אַחֲרִית דִּין שְׂדֵר לִנְתָּהוֹן לְבָרָה כִּד אָמַר כְּכַר נְבַהֲתוֹן מִן בְּרִי : 38 פִּלְחָא דִּין כִּד  
חֲזַאנוּהִי לְבָרָא אָמְרוּ בִּינְתָּהוֹן הֶנוּ יִרְתָּא תּוּ נְקִטְלִיּוּהִי וְנִאֲחֹוד יִרְתּוּתָהּ : 39 וְאַחֲדוּ  
אַפְקוּהִי לְבָרָא מִן כְּרָמָא וְקִטְלוּהִי : 40 מָא דְּאַתָּא הִכִּיל מְרָה דְּכֻרְמָא מָנָא נְעֻבָּד  
לְפִלְחָא הֶנוּן : 41 אָמַרִין לָהּ דְּבִישׁ בִּישׁ נּוּבָד אָנוּן וְכֻרְמָא נּוּחַד לְאַחֲרָנָא פִּלְחָא  
אֵילִין דִּיהָבִין לָהּ פֹּאֲרָא בּוֹבְנָהוֹן : 42 אָמַר לֵהוּן יִשׁוּעַ לֹא מְמַתּוּם קְרִיתּוֹן בְּכַתְבָּא  
דְּכַאפָּא דְּאַסְלִיו בְּנִינָא הִי הִנְתָּ לְרִשָּׁא דִּזְוִיתָא מִן לִנְתָּ מְרִיָּא הִנְתָּ הִדָּא וְאַיְתִּיהָ  
תְּדִמּוּרְתָּא בְּעִינִין : 43 מְטַל הִנָּא אָמַר אָנָּא לִכּוֹן דִּתְשַׁתְּקַל מִנְכֹון מַלְכוּתָא דְּאַלְהָא  
וְתִתְּיָהֵב לַעֲמָא דְּעֲבָד פֹּאֲרָא : 44 וּמִן דְּנִפְּלַל עַל כַּאפָּא הִדָּא נְתַרְעַע וְכָל מִן דְּהִי תִפְּלַ  
עֲלוּהִי תְדִרְיוּהִי : 45 וְכִד שְׁמַעוּ רַבִּי כְּהִנָּא וְפִרִישָׁא מִתְּלוּהִי יִדְעוּ דְּעֲלִיָּהוֹן אָמַר :

46 וְבַעַז לְמַאחֲדָה וְדַחֲלוּ מִן כְּנַשָּׁא מְטַל דְּאֵיךְ דְּלִנְבִיָּא אַחֲדִין הֶנוּ לָהּ :

216 Psalm 118:22,23

217 This warning applies to every generation that upholds man's religious traditions as majority. Many leaders of the "chosen people" openly deny Torah and Mashiych in favor of their own traditions, making themselves enemies of the Kingdom of Elohim.



1. And Y'shua answered again in parables and said, 2. "The Kingdom of Heaven is like a man, a king who prepared a wedding feast for his son. 3. And he sent his servants that they might call those who were invited to the wedding feast, and they did not desire to come. 4. Again he sent other servants and said, "Say to those who were invited that, behold, my supper is prepared and my oxen and my fatlings are killed and every thing is ready. Come to the wedding feast! 5. But they sneered at it. And one departed to his field and another to his business. 6. And the rest seized his servants, and mocked and killed them. 7. And when the king heard, he was angry and sent his armies and destroyed those murderers, and he burned their city. 8. Then he said to his servants, 'The wedding feast<sup>218</sup> is prepared, and those that were invited were not worthy. 9. Go, therefore, to the main roads, and anyone that you find, you call to the wedding feast.' 10. And out went those servants to the roads and gathered anyone that they found, bad and good, and the banquet-house was filled. 11. And the king entered to see the guests, and he saw a man there who was not wearing the attire of a wedding.<sup>219</sup> 12. And he said to him, 'My friend, how did you enter here while you have no garments of a wedding?' And he was speechless. 13. Then the king said to the ministers, 'Bind his hands and his feet and cast him into the outer darkness. There will be weeping and gnashing of teeth!' 14. For many are those that are called, and few are chosen."<sup>220</sup> 15. Then the Pharisees departed and took counsel on how to trap him by a question. 16. Then they sent the Herodians with their disciples to him. And they were saying to him, "Teacher, we know that you are true, and do rightly teach the way of Elohim, and do not favor any man, for you do not discriminate between men. 17. Therefore tell us how do you think. Does Torah instruct us to pay the head tax to Caesar or not?" 18. But Y'shua knew their evil, and said, "Hypocrites! Why do you tempt me? 19. Show me the denarius of the head tax." And they brought a denarius to him. 20. And Y'shua said to them, "And whose image is this inscription?" 21. They were saying, "Caesar." He said to them; "Therefore give to Caesar that which is Caesar's, and to Elohim that which is Elohim's."<sup>221</sup> 22. And when they heard it, they were amazed, and left him and departed. 23. In that same day, the Sadducees approached and were saying to him, "There is no resurrection of the dead, and they asked him, 24. And said to him, "Teacher, Moshe told us that if a man dies while having no sons, his brother should take his wife and raise up a seed for his brother."<sup>222</sup> 25. Now there were among us seven brothers. The first took a wife and died. And because he had no sons, he left his wife to his brother. 26. Likewise also the second and the third up to the seventh. 27. And after all of them, the woman also died. 28. Therefore in the resurrection, to which of these seven will she be a wife, for all of them married her?" 29. Y'shua answered and said to them, "You err because you do not know the Scriptures or the power of Elohim. 30. For in the resurrection of the dead, men do not marry women, nor are women given to husbands. Rather, they are as the Messengers of Elohim in Heaven. 31. But concerning the resurrection of the dead, have you not read the thing which was said to you by Elohim who said,

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218 Khabouris has an isolated *beyt* here, between "the wedding feast" and "is prepared".

219 "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isaiah 52:1).

220 Also "have chosen." A person who is "called" must choose to follow. To put the onus of being "chosen" solely upon Mashiyach is false religion. True faith demands voluntary discipleship and sanctification according to the Word of YHWH. Therefore, each soul also has the choice and responsibility of choosing to be chosen. Jews are YHWH's "chosen people" – however, He has most certainly "un-chosen" Jews who wage war against Torah, YHWH and His Mashiyach.

221 See Romans 13:1.

222 Deuteronomy 25:5 and 6. Also note that Khabouris and 1905 have different word orders in this verse, but this has no effect on the meaning.

1 וענא תוב ישוע במתלא נאמר: 2 אתדמינת מלכותא דשמאי לגברא מלכא דעבד  
 משתותא לברה: 3 ושדר לעבדוהי דנקרון למזמנא למשתותא ולא צבו למאתא:  
 4 תוב שדר עבדא אחרנא נאמר אמרו למזמנא דהא שרותי מטיבא ותורי נמפטמי  
 קטילין וכל מדם מטיב תו למשתותא: 5 הגון דין בסו נאולו אית דלקריטה ואית  
 דלתאגורטה: 6 שרפא דין אחדו לעבדוהי וצערו וקטלו: 7 בד שמע דין מלכא  
 רגז ושדר חילנתה אוכד לקטולא הגון ולמדינתהון אוקד: 8 הידין אמר לעבדוהי  
 משתותא מטיבא והגון דמזמנין הו לא שוין הו: 9 זלו הכל למפקנא דאורחתא  
 וכל מן דמשכחין אנתון קרו למשתותא: 10 ונפקו עבדא הגון לאורחתא וכנשו  
 כל דאשכחו בישא וטבא נאתמלי בית משתותא סמיכא: 11 ועל מלכא דנחזא  
 סמיכא נחזא תמן גברא דלא לביש לבושא דמשתותא: 12 נאמר לה חברי איכנא  
 עלת לכא בד נחתא דמשתותא לית לך הו דין אשתתק: 13 הידין אמר מלכא  
 למשמשא אסורו אידוהי ורגלוהי ואפקוהי לחשוכא ברנא תמן נהוא בכיא  
 וחורק שנא: 14 סגיאין אנון גיר קריא וזעורין גביא: 15 הידין אזלו פרישא נסבו  
 מלכא דאיכנא נצודוניהי במלתא: 16 ושדרו לנתה תלמידיהון עם דבית הרוס  
 נאמרין לה מלפנא ידעין דשריר אנת ואורחא דאלהא בקוששא מלך אנת ולא  
 שקיל אנת צפתא דאנש לא גיר נסב אנת באפא דאנשא: 17 אמר לן הכל איכנא  
 מתחזא לך שליט למתל כסף רשא לקסר או לא: 18 ישוע דין ידע בישותהון  
 נאמר מנא מנסין אנתון לי נסבי באפא: 19 חואוני דינרא דכסף רשא הגון דין  
 קרבו לה דינרא: 20 נאמר להון ישוע דמנו צלמא הנא וכתבא: 21 אמרין דקסר  
 אמר להון הבו הכל דקסר לקסר ודאלהא לאלהא: 22 וכד שמעו אתדמרו  
 ושכחוהי נאולו: 23 בהו יומא קרבו ודוקיא נאמרין לה לית חית מיחא ושאלוהי:  
 24 נאמרין לה מלפנא מושא אמר לן דאן אנש נמות בד לית לה בניא נסב אחוהי  
 אנתה ונקים זרעא לאחוהי: 25 אית הו דין לנתן אחא שבצא קדמיא שקל  
 אנתה ומית ודלית הנא לה בניא שבקה אנתה לאחוהי: 26 הכנת אף הו דתרין  
 ואף הו דתלתא ועדמא לשבעתיהון: 27 בחרתא דין דכלהון מיתת אף אנתה:  
 28 בקימתא הכל לאינא מן הלין שבצא תהוא אנתה פלהון גיר נסבוה:  
 29 ענא ישוע נאמר להון טעין אנתון דלא ידעין אנתון פתבא ולא חילה דאלהא:  
 30 בקימתא גיר דמיחא לא נסבין נשא אפלא נשא הוין לגברא אלא איך מלאכא  
 דאלהא בשמאי איתיהון: 31 על קימתא דין דמיחא לא קרייתון מדם דאתאמר  
 לכון מן אלהא דאמר:

32. That ‘I am the Elohim of Awraham, the Elohim of Yitz’chak, and the Elohim of Ya’akov?’<sup>223</sup> And He is not the Elohim of the dead, rather of the living.” 33. And when the crowds heard this, they were amazed by his teaching. 34. But when the Pharisees heard that he had silenced the Sadducees, they assembled together. 35. Then one of them who knew Torah asked testing him. 36. “Teacher, which Commandment in Torah is the greatest?” 37. And Y’shua said to him, that “You should love Master YHWH your Elohim with all your heart and with all your soul and with all your might and with all your mind.” 38. This is the first and the greatest Commandment. 39. And the second is like it. That ‘You should love your neighbor as yourself.’ 40. On these two commandments hang<sup>224</sup> Torah and the prophets.” 41. Now while the Pharisees were assembled, Y’shua asked them, 42. And said, “What do you say about the Mashiyach? Who is he the son of?” They were saying to him, “The son of Dawid.” 43. He said to them, “How then did Dawid in the spirit call him Master YHWH? For he said, 44. ‘That Master YHWH said to my master, “You sit at my right hand until I place your enemies under your feet.”’ 45. Therefore, if Dawid calls him Master YHWH,<sup>225</sup> how is he his son?” 46. And no man was able to give him an answer. And no man dared to question him again from that time on.

## Chapter 23

1. Y’shua then spoke with the crowds and with his disciples. 2. And he said to them, “The scribes and the Pharisees sit on the throne<sup>226</sup> of Moshe. 3. Therefore everything that they<sup>227</sup> say to you that you should keep and do. But not according to their deeds, for they talk, but do not. 4. And they bind heavy burdens and place them upon the shoulders of the sons of men, but they do not desire to touch them with their fingers. 5. And they do all their deeds that they might be seen by the sons of men. For they widen their Tefillin<sup>228</sup> and lengthen the Tekhelet<sup>229</sup> of their robes. 6. And they love the chief places at festivals and the chief seats at the assembly. 7. And a greeting in the streets, and to be called Rabbi by men. 8. But you should not be called ‘My Great One’<sup>230</sup> for there is only one Who is Great and you are all brothers. 9. And do not call yourself Father<sup>231</sup> for your Father is one who is in heaven. 10. And you should not be called leaders, because one is your leader, the Mashiyach. 11. But he who is greatest among you, let him be a servant<sup>232</sup> to you. 12. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted. 13. Woe to you scribes and Pharisees! Hypocrites! For you shut up the Kingdom of Heaven before the sons of men. For you are not entering yourselves, and those who would enter you do not allow to enter.

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223 Ex 3:6; Deut 6:5; Matt 22:37; Lev 19:18; Matt 22:39; Psalm 110:1; Matt 22:44

224 Torah and Prophets hang or “hold on by” these two great Commandments of Love. Those who do the Commandments, are they who love YHWH (Matt 19:17; 1 John 5:2 and 3). Without love, observance of Torah is vanity, and without Torah one’s “love” is vanity.

225 See *David’s Master* in Appendix.

226 The Aramaic word *korseyā* (Hebrew cognate *kisseh*- see Genesis 41:40) specifically means “throne”, exactly as in the Aramaic portion of Daniel 7:9. Y’shua is describing a seat of judgment that implies YHWH’s authority. So while Y’shua vigorously rebukes the scribes and the Pharisees for rebellion, hypocrisy, and their man made traditions that make void the Torah; he also recognizes them as the rightful inheritors of Torah-based *halakha* (applying the Word of YHWH to our lives). This would include the ancient Priesthood calendar that the Pharisees followed for keeping the Feasts. There are no accounts in the New Testament or in Jewish history of Y’shua or the Apostles departing from the calendar that the Pharisees sanctified. Y’shua and the Apostles routinely taught in synagogues of the Pharisees and in the Temple and observed the moedim (Set Times) in unity. For more information on the calendar Y’shua sanctified please consult *Wheel of Stars* in Appendix.

227 A very late and unattested reading in Shem Tob Matthew states: “everything ‘he’ (Moshe) tells you to do, do it.” This rendering is nonsense; Y’shua would not mention Moshe when the scribes and the Pharisees are “they” who sit in Moshe’s seat. Peshitta and Greek texts agree that since the Pharisees sit in Moshe’s seat they should teach Moshe but, instead, they elevate their oral traditions above Torah. The fact of the matter is, if they would actually study Torah, they would know Y’shua is Mashiyach. Y’shua returns to this point in John 5:46-47.

228 Leather box/straps containing Bible verses that traditional observant Jews bind on their arms and foreheads during daily

## : מתי כב :

32 דאנא אנא אלהה דאברהם אלהה דאיסחק אלהה דיעקוב ואלהה לא הוא  
דמיתא אלא דחיא: 33 וכד שמעו פנשא מתתמהין הנו ביולפנה: 34 פרישא  
דין כד שמעו דשתק לזדוקיא אתפנשו אכחדא: 35 ושאלה חד מנהון דינע  
נמוסא כד מנסא לה: 36 מלפנא אינא פוקדנא רב בנמוסא: 37 ישוע דין אמר לה  
דתרחס למריא אלהך מן פלה לפך ומן פלה נפשך ומן פלה חילך ומן פלה רעינך:  
38 הנו פוקדנא רבא וקדמא: 39 ודתרין דדמא לה דתרחס לקריכך איך נפשך:  
40 בהלין תרין פוקדנן תליא אורייתא ונביא: 41 כד פנישין דין פרישא שאל  
אנון ישוע: 42 ואמר מנא אמרין אנתון על משיחא בר מנו אמרין לה בר דויד:  
43 אמר להון ואיפנא דויד ברוח קרא לה מריא אמר גיר: 44 דאמר מריא למרי  
תב לך מן ימיני עדמא דאסים בעלדבכך תחית רגליך: 45 אן הכיל דויד קרא לה  
מריא איפנא ברה הו: 46 ולא אנש אשכח דנתל לה פתגמא ולא אנש אמרח תוב  
מן הו יומא למשאלוּתָה:

## : מתי כג :

1 הידין ישוע מלל עם פנשא ועם תלמידוהי: 2 ואמר להון על פורסא דמושא  
יתבו ספרא ופרישא: 3 כל מדם הכיל דנאמרון לכון דתטרון טרו ועבדו איך  
עבדיהון דין לא תעבדון אמרין גיר ולא עבדין: 4 ואסרין מובלא יקירתא וסימין  
על כתפתא דבני אנשא הנון דין בצבעהון לא צבין דנקרבון להין: 5 וכלהון  
עבדיהון עבדין דנתחזון לבני אנשא מפתין גיר תפליהון ומורכין תכלתא  
דמרטוטיהון: 6 ורחמין רש סמכא בחדשמייתא ורש מותבא בכנושתא: 7 ושלמא  
בשוקא ודנהון מתקרין מן אנשא רבי: 8 אנתון דין לא תתקרין רבי חד הו גיר  
רבכון אנתון דין פלכון אחא אנתון: 9 ואבא לא תקרון לכון פארעא חד הו גיר  
אבוכון דבשמיא: 10 ולא תתקרין מדברנא מטל דחד הו מדברנכון משיחא:  
11 הו דין דרב בכון נהוא לכון משמשנא: 12 מן גיר דגרים נפשה נתמכך ומן  
דינך נפשה נתתרים: 13 וי לכון ספרא ופרישא נסבי באפא דאכלין אנתון בפתא  
דארמלתא בעלתא דמורכין אנתון צלנתכון מטל הנא תקבלון דינא יתירא:

prayer, except on Shabbat (Deut. 6:8-PY). Tefillin and Tekhelet are carried perfectly from the Hebrew Tanakh into the Aramaic NT, letter for letter. (AR)

229 The “ribbon of blue” of the “tzitzit” (fringes), as commanded in Num. 15:38. “Tekhelet” can also refer to tzitzit, or even the whole prayer shawl/talit. (PY)

230 Aramaic here does not mean “Rabbi” as in “teacher” per se, as in Matthew 28 Y’shua commands his disciples to teach the world. Instead, Y’shua is addressing the more literal meaning of “rab” which is “great” as shown in Genesis 6:5, “the wickedness of man was great on the earth.” The previous eight verses teach against elitist behavior, so “do not be called *My Great One*, for you have One that is Great, YHWH.” This is directed to the Rabbis (leaders) themselves, not to the followers. Certainly this does not win popularity among the Rabbis. See *Rabbinical Authority and Torah* in Appendix.

231 The prohibition against calling leaders “father” is to avoid giving status (fear of man) which is due unto YHWH (see Job 32:21-22). Isaiah 56:10-12 exposes leaders who “never have enough” and who keep their “followers” in spiritual and financial poverty while seeking personal gain. See 1 Timothy 4:3 and *Religious Leaders and Unity versus Hierarchy*.

232 Khabouris omits “a servant” but this reading is confirmed in all other manuscripts and is in 1905.

14. “Woe to you scribes and Pharisees! Hypocrites! For you consume the houses of widows, and that for a pretense you lengthen your prayers. Because of this you will receive a greater judgment. 15. Woe to you scribes and Pharisees. Hypocrites! For you traverse sea and land that you might make one proselyte, and when he has become one, you make him double the son of Gehenna<sup>233</sup> that you are yourselves.<sup>234</sup> 16. Woe to you blind guides, for you say that whoever swears by the temple is not anything, but who swears by the gold of the temple is guilty. 17. You are blind fools, for what is greater, the gold or the temple that sanctifies the gold? 18. And whoever swears by the altar, it is not anything, but he who swears by the offering that is upon it is guilty. 19. You are blind fools! What is greater, the offering or the altar that sanctifies the offering? 20. Therefore, whoever swears by the altar, swears by it and all things that are upon it. 21. And whoever swears by the temple, swears by it and by He who dwells in it. 22. And whoever swears by Heaven swears by the throne of Elohim, and by Him who sits upon it. 23. Woe to you scribes and Pharisees! Hypocrites! For you tithe mint and dill and cummin, and you overlook the weightiest<sup>235</sup> things of Torah: Judgment<sup>236</sup> and Mercy<sup>237</sup> and Faith.<sup>238</sup> And these things were necessary for you to have done, and these things you should not have forgotten. 24. Blind guides who strain at gnats and swallow camels. 25. Woe to you scribes and Pharisees! Hypocrites! For you clean the outside of the cup and of the plate but inside they are full of extortion and iniquity. 26. Blind Pharisees! First clean the inside of the cup and of the plate, Then the outside will be clean also. 27. Woe to you scribes and Pharisees! Hypocrites! For you are like white tombs that appear beautiful on the outside, but on the inside are filled with the bones and all the corruption of the dead. 28. Thus you also appear on the outside as righteous men to the sons of men. On the inside you are filled with iniquity and hypocrisy. 29. Woe to you scribes and Pharisees. Hypocrites! For you build the tombs of the prophets, and you adorn the sepulchers of the righteous.<sup>239</sup> 30. And you say that if we had been in the days of our forefathers, we would not have been participants with them in the blood of the prophets. 31. Whereby you witness against yourselves that you are sons of those who killed the prophets. 32. And you also fill up the measure of your forefathers. 33. Serpents! Offspring of vipers! How will you flee from the judgment of Gehenna? 34. Behold, because of this I will send to you prophets and wise men and scribes. Some of them you will kill, and you will execute them on stakes, and some of them you will scourge in your assemblies. And you will pursue them from city to city, 35. So that will come upon you all the blood of the righteous poured out on the earth; from the blood of Havel until the blood of Zakharya,<sup>240</sup> the son of Brakhya, he whom you killed between the Temple and the altar. 36. Truly I say to you that all these things will come upon this generation.

<sup>233</sup> *Gehenna* is a composite word that evolved from two Hebrew words. In Nehemiah 11:30 “*Gehenna*” refers to the “*valley of Hinnom*” in the land of Israel. It is to the southwest of Jerusalem (Joshua 15:8). The Hebrew word *gey* (“valley”) was joined with *hinnom* and became *geenna* in Greek, then *Gehenna* in English. The valley of Hinnom was a place of Moloch worship (Jer 32:35). Josiah, destroyed the high places of Moloch and put an end to the human sacrifices (2 Kings 23:10, 13). In the days of King Ahaz (2 Chron 28:3) and Manasseh (2 Chron 33:6), children were sacrificed by fire to Moloch on altars at the valley of Hinnom. Jeremiah 7:31 states, “*they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.*” Jeremiah said the valley would no longer be known as the son of Hinnom, “*but rather, the ravine of the killed, and they shall entomb in Tophet because there is no other place*” (Jer 7:31-32; 12:3; 19:6; Zech 11:4-9). As we track the term *Gehenna* through the New Testament we discover that it has taken on pagan influence and interpretation. Mashiyach teaches several levels of punishment upon wicked angelic and human reprobates, there are “eternal” elements and consequences but Greek and English translations have clearly misrepresented Y’shua and Tanakh when it comes to applying the term *Gehenna*. Please see footnotes on 2 Peter 2:4

<sup>234</sup> “Double upon yourselves” - idiom meaning “twice more than you are.” (PY)

<sup>235</sup> Lighter or weightier (*kal v’chomer*) is a principle that Y’shua employs on many occasions. In Matt. 6:30 Y’shua teaches that if Elohim clothes the fields with grass (lighter), then how much more will he take care of your needs? (weightier). In most translations, the phrase “how much more then...?” indicates the presence of a *kal v’chomer* argument.

<sup>236</sup> The *Mitzvot* (Commandments) of YHWH are categorized as *Mishpatim* (Judgments), *Edyut* (Testimonies) and *Khokim* (Statutes). The Judgments are the moral or ethical Commandments that differentiate right from wrong.

<sup>237</sup> Hosea 6:6

<sup>238</sup> Genesis 15:6; Habakkuk 2:4

14 וְיִלְכוּן סִפְרָא וּפְרִישָׁא נְסָבִי בִּאפָּא דִּאחִידִין אַנְתּוֹן מִלְכוּתָא דְשִׁמְיָא קִדָּם  
 בְּנֵי אַנְשָׁא אַנְתּוֹן גִּיר לֹא עָאֲלִין אַנְתּוֹן וְלֵאֲלִין דְּעָאֲלִין לֹא שְׁבָקִין אַנְתּוֹן לְמַעַל :  
 15 וְיִלְכוּן סִפְרָא וּפְרִישָׁא נְסָבִי בִּאפָּא דִּמְתַּכְרֵכִין אַנְתּוֹן יִמָּא וִיבִשָׁא דִּתְעַבְדּוֹן  
 חַד גִּיּוֹרָא וּמָא דִּהֲנָא עֲבָדִין אַנְתּוֹן לֹה בְּרָה דִּגְהֵנָּא אַעפָּא עֲלִיכּוֹן : 16 וְיִלְכוּן  
 נְגוּדָא סִמְיָא דִּאֲמֵרִין אַנְתּוֹן דִּמֵּן דִּימָא בְּהִיפְלָא לֹא הוּא מָדָם מֵן דִּין דִּימָא בְּדִהֲבָא  
 דְּבִהִיפְלָא חָאָב : 17 סִכְלָא וּסִמְיָא מָנָא גִּיר רַב דִּהֲבָא אוּ הִיפְלָא דִּהוּ מִקְדָּשׁ לֹה  
 לְדִהֲבָא : 18 וּמֵן דִּימָא בְּמִדְּבַחָא לֹא הוּא מָדָם מֵן דִּין דִּימָא בְּקוֹרְבָנָא דִּלְעַל  
 מְנָה חָאָב : 19 סִכְלָא וְעוֹרָא מָנָא רַב קוֹרְבָנָא אוּ מִדְּבַחָא דִּמִּקְדָּשׁ לְקוֹרְבָנָא :  
 20 מֵן דִּימָא הֲכִיל בְּמִדְּבַחָא יִמָּא בָּהּ וּבְכָל מָא דֵּאִיתָ לְעַל מְנָה : 21 וּמֵן דִּימָא  
 בְּהִיפְלָא יִמָּא בָּהּ וּבִמֵּן דְּעָמַר בָּהּ : 22 וּמֵן דִּימָא בְּשִׁמְיָא יִמָּא בְּכוֹרְסִיָּה דֵּאֲלֵהָ  
 וּבִמֵּן דִּיִּתְבֵּל לְעַל מְנָה : 23 וְיִלְכוּן סִפְרָא וּפְרִישָׁא נְסָבִי בִּאפָּא דִּמַּעֲסֵרִין אַנְתּוֹן  
 נִנְעָא וּשְׁבָתָא וּכְמוֹנָא וּשְׁבָקְתּוֹן יְקִירְתָּהּ דִּנְמוּסָא דִּינָא וּחִנְנָא וְהִימְנוּתָא הֲלִין דִּין  
 וְלֹא הֵנָּה דִּתְעַבְדּוֹן וְהֲלִין לֹא תְשַׁבְּקוֹן : 24 נְגוּדָא סִמְיָא דִּמַּצְלִילִין בָּקָא וּבִלְעִין  
 גְּמֵלָא : 25 וְיִלְכוּן סִפְרָא וּפְרִישָׁא נְסָבִי בִּאפָּא דִּמְדַּכִּין אַנְתּוֹן בְּרָה דְּכֶסָּא וְדִזְבוֹרָא  
 לְגוֹ דִּין מִלִּין חֲטוּפָא וְעוּלָא : 26 פְּרִישָׁא עוֹרָא דְּכוּ לִוְקָדָם גּוּה דְּכֶסָּא וְדִזְבוֹרָא  
 דִּהֲנָא אָף בְּרֵהוֹן דְּכָא : 27 וְיִלְכוּן סִפְרָא וּפְרִישָׁא נְסָבִי בִּאפָּא דִּדְמִין אַנְתּוֹן  
 לְקַבְרָא מְכַלְשָׁא דִּמֵּן לְבַר מְתַחֲזִין שְׁפִירָא מֵן לְגוֹ דִּין מִלִּין גְּרָמָא דִּמִּיתָא וְכִלְהָ  
 טְנִפּוּתָא : 28 הֲכֵנָּה אָף אַנְתּוֹן מֵן לְבַר מְתַחֲזִין אַנְתּוֹן לְבִנֵּי אַנְשָׁא אִיךְ וְדִיקָא  
 וּמֵן לְגוֹ מִלִּין אַנְתּוֹן עוּלָא וּמִסֵּב בִּאפָּא : 29 וְיִלְכוּן סִפְרָא וּפְרִישָׁא נְסָבִי בִּאפָּא  
 דִּבְנִין אַנְתּוֹן קְבָרָא דִּנְבִיָּא וּמַצְבֵּיתִין אַנְתּוֹן בֵּית קְבוּרָא דִּזִּיקָא : 30 וְאֲמֵרִין אַנְתּוֹן  
 דֵּאֲלוּ הֵינִי בִּיּוֹמִי אֲבָהִין לֹא הֵינִי הֵינִי לְהוֹן שׁוּתָפָא בְּדָמָא דִּנְבִיָּא : 31 מְדִין  
 מִסִּהֲדִין אַנְתּוֹן עַל נְפִשְׁכוֹן דִּבְנִיָּא אַנְתּוֹן דִּהֲנוֹן דִּקְטָלוּ לְנְבִיָּא : 32 וְאָף אַנְתּוֹן מְלוּ  
 מְשׁוּחָתָא דִּאֲבָהִיכוֹן : 33 חוּוּתָא יִלְדָא דִּאֲכָדְנָא אִיפְנָא תְּעַרְקוֹן מֵן דִּינָא דִּגְהֵנָּא :  
 34 מְטֵל הֵנָּה הָא אָנָּה מְשַׁדֵּר אָנָּה לְנִתְכּוֹן נְבִיָּא וּחִכִּימָא וּסִפְרָא מְנַהֵן קְטִילִין  
 אַנְתּוֹן וְזִקְפִין אַנְתּוֹן וּמְנַהֵן מְנַגִּדִין אַנְתּוֹן בְּכַנּוּשְׁתָּכוֹן וְתִרְדֵּפוֹן אָנוֹן מֵן מְדִינָא  
 לְמִדִּינָא : 35 אִיפְנָא דִּנְאֲתָא עֲלִיכּוֹן פִּלָּה דִּמָּא דִּזִּיקָא דִּאֲתָאשֵׁד עַל אַרְעָא מֵן  
 דִּמָּה דִּהֲבִיל וְדִיקָא וְעִדְמָא לְדָמָה דִּזְכְּרִיָּא בַּר בְּרַכְיָא הוּא דִּקְטִילְתּוֹן בִּינֵי הִיפְלָא  
 לְמִדְּבַחָא : 36 אֲמִין אָמַר אָנָּה לְכוֹן דִּנְאֲתִין הֲלִין פִּלְהִין עַל שְׂרַבְתָּא הָדָא :

239 A "marketing strategy" of the Pharisees is to posture themselves as being obedient to YHWH's Prophets, and thus appear to legitimize their authority regarding Torah and the Prophets. A similar strategy is adopted by Christians who posture themselves as authorities on the Jewish Meshiyach, but who instead promote pagan religious traditions; these "crucify" Meshiyach daily by choosing to willfully neglect the Word of YHWH.

240 Meshikha (Meshiyach in Aramaic) is using the Hebrew canonical order of Tanakh. By referring to the righteous blood of Haweel (Abel, recorded in Genesis) and of Zakharya (Zechariah, 2 Chronicles), Meshikha is making reference to the first and last book of the Hebrew canon. The meaning of Meshikha's teaching is clear; the blood of every righteous person recorded in all of Scripture will come upon the scribes and Pharisees. (PY)

37. “Urishlim! Urishlim! Murderess of the prophets and stoner of those that are sent to her. How often I have desired to gather your children like a hen gathers her chicks under her wings, and you did not desire it. 38. Behold, your house is left desolate.”<sup>241</sup> 39. I say to you that you will not see me from now on until you say, ‘Blessed is he who comes in the name of Master YHWH.’”<sup>242</sup>

## Chapter 24

1. And Y’shua went out of the temple to depart, and his disciples drew near and were showing him the construction of the temple. 2. But he said to them, “Behold, don’t you see all these things? Truly I say to you, nothing will be spared. Not one stone here will be left upon another, which will not be torn down.” 3. And while Y’shua was sitting on the Mount of Olives, his disciples<sup>243</sup> drew near and were saying among themselves and to him, “Tell us when these things will be and what is the sign of your coming and the end of the world.” 4. Y’shua answered and said to them, “Beware, let no man deceive you. 5. For many will come in my name and will say that ‘I am the Mashiyach.’ And many they will deceive. 6. For you are bound to hear of revolutions and rumor of wars. Watch out and do not be disturbed, for it is necessary that all these things happen, but it is not yet the end. 7. For nation will rise against nation, and kingdom against kingdom. And there will be famines and plagues and earthquakes in different places. 8. But all these things are only the beginning of sorrows. 9. Then they will deliver to afflictions and they will kill you and you will be hated by all nations because of my name. 10. Then many will stumble and will hate one another and will betray one another. 11. And many false prophets will arise and deceive many. 12. And because of the growth of iniquity, the love of many will grow cold. 13. But whoever has patience until the end, he will have life. 14. And this Good News of the Kingdom will be preached in all the world as a testimony to all the nations, and then the end will come, 15. And when you see the sign of uncleanness and desolation, that was spoken of by Daniel the prophet, which will stand in the Set Apart place.”<sup>244</sup> He that reads, let him understand. 16. Then those who are in Yehuda, let them flee to the mountain. 17. And he who is on the roof, let him not come down to take that which is in his house. 18. And he who is in the field, let him not turn back to take back his clothes. 19. And woe to the pregnant and to those who are nursing in those days. 20. And pray that your flight will not be in winter, nor on the Shabbat. 21. For then will be great suffering such as has not been from the beginning of the world until the present, nor will ever be again.”<sup>245</sup> 22. And if those days were not shortened, not any flesh would live, but because of the chosen, those days will be shortened. 23. If anyone should say to you then, behold the Messiah is here or there, do not believe it. 24. For false Messiahs and lying prophets will arise and they will produce signs and great wonders in order to deceive if possible even the chosen. 25. Behold, I have told you beforehand.

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241 Jeremiah 22:5

242 Psalm 118:26

243 Khabouris has an isolated *beyt* here, between the words “his disciples” and “and were saying”.

244 Daniel 9:27; 11:31; 12:11

245 Joel 2:2; Daniel 12:1



**: מתי כג :**

37 אַרשֶׁלֶם אַרשֶׁלֶם קטלת נביא ורגמת לאילין דשליחין לנתה כמא זבנין צבית דאפנש בניפי איך דכנשא תרגולתא פרוגיה תחית גפיה ולא צביתון: 38 הא משתבק לכון ביתכון חרפא: 39 אמרנא לכון גיר דלא תחזונני מן השא עדמא דתאמרון בריך הו דאתא בשמה דמריא:

**: מתי כד :**

1 ונפק ישוע מן היכלא למאזל וקרבו תלמידוהי מחנין הנו לה בנניה דהיכלא:  
2 הו דין אמר להון לא הא חזין אנתון הלין פלהין אמין אמר אנא לכון דלא תשתבק הרפא כאף על כאף דלא תסתתר: 3 וכד יתב ישוע על טורא דזיתא קרבו תלמידוהי ואמרין ביניהון ולה אמר לן אמתי הלין נהוין ומנא הי אתא דמאתיתך ודשולמה דעלמא: 4 ענא ישוע ואמר להון אזדהרו לא אנש נטעיכון:  
5 סגינא גיר נאתון בשמי ונאמרון דאנא אנא משיחא וסגינא נטעון: 6 עתידין אנתון דין למשמע קארסא ושמצא דקרבא חזו לא תתדודון ולא גיר דכלהין נהוין אלא לא עדכיל שולמא: 7 נקום גיר עמא על עמא ומלכותא על מלכותא ונהוין כפנא ומותנא ווועא בדופא דופא: 8 הלין דין פלהין רשא אנין דחבלא:  
9 הידין נשלמונכון לאולצנא ונקטלונכון ותהוון סניאין מן פלהון עממא מטל שמי: 10 הידין נתפשלוון סגינא ונסנון חד לחד ונשלמוון חד לחד: 11 וסגינא נביא דגלא נקומון ונטעון לסגינא: 12 ומטל סגיאות עולא נפוג חופא דסגינא:  
13 מן דנסיבר דין עדמא לחרתא הו נחא: 14 ותתכרו דהא סברתא דמלכותא בכלה עלמא לסהדותא דכלהון עממא והידין נאתא שולמא: 15 מא דין דחזיתון אתא טנפתא דחורפא דאתאמר בדניאל נביא דקימא בדוכתא קדישתא הו דקרא נסתפל: 16 הידין אילין דביהוד אנון נערקון לטורא: 17 והו דבאגרא הו לא נחות למסב דבביתה: 18 ואינא דבחקלא הו לא נתהפך לבסתרה למסב לבשה:  
19 וי דיין לבטנתא ולאילין דמינקן בהנון יומתא: 20 צלו דין דלא נהנא ערוקיכון בסתנא ולא בשבתא: 21 נהנא גיר הידין אולצנא רפא אינא דלא הנא מן רשיתה דעלמא ועדמא להשא ולא נהנא: 22 ואלו לא אתפריו יומתא הנון לא חיא הנא כל בסר מטל גבאי דין נתפרון יומתא הנון: 23 הידין אן אנש נאמר לכון הא הרפא הו משיחא או הרפא לא תהימנון: 24 נקומון גיר משיחא דגלא ונביא דכדכותא ונתלון אתנתא כורכתא איך דנטעון אן משכחא אף לגבאי: 25 הא קדמת אמרת לכון:



26. Therefore, if they say to you, ‘Behold, he is in the wilderness,’ do not go out. Or, ‘Behold, he is in the inner chamber,’ do not believe it. 27. For as the sunshine comes out from the East and is seen even in the West, thus will be the coming of the Son of man. 28. Wherever the carcass is, there will the eagles<sup>246</sup> gather. 29. And immediately after the suffering of those days, the sun will be darkened and the moon will not shine its light.<sup>247</sup> And the stars will fall from heaven, and the powers of heaven will be shaken.<sup>248</sup> 30. And then will be seen the sign of the Son of man in heaven, and then all the tribes of the land mourn,<sup>249</sup> when they will see the Son of man who comes upon the clouds of heaven<sup>250</sup> with great power and glory.<sup>251</sup> 31. And he will send his Messengers with a large trumpet,<sup>252</sup> and they will gather his chosen ones from the four winds from one end of heaven to the other.<sup>253</sup> 32. Now from the fig tree<sup>254</sup> learn a parable. As soon as its branches become tender and bring forth its leaves, you know that summer has arrived. 33. Thus also when you have seen all these things, know that it has arrived at the door. 34. Truly I say to you, that this tribe will not pass until all these things happen. 35. Heaven and earth may pass, but my word<sup>255</sup> will not pass. 36. About the day and about the hour no man knows, not even the Messengers of heaven, but the Father alone. 37. And as in the days of Noah,<sup>256</sup> thus will be the coming of the Son of man. 38. For as they were before the deluge, eating and drinking and taking women and giving them in marriage to men up to the day that Noah entered into the ark, 39. And they did not know until the deluge came and took them all, thus will be the coming of the Son of man. 40. Then two men will be in the field, one will be taken and one will be left. 41. And two women will be grinding at the mill. One will be taken<sup>257</sup> and one will be left. 42. Therefore be alert, because you do not know in what hour your Master will come. 43. And know this, that if the master of the house had known, he would not have allowed his house to be plundered. 44. Because of this also, you should be prepared, because in an hour that you do not expect, the Son of man will come. 45. Then who is the faithful and wise servant whom his master has appointed over his household to give them food in due time. 46. That servant is blessed when his master comes and finds him doing thus. 47. I say truly to you, that he will appoint him over all that he owns. 48. But if a servant being evil in his heart says that “My master will be delayed in coming.” 49. And begins to beat his fellow-servants and to eat and drink with drunkards. 50. The master of that servant will come in a day that he does not expect, and in an hour that he does not know. 51. And he will cut him in two and give him his lot among the hypocrites, and there will be weeping and gnashing of teeth.”

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246 Hosea 8; Jeremiah 4:7-13; Ezekiel 1:10; 10:14;

247 Isaiah 13:10; Ezekiel 32:7; Joel 2:10; 3:4 (2:31) 4:15 (3:15)

248 Isaiah 34:4; Haggai 2:6, 21

249 Zechariah 12:10, 14

250 Daniel 7:13, 14

251 Daniel 7:13, 14

252 The phrase here, *shipora raba*, may be better rendered as “Great Shofar”. Ancient Torah practice is often said to be mirrored in heaven, and as such the Messengers described here, like the Israelites of blessed memory, would assemble in times of great importance or crisis by blowing the shofar. Similar language is also noted and explained in the book of *Gilyana* (Revelation). See also Isaiah 27:13.

253 Deuteronomy 30:4; Jeremiah 31:7-12; Zechariah 2:6; 10:7-12

254 The fruit of the fig tree symbolizes judgment upon the false judges of Israel, the counterfeit Sanhedrin.

255 See *Eighteen New Testament Misconceptions #9: My Word/Commands/Commandments* in Appendix.

256 Noah is Nukh in Aramaic, or Noah in Hebrew.

257 See *Rapture* in Appendix.

26 אַן הָכִיל נֶאֱמְרוּן לָכוֹן הָא בְּחוּרְבָא הוּא לֹא תַפְקוֹן אוּ דִהָא בְּתוֹנָא הוּא לֹא תַחֲיִימוּן: 27 אֵיפְנָא גִיר דְּבִרְקָא נָפֵק מִן מִדְּנַחָא וּמִתְחַזָּא עֲדָמָא לְמַעַרְבָא הֲכֵנָא תְּהוּנָא מְאֵתִיתָהּ דְּבִרְהָ דַּאנְשָׁא: 28 אֵיפָא דָאן נִהוּנָא פִּגְרָא תַמָּן נִתְפַּנְשׁוּן נִשְׂרָא: 29 מְחֻדָּא דִּין בְּתֵר אֹולִצָּנָא דִּיוֹמְתָא הֲנוּן שְׁמִשָּׁא נַחֲשָׁךְ וְסִהֲרָא לֹא נַחֲוָא נוֹהֲרָה וְכּוּפְכָא נְפֻלּוֹן מִן שְׁמִיָּא וְחִילָא דְשִׁמְיָא נִתְחַזֵּיעוּן: 30 וְהִידֵּין נִתְחַזָּא נִישָׁה דְּבִרְהָ דַּאנְשָׁא בְּשִׁמְיָא וְהִידֵּין נִרְקֵדָן פִּלְהִין שְׂרַבְתָּא דַּארְעָא וְנַחֲזוֹן לְבִרְהָ דַּאנְשָׁא דַּאֲתָא עַל עֲנָנִי שְׁמִיָּא עִם חִילָא וְשׁוּבְחָא סְגִיָּא: 31 וְנִשְׁדֵּר מְלֹאכֹוּהִי עִם שִׁפּוּרָא רַבָּא וְנִכְנָשׁוּן לְגַבִּיָּא דִּילָהּ מִן אַרְבַּעַת רוּחָא מִן רִשְׁהוֹן דְשִׁמְיָא וְעֲדָמָא לְרִשְׁהוֹן: 32 מִן תַּתָּא דִּין יִלְפּוּ פְּלֹאֲתָא דְמַחֲדָא דְסוּכִיָּה רַכָּן וּפְרָעִין טְרַפִּיָּה יִדְעִין אַנְתּוֹן דְּמִטָּא קִיטָּא: 33 הֲכֵנָא אָף אַנְתּוֹן מָא דְחֻזִּיתּוֹן הֲלִין פִּלְהִין דְּעוּ דְּמִטָּת לָהּ לְתַרְעָא: 34 אַמִּין אָמַר אֲנָא לָכוֹן דִּלָּא תַעֲבֹר שְׂרַבְתָּא הֲדָא עֲדָמָא דִּהֲלִין פִּלְהִין נִהוּנִין: 35 שְׁמִיָּא וַאֲרַעָא נַעֲבֹרוּן וּמְלִי לֹא נַעֲבֹרֵן: 36 עַל יוֹמָא דִּין הוּא וְעַל שְׁעָתָא הִי אֲנִשׁ לֹא יָדַע אֶפְלָא מְלֹאכָא דְשִׁמְיָא אֶלָּא אֲבָא בְּלַחוּד: 37 אֵיפְנָא דִּין דִּיּוּמִי נוּחַ הֲכֵנָא תְּהוּנָא מְאֵתִיתָהּ דְּבִרְהָ דַּאנְשָׁא: 38 אֵיפְנָא גִיר דַּאֲתִיתָהּ הֲנוּ קִדְם טוֹפְנָא אֲכַלִּין וְשִׁתִּין וְנִסְבִּין נִשָּׂא וְהִבִּין לְגַבִּרָא עֲדָמָא לִיּוֹמָא דְעַל נוּחַ לְכוּיָלָא: 39 וְלֹא יָדַעוּ עֲדָמָא דַּאֲתָא טוֹפְנָא וְשִׁקֵּל לְכַלְהוֹן הֲכֵנָא תְּהוּנָא מְאֵתִיתָהּ דְּבִרְהָ דַּאנְשָׁא: 40 הִידֵּין תַרְיִן נִהוּנִין בְּקִרְיָתָא חַד נִתְדַבֵּר וְחַד נִשְׁתַּבַּח: 41 וְתַרְיִין נִהוּנִין טַחְנִין בְּרַחֲמָא חַדָּא מִתְדַבֵּרָא וְחַדָּא מִשְׁתַּבַּח: 42 אֲתַתְעִירוּ הָכִיל דִּלָּא יִדְעִין אַנְתּוֹן בְּאִידָא שְׁעָתָא אֲתָא מְרָכוֹן: 43 הֲדָא דִּין דְּעוּ דַּאֲלוּ יָדַע הוּא מְרָא בִּיתָא בְּאִידָא מְטַרְתָּא אֲתָא גִּנְבָא מִתְתַּעִיר הוּא וְלֹא שִׁבְק הוּא דְנִתְפֻּלֵּשׁ בִּיתָהּ: 44 מְטַל הֲנָא אָף אַנְתּוֹן הֲנוּ מְטִיבִין דְּבִשְׁעָתָא דִּלָּא סְבִירִין אַנְתּוֹן נֹאֲתָא בְּרָה דַּאנְשָׁא: 45 מְנוּ פִי אִיתּוּהִי עֲבָדָא מִהִימָנָא וְחִפְיָמָא דַּאקִימָה מְרָה עַל בְּנֵי בִיתָהּ דְנִתְלַל לְהוֹן סִיפְרָתָא בּוֹבְנָה: 46 טוֹבֹוּהִי לְעֲבָדָא הוּא דְנֹאֲתָא מְרָה נִשְׁכַּחִיּוּהִי דְעֲבָד הֲכֵנָא: 47 אַמִּין אָמַר אֲנָא לָכוֹן דְנִקְיִמִיּוּהִי עַל כָּל דַּאֲתָא לָהּ: 48 אַן דִּין נֹאמַר עֲבָדָא הוּא בִישָׁא בְּלִבָּהּ דְמָרִי מוּחַר לְמֹאֲתָא: 49 וְנִשְׂרָא לְמִמְחָא כְּנוּתָהּ וְנִהוּנָא אֲכָל וְשִׁתָּא עִם רוּיָא: 50 נֹאֲתָא מְרָה דְעֲבָדָא הוּא בִיּוֹמָא דִּלָּא סְבִיר וְבִשְׁעָתָא דִּלָּא יָדַע: 51 וְנִפְלָגִיּוּהִי וְנִסִּים מְנָתָה עִם נִסְבִּי בֹאפָא תַמָּן נִהוּנָא בְּכִיָּא וְחוּרְק שְׁנָא:

1. "Then let the Kingdom of Heaven be likened to those ten virgins who took their lamps and went out for the meeting of the bride and the bridegroom."<sup>258</sup> 2. Now five of them were wise and five were foolish. 3. And those foolish virgins took their lamps but did not take oil with them. 4. But those wise virgins took oil in vessels with their lamps. 5. Now when the bridegroom delayed, they slumbered and slept. 6. And in the middle of the night there was an outcry, 'Behold, the bridegroom comes! Go out for his meeting!' 7. Then all those virgins arose and prepared their lamps. 8. And those foolish virgins were saying to the wise, 'Give us some of your oil, for behold our lamps have gone out.' 9. These wise virgins answered and said, 'What if there is not enough for us and for you? Rather, go to those who sell and buy for yourselves. 10. And while they went to buy the bridegroom came, and those who were ready entered with him into the banquet-hall. And the door was locked. 11. Now later also came those other virgins, and were saying, 'Our master! Our master! Open the door for us.' 12. Then he answered and said to them, 'Truly I say to you that, "I do not know you!"'<sup>259</sup> 13. Be alert, therefore, for you do not know that day or hour. 14. For it is like a man who went on a journey. He called his servants and delivered his possessions to them.<sup>260</sup> 15. There was one he gave five talents, and another two, and another one - each man according to his ability. And he went immediately on a journey. 16. Now he who received five talents went and traded with them and gained five more. 17. And likewise also, he (who received) two<sup>261</sup> traded (and gained) two others. 18. But he who received one, went and dug in the ground and hid the money of his master. 19. Now after a great time, the master came and received an account from them of those servants. 20. And he who received five talents and brought five others drew near and said, 'My master, you gave to me five talents. Behold, I have added five others to them.' 21. And he said to him, 'Well done good and faithful servant! You have been faithful over a little, I will appoint you over much! Enter into the joy<sup>262</sup> of your master.' 22. And he (who) received two talents drew near and said, 'My master, you gave to me two talents. Behold, I have added two others to them.' 23. His master said to him, 'Well done good and faithful servant. You have been faithful over a little. I will appoint you over much. Enter into the joy of your master.' 24. And he who received one talent drew near also and said, 'My master, you are known to be a hard man, and that you reap where you have not sown and you gather from where you have not scattered. 25. So I was afraid and went and hid your talent in the ground. Behold, you have what is yours.' 26. His master answered and said to him, 'Evil and lazy servant! So it is known that I reap where I have not sown, and I gather from where I have not scattered!

<sup>258</sup> Some suggest that the Peshitta reading of "bridegroom and the bride" is not reflected in Greek manuscripts. However, according to *The New Greek English Interlinear New Testament* by Robert Brown and Phillip Comfort (United Bible Society 4th Edition, Nestle-Aland 26th Edition), some ancient Greek texts, in fact, do agree with Peshitta. Without "the bride" the passage allows for the virgins marrying one man. While the Greco-Roman world permitted rich men to have multiple wives, this practice was frowned upon in Israel, before and during Y'shua's day. The Patriarch Ya'akov, Kings Dawid and Solomon, and others had more than one spouse, but technically speaking, YHWH forbade it (Genesis 2:24, Deuteronomy 17:17). (See *Basar Echad* in Appendix.) Furthermore Y'shua's own halakha on sex and marriage was stricter than even that of the Pharisees (Matthew 5:27-28). Y'shua would not promote this practice; therefore, the Peshitta reveals that the ten virgins are not the ones getting married but are attached to the celebration of the bride and groom. Y'shua reveals with ten women what Zechariah 8:23 does with men, indicating that there are other levels of prophetic fulfillment that require our investigation. Zechariah refers to ten nations/tribes joining with Yehudah in the latter days; Mashiach, of course, is the King of Yehudah. Consider that Y'shua is both king (through the line of Yehudah) and high priest (Hebrews 7:15-8:1). As a result, the ten virgins/tribes are invited to Y'shua's "wedding." However there are several levels here that reveal Mashiach's universal government. The "ten virgins" refers to peoples expecting to be part of Mashiach Y'shua's government, but only five are permitted to enter. The "bride of Mashiach" is a metaphor for the New Jerusalem (Revelation 21:2). Gentiles are ultimately called to worship in Tsiyon, some being made priests and Levites (Isaiah 66). Another level of interpretation refers to apostate Jews who turn to YHWH and observe Torah in Mashiach. Y'shua's true bride represents that portion of humanity which has been purified by acting in faith and obedience to YHWH by keeping His Commandments and trusting in the Perfection of the blood atonement of Y'shua Mashiach ben Yoseph (Revelation 22:14-17).

<sup>259</sup> Following 25:1, this parable ends with the foolish virgins being locked out of the feast. Since the bridegroom is Mashiach, the feast that he holds for his bride and his guests must be the food of eternal life and the well of living water. Like other parables with servants and talents, Y'shua teaches that unwise stewardship of blessings or teachings results in being locked out of salvation.

1 הידין תדמא מלפּוּתָא דשמאי לעסר בתולין הנין דנסב למפדיהין ונפֿק לאורע חתנא וכלתא: 2 חמש דין מנהין חפּימן היו וחמש סכלן: 3 והנין סכלתא נסב למפדיהין ולא נסב עמהין משחא: 4 הנין דין חפּימתא נסב משחא במאנא עם למפדיהין: 5 כד אחר דין חתנא נם בלהין נדמך: 6 ובפלגה דללא הנת קעתא הא חתנא אתא פוקו לאורעה: 7 הידין קם בלהין בתולתא הלין ותקן למפדיהין: 8 אמרן דין הנין סכלתא לחפּימתא הבין לן מן משחין דהא דעכו להון למפדין: 9 עני הלין חפּימתא נאמרן למא לא נספֿק לן ולכין אלא זלין לנת אילין דמזבנין נזבנין לכין: 10 וכד אזל למזבן אתא חתנא נאילין דמטיבן הני על עמה לכית חלולא נאתתחד פרעא: 11 בחרתא דין אתי אף הנין בתולתא אחרניתא נאמרן מרן מרן פתח לן: 12 הו דין ענא נאמר להין אמין אמר אנא לכין דלא ידע אנא לכין: 13 אתתעירו הכל דלא ידעין אנתון ליומא הו ולא לשעתא: 14 איך גברא גיר דחזק קרא לעבדוהי ואשלם להון קנינה: 15 אית דיהב לה חמש פכרין ואית דתרתיין ואית דחדא אנש אנש איך חילה נחזק מחדא: 16 אזל דין הו דנסב חמש פכרין אתתגר בהין ויתר חמש אחרנין: 17 והכנת אף הו דתרתיין אתתגר תרתיין אחרנין: 18 הו דין דנסב חדא אזל חפר בארעא וטשי פספא דמרה: 19 בתר דין זבנא סגיא אתא מרהון דעבדא הנון ננסב מנהון חושבנא: 20 וקרב הו דנסב הו חמש פכרין וקרב חמש אחרנין נאמר מרי חמש פכרין יהבת לי הא חמש אחרנין אתתגרת עליהין: 21 אמר לה מרה איז עבדא טבא ומהימנא על קליל מהימן הנית על סגי אקימך צול לחדוטה דמךך: 22 וקרב הו דתרתיין פכרוהי נאמר מרי תרתיין פכרין יהבת לי הא תרתיין אחרנין אתתגרת עליהין: 23 אמר לה מרה איז עבדא טבא ומהימנא על קליל מהימן הנית על סגי אקימך צול לחדוטה דמךך: 24 קרב דין אף הו דנסב חדא פכרא נאמר מרי ידע הנית לך דגברא אנת קשיא וחצד אנת איפא דלא זרעת ומכנש אנת מן איפא דלא בדרת: 25 ודחלת נאזלת טשיתה ככרך בארעא הא אית לך דילך: 26 ענא מרה נאמר לה עבדא בישא וחבננא ידע הנית דחצד אנת איפא דלא זרעת ומכנש אנת מן איפא דלא בדרת:

260 A good steward of smaller sums, will manage greater sums well—money being a metaphor for responsibilities in faith. However, in Luke the two Aramaic words—*kakriyn* (talent) and *karkiyn* (city) were confused, rather than “take charge of ten (talents)” the Greek says “ten cities”, however the man in the parable is not a king. When Y’shua says, “I will appoint you over much”, he means over money or other responsibilities specifically related to the job they successfully completed. Good money management does not necessarily mean a gifted political leader, and vice versa. See also the footnote for Luke 19:17.

261 Khabouris has an isolated *beyt* here, between the words “two” and “traded (and gained)”.

262 Followers of Mashiych enter into his Joy in the here and now; each Commandment and every Word that proceeds from YHWH is a vessel that brings Joy to all who “enter”. For example, the 7<sup>th</sup> Day Shabbat is Kadosh (Set Apart) unto YHWH; the Joyful Memorial He gave at the time of Creation will continue into the Olam Haba (world to come). “YHWH’s Shabbat” (Isaiah 56:4) is of the “Renewed Covenant” YHWH made with Israel and Yehudah (Jeremiah 31:31-34). Entering into the Joy of Shabbat foreshadows the Kingdom, and it is for all who seek YHWH and His Mashiych. Grace empowers the soul to “enter in” and do Torah; this is how each soul can taste and see that YHWH is Good; Psalm 34.

27. For you would have been right to have placed my money in the exchange, and I would have come and have demanded its interest and my principal. 28. Therefore, take away the talent from him and give it to him who has ten talents. 29. For to him who has, it will be given to him and it will increase to him. But he who does not have, even that which he has will be taken from him.' 30. And the idle servant was thrown into the outer darkness. There will be weeping and gnashing of teeth. 31. And when the Son of man comes in his glory, and all his Set Apart Messengers with him, then he will sit upon the throne of his glory. 32. And all the nations will be gathered before him. And he will separate them, one from another as a shepherd separates the sheep from the goats. 33. And he will set the sheep at his right and the goats at his left. 34. Then the King will say to those who are at his right, 'Come you blessed of my Father. Inherit the Kingdom which has been prepared for you from the foundations of the world. 35. For I was hungry, and you gave to me food to eat. And I was thirsty and you gave me drink. I was a stranger, and you took me in. 36. I was naked, and you covered me. I was sick, and you visited me. And I was<sup>263</sup> in prison, and you came to me.' 37. Then those will say to him, 'Our righteous Master, when did we see that you were hungry and feed you, or that you were thirsty, and gave you drink? 38. And when did we see that you were a stranger and take you in, or that you were naked and covered you? 39. And when did we see you sick or in prison and come to you?' 40. The King will answer and say to them, 'Truly I say to you, inasmuch as you have done it to one of the least of these my brothers, you did it to me.' 41. Then he will also say to those that are on his left, 'You cursed! Go away from me to the everlasting fire that which is prepared for the adversary and his Messengers. 42. For I was hungry, and you did not give me any food. And I was thirsty, and you did not give me drink. 43. And I was a stranger, and you did not take me in. And I was naked, and you did not cover me. And I was sick and in prison, and you did not visit me.' 44. Even then, they will answer and say, 'Our Master, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' 45. Then he will answer and say to them, 'Truly I say to you, inasmuch as you did not do to one of these little ones, you also did not do it to me.' 46. And these will depart to everlasting anguish, but the righteous to everlasting life."

## Chapter 26

1. And it was when that Y'shua finished all of these sayings he said to his disciples, 2. "You know that after two days will be the Paskha,<sup>264</sup> and the Son of man will be betrayed to be put to the execution stake."<sup>265</sup> 3. Then the chief priests and scribes and elders of the people were gathered at the court of the high priest who was called Qayapa. 4. And they took counsel concerning Y'shua that by deceit they might arrest and kill him. 5. And they were saying, "Not during the feast,<sup>266</sup> or else a riot should occur among the people. 6. And when Y'shua was in Beth Anya, in the house of the potter,<sup>267</sup> Shimon

<sup>263</sup> Khabouris has an isolated *beyt* here, between the words "I was" and "and you came".

<sup>264</sup> See *Easter or Pesach* in Appendix.

<sup>265</sup> The Aramaic word, *zaqyp* means "erect, straightened, and lifted up," whereas the word "crucify" originates from the Latin "crux" (cross). The Greek "stauros" refers to a "stake" - not a cross - agreeing with Aramaic. Although the crucifix ideology was endorsed and promoted by Christianity, cruciform fertility idols existed thousands of years before Christendom. Y'shua was put on an upright stake, not "cross-ified". See *Pole, the Standard* in Appendix.

<sup>266</sup> See *Feasts* in Appendix.

<sup>267</sup> Aramaic refers to Shimon the potter, not "leper" as the Greek has it, for more information please see p. xiv.

## : מתי כה :

27 וְלֹא הָיָה לָךְ דִּתְרֻמָּא כְּסָפִי עַל פְּתוּרָא וְאֵתָא הָיִיתְ אֲנָא וְתִבֵּעַ הָיִיתְ דִּילִי עִם רַבִּיתָהּ: 28 סְבוּ הֲכִיל מְנָה כִּכְרָא וְהִבּוּהּ לְהוּ דְּאִיתָ לָהּ עֶסֶר כִּפְרִין: 29 לְמֵן גִּיר דְּאִיתָ לָהּ נְתִיקָהּ לָהּ וְנִתְפּוּסָהּ לָהּ וְהוּ דִּין דְּלִית לָהּ וְאֵף הוּ דְּאִיתָ לָהּ נִשְׁתַּקֵּל מְנָה: 30 וְלַעֲבָדָא בְּטִילָא אִפְקוּהִי לְחִשּׁוּכָא בְּרִיָּא תִּמְן נִהְיָא וְחוּרְק שָׁנָא: 31 מָא דְּאֵתָא דִּין בְּרָה דַּאנְשָׁא בִּשּׁוּבְחָה וְכִלְהוֹן מִלְּאכּוּהִי קִדִּישָׁא עִמָּה הִידִין נִתְבַּל עַל תִּרְנוּס דִּשּׁוּבְחָה: 32 וְנִתְפְּנִשּׁוֹן קִדְמוּהִי כִלְהוֹן עִמְמָא וְנִפְרֵשׁ אֲנֹן חַד מִן חַד אֵיךְ רַעֲיָא דִּמְפְרֵשׁ עֲרַבָא מִן גִּדִּיָּא: 33 וְנִקִּים עֲרַבָא מִן יְמִינָה וְגִדִּיָּא מִן סְמָלָה: 34 הִידִין נִאמֵר מִלְּכָא לְהֲנוֹן דִּמֵּן יְמִינָה תּוּ בְּרִיכּוּהִי דְּאֵבִי יִרְתּוּ מִלְּכוּתָא דַּעֲתִידָא הֵנָּה לְכּוֹן מִן תִּרְמִיתָה דַּעֲלָמָא: 35 כְּפֻנְתָּ גִיר וְיִהְיֶה תִּתּוֹן לִי לְמַאכֹּל וְצִהִית וְאִשְׁקִיתוּנִי אַכְסִינְיָא הָיִיתְ וְכִנְשִׁתוּנִי: 36 עֲרֻטְלָיָא הָיִיתְ וְכִסִּיתוּנִי כִרְיָה הָיִיתְ וְסַעֲרִיתוּנִי וְכִיתְ אִסִּירָא הָיִיתְ וְאֵתִיתוֹן לְנָתִי: 37 הִידִין נִאמֵר וְנִהְיָא לָהּ הֲנוֹן וְדִיקָא מִרְן אֲמִתִּי חֲזִינֵךְ דְּכֻפֵּן אֲנִת וְתִרְסִינֵךְ אוֹ דַּעֲהָ אֲנִת וְאִשְׁקִינֵךְ: 38 וְאֲמִתִּי חֲזִינֵךְ דְּאַכְסִינְיָא אֲנִת וְכִנְשִׁנֵךְ אוֹ דַּעֲרֻטְלִי אֲנִת וְכִסִּינֵךְ: 39 וְאֲמִתִּי חֲזִינֵךְ כִּרְיָה אוֹ בֵּית אִסִּירָא וְאֵתִין לְנָתֵךְ: 40 וְעֵנָּא מִלְּכָא נִאמֵר לְהוֹן אֲמִין אֲנָא לְכּוֹן דְּכֻמָּא דַּעֲבִדְתוֹן לְחַד מִן הֲלִין אֲחִי זַעֲרָא לִי הוּ עֲבִדְתוֹן: 41 הִידִין נִאמֵר אֵף לְהֲנוֹן דִּמֵּן סְמָלָה זְלוּ לְכּוֹן מְנִי לִיטָא לְנוּרָא דַּלְעֵלִם הִי דִּמְטִיבָא לְאַכְלִקְרָצָא וְלִמְלָאכּוּהִי: 42 כְּפֻנְתָּ גִיר וְלֹא יִהְיֶה תִּתּוֹן לִי לְמַאכֹּל וְצִהִית וְלֹא אִשְׁקִיתוּנִי: 43 וְאַכְסִינְיָא הָיִיתְ וְלֹא כִנְשִׁתוּנִי וְעֲרֻטְלָיָא הָיִיתְ וְלֹא כִסִּיתוּנִי וְכִרְיָה הָיִיתְ וְכִיתְ אִסִּירָא הָיִיתְ וְלֹא סַעֲרִיתוּנִי: 44 הִידִין נִעֲנוֹן אֵף הֲנוֹן וְנִאמֵר וְנִהְיָא מִרְן אֲמִתִּי חֲזִינֵךְ כְּפֻנָּא אוֹ צִהִיָּא אוֹ אַכְסִינְיָא אוֹ עֲרֻטְלָיָא אוֹ כִרְיָה אוֹ בֵּית אִסִּירָא וְלֹא שְׁמִשְׁנֵךְ: 45 הִידִין נִעֲנוֹן וְנִאמֵר לְהוֹן אֲמִין אֲנָא לְכּוֹן דְּכֻמָּא דְּלֹא עֲבִדְתוֹן לְחַד מִן הֲלִין זַעֲרָא אֵף לִי עֲבִדְתוֹן: 46 וְנִאזְלוֹן הֲלִין לְתִשְׁנִיקָא דַּלְעֵלִם וְדִיקָא לְחִיָּא דַּלְעֵלִם:

## : מתי כו :

1 וְהָיָה דְּכַד שְׁלָם יִשׁוּעַ כִּלְהִין מְלָא הֲלִין אֲמֵר לְתַלְמִידוּהִי: 2 יְדַעִין אֲנִתוֹן דְּכֵתֵר תִּרְין יוֹמִין הָיָה פְּצִחָא וְכִרְיָה דַּאנְשָׁא מְשַׁתְּלָם דִּנְדֻקָּה: 3 הִידִין אֵתְכֻנְשׁוּ רַבִּי כְּהֵנָּא וְסַפְרָא וְקִשִּׁישָׁא דַּעֲמָא לְדִרְתָּה דְּרַב כְּהֵנָּא דִּמְתַּקְרָא קִנְפָּא: 4 וְאֵתְמַלְכוּ עַל יִשׁוּעַ דְּבִנְכֻלָּא נִאחֲדוּנִיָּה וְנִקְטְלוּנִיָּה: 5 וְנִאמֵרִין הֵנוּ לֹא בַּעֲדַעֲדָא דְּלֹא נִהְיָא שְׁגוּשָׁא בַּעֲמָא: 6 וְכַד הָיָה יִשׁוּעַ בְּבֵית עֵנָּא בְּבִיתָה דִּשְׁמַעוֹן גִּרְבָּא:

7. A woman approached him who had with her an alabaster vase of ointment which was a very precious perfume, and she poured it upon the head of Y'shua while he was reclining. 8. And his disciples saw and it displeased them and they said, "Why this waste?" 9. For it was able that this be sold for much money and it be given to the poor. 10. But Y'shua knew this and said to them, "Why are you troubling the woman, for she has done a good deed for me. 11. For you will always have the poor with you, but you will not always have me. 12. But the one who poured this perfume upon my body, she did it as though for my burial. 13. And truly I say to you, that wherever my Good News is preached, the thing that which she did this will also be told in all the world as a memorial to her." 14. Then one of the twelve who was called Yehuda Skaryota went to the chief priests. 15. And he said to them, "What are you willing to give me and I will deliver him to you?" And they promised him thirty pieces of silver.<sup>268</sup> 16. And from that time onwards, he would seek an opportunity to betray him. 17. Now on the first day of the Feast of Unleavened Bread, the disciples drew near to Y'shua and said to him, "Where do you want us to prepare for you to eat the Paskha<sup>269</sup>?" 18. And he said to them, "Go to the city, to a certain man and say to him, 'Our master says my time it has arrived. With you I will perform the Paskha among my disciples.'" 19. And his disciples did as he commanded them. And they prepared Y'shua the Paskha. 20. And when it was evening, he was reclining among his twelve disciples. 21. And while they were dining he said, "Truly I say to you, that one of you will betray me." 22. And it made them very sad and they began to say to him, each one of them, "Is it I my Master?" 23. And he answered and said, "He who dips his hand with me in the dish, that one will betray me. 24. And the Son of man will go just as it is written concerning him, but woe to the man by whose hand the Son of man is betrayed. It would have been better for him if he had not been born." 25. And the traitor said "Perhaps it is I Rabbi" Y'shua answered and said to him, You have said it. 26. And while they were dining, Y'shua took bread and blessed it and broke it and gave it to his disciples and said, "Take eat. This is my body." 27. And he took the cup and gave thanks and gave it to them and said, "Take drink from it all of you. 28. This is my blood<sup>270</sup> of the renewed covenant,<sup>271</sup> which for the sake of many is shed for the forgiveness of sins. 29. And I say to you that I will not drink this fruit of the vine from now on until the day in which I drink it anew with you in the Kingdom of my Father, of Elohim."<sup>272</sup> 30. And they offered praise and went out to the Mount of Olives. 31. Then Y'shua said to them, "All of you will be offended by me in this night, for it is written, 'I will strike the Shepherd and the sheep of his flock will be scattered.'<sup>273</sup> 32. But after I have risen, I will be in Galeela before you." 33. Keefa answered and said to him, even if everyone is offended, I will never be offended by you. 34. Y'shua said to him, "Truly I say to you, that in this night before the cock crows<sup>274</sup> you will deny me three times."

268 See Zechariah 11:12

269 In the first century the titles for Paskha (Hebrew Pesach / Passover) and Chag HaMatzah (Feast of Unleavened Bread) became interchangeable because these two separate holidays run concurrently and without a gap. Passover begins at twilight, just before sunset on the 14th and extends into the 15th day. As a result, Passover extends over a two day period, since after sunset on the 14th is the beginning of the 15th. Since Pesach begins on the afternoon of the 14th—not a day later—preparations for the seder are made earlier on the 14th before sunset.

270 See 1 Corinthians 11:27

271 Both Aramaic "*khawdata*" and Hebrew "*chadasha*" means renewed as in Psalm 51:10, "*renew a right spirit within me*", Lam. 5:21 "*renew our days as of old*". "*Chadash*" can also be "*new*" or "*repair*" as in Isaiah 61:4 "*repair the waste places*". YHWH spoke of the *Renewed Covenant* in Jeremiah 31:31-37 that He would, "*put my Torah in their inward parts, and write it in their hearts... the seed of Israel also shall never cease from being a nation before me for ever... says YHWH...*" This is the "*Renewed Covenant*"; however, even in Paul's day, the Kingdom that Y'shua offered was being violently counterfeited by religious traditions into something very contrary. Successive Greek theologians (like Marcion) replaced the meaning and importance of "*Renewed Covenant*" with the term "*New Testament*" and made a division of "*Old and New*" Testaments. Torah was and is taught by mainstream Christians to be either for Jews only, or completely abolished; thus, the "*New Testament*" became laden with anti-Semitism. The hierarchical values of "*modern*" pagan cultures were syncretized by Greek Gnostic philosophies into the teachings of Y'shua and Paul to the point that modern day Christianity would be unrecognizable by the original followers of Y'shua as the "*Faith which was once delivered*" (Yehuda 1:3). See *Renewed Covenant and Eighteen New Testament Misconceptions #15: The "New" Covenant* in Appendix.



7 קרבת לה אנתתא דאית עליה שטיפתא דמשחא דכסמא סגי דמיא ואשפעתה על רשה דיִשוע כד סמיך: 8 חזו דין תלמידוהי ואתבאש להון ואמרו למנא אבדנא הנא: 9 משבח הנא גיר דנודבן הנא בסגי ונתיקב למסכנא: 10 ישוע דין ידע ואמר להון מנא מלאין אנתון לה לאנתתא עבדא שפירא עבדת לנתי: 11 בכלזבן גיר מסכנא אית לכון עמכון לי דין לא בכלזבן אית לכון: 12 הדא דין דארמית בסמא הנא על גושמי איך דלמקברני עבדת: 13 ואמין אמר אנא לכון דאיכא דתתכרו סברתי הדא בכלה עלמא נתמלל אף מדם דעבדת הדא לדוכרנה: 14 הידין אזל חד מן תרעסר דמתקרא יהודא סכריטא לנת רבי כהנא: 15 ואמר להון מנא צדין אנתון למתל לי ואנא משלם אנא לה לכון הנון דין אקימו לה תלתין דכספא: 16 ומן הידין בעא הנא לה פלעא דנשלמיוהי: 17 ביומא דין קדמיא דפטירא קרבו תלמידיא לנת ישוע ואמרו לה איכא צבא אנת דנטיב לך דתלעס פצחא: 18 הו דין אמר להון זלו למדינתא לנת פלן ואמרו לה רבן אמר זבני מטא לה לנתך עבד אנא פצחא עם תלמידי: 19 ותלמידיהי עבדו איכנא דפקד להון ישוע וטיבו פצחא: 20 וכד הנא רמשא סמיך הנא עם תרעסר תלמידיהי: 21 וכד לעסין אמר אמין אמר אנא לכון דחד מנכון משלם לי: 22 וכרית להון טב ושריו למאמר לה חד חד מנהון למא אנא מרי: 23 הו דין ענא ואמר מן דצבע אידה עמי בלגתא הו נשלמני: 24 וברה דאנשא אזל איכנא דכתיב עלוהי נִי לה דין לגברא הו דכאידה ברה דאנשא משתלם פקח הנא לה לגברא הו אלו לא אתילד: 25 ענא יהודא משלמנא ואמר דלמא אנא הו רבי אמר לה ישוע אנת אמרת: 26 כד דין לעסין שקל ישוע לחמא וכרך וקצא ויהב לתלמידיהי ואמר סבו אכולו הנו פגרי: 27 ושקל פסא ואודי ויהב להון ואמר סבו אשתמו מנה כלכון: 28 הנו דמי דריתקא חדתא דחלף סגיאא מתאשד לשובקנא דחטא: 29 אמר אנא לכון דין דלא אשתא מן השא מן הנא ילדא דגפתא עדמא ליומא דבה אשתיוהי עמכון חדתא במלכותה דאבי דאלהא: 30 ושכחו ונפקו לטור זיתא: 31 הידין אמר להון ישוע אנתון כלכון תתפשלון בי בהנא לליא פתיב גיר דאמחא לרעיא ונתבדרון ערבא דענה: 32 מן בתר דקאם אנא דין קדם אנא לכון לגלילא: 33 ענא כאפא ואמר לה אפן פלנש נתכשל בך אנא מתום לא אתכשל בך: 34 אמר לה ישוע אמין אמר אנא לך דבהנא לליא קדם דנקרא תרנגלא תלת זבנין תכפור בי:

272 1905 and other Peshitta manuscripts read *b'malkoteh d'abi d'Eloah* "in the Kingdom of my Father, of Elohim." Khabouris codex omits *d'abi*. 1905 reading is retained in the Aramaic.

273 Zechariah 13:7

274 The "temple crier" was a *Gaver*, Hebrew for "cock" or "rooster". He was responsible for opening the temple before dawn and calling out loudly, two or three times to announce the early morning services.



35. Keefa said to him, "Even if it be necessary for me to die with you, I would not deny you, and all the disciples also said likewise. 36. Then Y'shua came with them to a place which is called Gadseman. And he said to his disciples, "Sit down here while I go and pray." 37. And he took Keefa and the two sons of Zawdee and began to be sorrowful and wearied. 38. And he said to them, "There is sadness to my soul to the point of death. Remain here and watch with me." 39. And he went a little further and fell upon his face and was praying and said, "My father if it is possible, let this cup pass over me. Nevertheless, not as I will but as you will." 40. And he came to his disciples and found them while they were sleeping and said to Keefa, "So you were not able to watch with me one hour! 41. Take heed and pray or else you enter into temptation. The spirit is ready but the body is weak."<sup>275</sup> 42. He went again the second time and prayed and said, "My Father, if this cup can not pass except I drink it, your will be done." 43. And he came again and found them while they were sleeping, for their eyes were heavy. 44. And he left them and went away again and prayed for the third time and he said the same words. 45. Then he came to his disciples and said to them, "Sleep now therefore and get your rest, behold the hour has arrived and the Son of man will be delivered into the hands of sinners. 46. Arise! Let us go. Behold he has arrived who has betrayed me." 47. And while he was speaking, behold Yehuda the traitor, one of the twelve, arrived and with him a great armed crowd with swords and staves before the chief priests and elders of the people. 48. Yehuda the traitor had given them a sign and said, "To him who I kiss is he. Seize him." 49. And he immediately drew near to Y'shua and said to him, "Peace, Rabbi." And he kissed him. 50. And Y'shua said to him, "Is it for this reason you have come my friend?" Then they drew near and placed their hands upon Y'shua and seized him. 51. And behold, one of those who was with Y'shua stretched out his hand and drew the sword and attacked a servant of the high priest and cut his ear off. 52. Then Y'shua said to him, "Return the sword to its place, for all who take up swords will die by swords. 53. Or don't you think that I am able to ask my Father to raise up twelve legions of Messengers? 54. How then could the Scriptures be fulfilled? Thus say that it must be." 55. In that hour Y'shua said to the crowds, "As against a bandit you have come out with swords and staffs to arrest me. Every day I was sitting among you in the temple and was teaching, and you did not arrest me. 56. But this happened that the writings of the prophets might be fulfilled." Then the disciples all left him and fled.<sup>276</sup> 57. And those who seized Y'shua led him to the high priest Qayapa,<sup>277</sup> where the scribes and elders were gathered. 58. Shimon who was called Keefa was following after him from a distance up to the court of the high priest. And he entered and sat inside among the guards that he might see the end. 59. Now the chief priests and the elders and the whole assembly were seeking witnesses against Y'shua so that they might kill him.<sup>278</sup>

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275 The spirit of man is vested with power by the Ruach haKodesh. By studying Torah and worshipping YHWH, the *neshama* (spirit of man) disciplines the mind and, in turn, the mind disciplines the body, providing lasting success (see Joshua 1:8). The lower level of consciousness "mind over matter" operates on willpower, which has many limitations.

276 Khabouris has a stray disconnected *qoph* in this line, between the words *kulhon shaqohi*.

277 *Qayapa* (or Caiaphas) was the son of *Khanan* (Annas). See John 18:13.

278 The pride of fallen man sits as his own authority and desires to destroy that which he cannot dominate.

35 אָמַר לָהּ כֹּאפָא אָן נָהוּא לִי לַמַּמֶּת עִמָּךְ לֹא אֶכְפֹּר בָּךְ וְהִכֹּת אֶף פִּלְהוֹן  
תַּלְמִידָא אָמַר: 36 הִידִין אֲתָא עֲמַהוֹן יִשׁוּעַ לְדוֹכְתָּא דְּמִתְקַרְיָא גְּדִסְמָן וְאִמַּר  
לְתַלְמִידוּהִי תְבוּ הֶרְפָּא עַד אֲזַל אֶצְלָא: 37 וַדְּבַר לְכֹאפָא וּלְתַרְיָהוֹן בְּנֵי זְבַדִּי וּשְׂרֵי  
לְמַתְכַּמְרוּ וּלְמַתְעַקּוּ: 38 וְאִמַּר לְהוֹן כְּרִיא הִי לָהּ לִנְפִשִּׁי עֲדָמָא לְמוֹתָא קִנּוּ לִי  
הֶרְפָּא וּשְׁהֵרוּ עִמִּי: 39 וּפְרַק קָלִיל וְנָפֶל עַל אִפּוּהִי וּמִצְלָא הוּא וְאִמַּר אָבִי אָן  
מְשַׁכְּחָא נְעַבְרָנִי כָּסָא הָנָא בְּרַם לֹא אֵיךְ דָּאנָא צָבָא אָנָּא אֵלָּא אֵיךְ דָּאנַת: 40 וְאֲתָא  
לְנֹת תַּלְמִידוּהִי וְאִשְׁפַּח אָנוּן כֹּד דְּמַכִּין וְאִמַּר לְכֹאפָא הֲכֵנָּא לֹא אֲשַׁכַּחְתּוֹן חֲדָא  
שְׁעָא דְּתִשְׁהַרְוֹן עִמִּי: 41 אֲתַתְעִירוּ וּצְלוּ דְּלָא תַעֲלוֹן לְנִסְיוֹנָא רְחוּא מְטִיבָא  
פִּגְרָא דִּין כְּרִיָּה: 42 תּוֹב אֲזַל דְּתַרְתִּין זְבַנִּין צְלִי וְאִמַּר אָבִי אָן לֹא מְשַׁכַּח הָנָא  
כָּסָא דְּנַעֲבַר אֵלָּא אָן אֲשַׁתִּיתָּהּ נָהוּא צְבִינָךְ: 43 וְאֲתָא תּוֹב אֲשַׁכַּח אָנוּן כֹּד דְּמַכִּין  
עֵינֵיהוֹן גִּיר יְקִירָן הִנֵּי: 44 וּשְׂבַק אָנוּן וְאֲזַל תּוֹב צְלִי דְּתִלֵּת זְבַנִּין וְלָהּ לְמַלְתָּא  
אָמַר: 45 הִידִין אֲתָא לְנֹת תַּלְמִידוּהִי וְאִמַּר לְהוֹן דְּמָכוּ מְכִיל וְאֲתַתְנִיחוּ הָא מַטָּה  
שְׁעָתָא וּבְרָה דֹּאנְשָׁא מְשַׁתְּלָם בְּאִידֵיהוֹן דְּחֻטְיָא: 46 קוֹמוּ נֹאזַל הָא מַטָּה הוּ  
דְּמַשְׁלָם לִי: 47 וְעַד הוּא מַמְלָל הָא יְהוּדָא מְשַׁלְמָנָא חֲדָ מִן תַּרְעֶסְרָתָא אֲתָא וּכְנָשָׁא  
עֲמָה סְגִיָּאָא עִם סְפִסְרָא וְחוּטְרָא מִן לְנֹת רַבִּי כֹּהֲנָא וּקְשִׁישָׁא דַּעֲמָא: 48 וְיֵהֱב הוּא  
לְהוֹן אֲתָא יְהוּדָא מְשַׁלְמָנָא וְאִמַּר לְהוּ דְּנָשֶׁק אָנָּא הוּיֹו לָהּ אַחוּדוּ: 49 וּמַחְדָּא קֶרֶב  
לְנֹת יִשׁוּעַ וְאִמַּר שְׁלָם רַבִּי וּנְשַׁקָּה: 50 הוּ דִּין יִשׁוּעַ אָמַר לָהּ עַל הֵי דְּאֲתִית חֲבֵרִי  
הִידִין אֲתַקְרְבוּ וְאִרְמִיו אִידֵיהוֹן עַל יִשׁוּעַ וְאַחֲדוּהִי: 51 וְהָא חֲדָ מִן הָנוּן דַּעַם יִשׁוּעַ  
אוּשֵׁט אִידָּהּ וּשְׁמַט סְפִסְרָא וּמַחֲיָה לַעֲבָדָה דְּרַב כֹּהֲנָא וּשְׁקֵלָה אֲדֹנָה: 52 הִידִין  
אָמַר לָהּ יִשׁוּעַ אַהֲפֵךְ סְפִסְרָא לְדוֹכְתָּה פִּלְהוֹן גִּיר הָנוּן דְּנִסְבּוּ סִפָּא בְּסִיפָּא  
נְמוּתוֹן: 53 אוּ סִבֵּר אַנַּת דְּלָא מְשַׁכַּח אָנָּא דְּאַבְעָא מִן אָבִי וְנָקִים לִי הָשָׂא יִתִּיר מִן  
תַּרְתַּעֲסָרָא לְגִיּוּנִין דְּמִלְאכָּא: 54 אִיכְנָא הָכִיל נְתַמְלוֹן כְּתָבָא דְּהֲכֵנָּא וְלֹא דִּנְהָוָא:  
55 בְּהִי שְׁעָתָא אָמַר יִשׁוּעַ לְכֹנְשָׁא אֵיךְ דַּעַל גִּיָּסָא נְפָקְתּוֹן בְּסְפִסְרָא וּבְחוּטְרָא  
דְּתַאחֲדוּנִי פְּלִיּוֹם לְנֹתָכוֹן בְּהִיכְלָא יְתִיב הוּיֹת וּמִלָּךְ וְלֹא אַחֲדִתּוּנִי: 56 הִדָּא דִּין  
דְּהוּתָּ דְּנִתְמְלוֹן כְּתָבָא דְּנִבְיָא הִידִין תַּלְמִידָא פִּלְהוֹן שְׂבָקוּהִי וְעִרְקוּ: 57 וְהָנוּן  
דְּאַחֲדוּהִי לְיִשׁוּעַ אוּבְלוּהִי לְנֹת קִיפָּא רַב כֹּהֲנָא אִיכָּא דְּסְפִרָא וּקְשִׁישָׁא כְּנִישִׁין הוּוּ:  
58 שְׁמַעוֹן דִּין כֹּאפָא אֲזַל הוּא בְּתֵרָה מִן רֹחֻקָא עֲדָמָא לְדִרְתָּהּ דְּרַב כֹּהֲנָא וְעַל יְתִיב  
לָגוּ עִם דְּחָשָׂא דְּנַחְזָא חֲרָתָא: 59 רַבִּי כֹּהֲנָא דִּין וּקְשִׁישָׁא וּכְנוּשָׁתָא פְּלָה בְּעֵין הוּוּ  
עַל יִשׁוּעַ סְהָדָא אֵיךְ דְּנִמְיָתוּנִיָּה:

60. And they did not find them, but many false witnesses came. But at the end, two came forward. 61. And said, "This man said that, 'I am able to tear down the temple of Elohim, and in three days rebuild it!'" 62. And arose the high priest and said to him, "Do you not answer to this matter, what it is that these witnesses have against you?" 63. But Y'shua was silent and the high priest said to him, "I adjure you by the living Elohim, that you tell us if you are the Mashiyach, the Son of Elohim." 64. Y'shua said to him, "You have said it. But I say to you that from now on you will see the Son of man sitting at the right hand of power and coming upon the clouds of heaven."<sup>279</sup> 65. Then the high priest tore his clothes and said, "Behold he blasphemes! Why therefore do we need witnesses? Behold now you have heard his blasphemy."<sup>280</sup> 66. What do you want to do?" They answered and said, "He is deserving of death." 67. Then they spat upon his face and they were striking him on his head, and others were beating him. 68. And they were saying to him, "Prophecy to us Mashiyach, who is the one who beat you?" 69. And Keefa was sitting in the courtyard outside. A certain maid drew near to him and said, "You were also with Y'shua the Nasraya."<sup>281</sup> 70. But he denied it before all of them and said, "I do not know what you are saying." 71. And when he went out to the porch, another maid saw him and said to them that were there, "This man was also with Y'shua the Nasraya." 72. And again he denied it with oaths, "I do not know the man!" 73. And after a little while, those who were standing by said to Keefa, "Surely you are also with them, for your speech makes you known." 74. Then he began to curse and to say, "I do not know the man!" And in that hour, the cock crowed. 75. And Keefa remembered the word which Y'shua said to him that, "Before the cock crows three times, you will deny me." And he went outside and wept bitterly.

## Chapter 27

1. And when it was morning, the chief priests, and the elders of the people all took counsel against Y'shua, so that they might put him to death. 2. And they bound him and took him and delivered him to Peelatos the governor. 3. Then Yehuda the traitor, when he saw that Y'shua was convicted, he repented and went and returned those thirty pieces of silver to the chief priests and to the elders. 4. And he said, "I have sinned because I have betrayed innocent blood." But they said to him, "What is that to us? That is your problem." 5. And he threw the silver into the temple and departed and went and hanged himself. 6. Now the chief priests picked up the silver and said, "It is not Lawful to put it in the house of offerings, because the price of it is blood." 7. And they took counsel and bought a field of a potter with it as a cemetery for strangers. 8. To this day, that field is called The Field Of Blood because of this. 9. Then the thing was fulfilled which was spoken of by the prophet<sup>282</sup> who said, "I took the thirty pieces of silver, the price of the precious one which was agreed upon by those sons of Israel. 10. And I gave them for the field of a potter as Master YHWH commanded me."<sup>283</sup>

<sup>279</sup> Daniel 7:13; Psalm 110:1

<sup>280</sup> The Pharisees, Sadducees and most religions tend to make up religious traditions of what "blasphemy" or "unpardonable sin" is when their leadership authority is being challenged or questioned. Please see footnote on Yochanan 5:18

<sup>281</sup> The word *Nasraya* (Nazarene) is also associated with the word *Nazarite*, as in the Nazarite vow which is done to separate oneself unto YHWH. The attributes of Mashiyach the *Netzer* (Isaiah 11:1-4) and the Nazarite (Numbers 6) are all about being separated unto YHWH for a distinctive purpose. See *Netzer* in Appendix.

<sup>282</sup> The Greek manuscripts incorrectly identify the prophetic quote as coming from Jeremiah. The reality, though, is the right source is in fact Zechariah 11:12-13, "I told them if you think it best give me my pay, but if not keep it. So they paid me thirty pieces of silver. And YHWH said to me, 'Throw it to the potter'—the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of YHWH to the potter." The Greek redactor instead is probably thinking of Jeremiah 19:11 which comes close to evoking similar themes but is not a precise match as the Zechariah quote is, saying instead: "This is what YHWH Almighty says: I will smash this nation and this city just as this potter's jar is smashed and cannot be repaired. They will bury the dead in Topheth until there is no more room." Only the Peshitta traditions effectively deal with the matter by not naming the prophet at all, but the Aramaic is clear that a single man is intended.

<sup>283</sup> Zechariah 11:11,12

## : מתי כו :

60 ולא אֶשְׁפָּחוּ וְאֵתוּ סָגִיא סָהֵדא דְשׁוּקְרָא אַחֲרֵית דִּין קִרְבּוּ תִּרְיִן: 61 וְאִמְרִין  
הָנָא אָמַר דְּמִשְׁכַּח אָנָּא דְאִשְׁרָא הִיכְלָא דְאֵלֵּהָא וּלְתַלְתָּא יוֹמִין אֲבִינוּהִי: 62 וְקָם  
רַב כְּהֵנָּא וְאָמַר לֵה לָּא מִדָּם מַפְנָא אַנְת פְּתִגְמָא מָנָא מִסְהֲדִין עַלִּיד הֶלִין: 63 יִשׁוּעַ  
דִּין שְׁתִּיק הָנָא וְעָנָא רַב כְּהֵנָּא וְאָמַר לֵה מוֹמָא אָנָּא לָךְ בְּאֵלֵּהָא חֵזָא דִּתְאִמַּר לֵן  
אֵן אַנְת הוּ מְשִׁיחָא בְּרָה דְאֵלֵּהָא: 64 אָמַר לֵה יִשׁוּעַ אַנְת אִמְרַת אֲמִרְנָא לְכוֹן דִּין  
דְּמֵן הָשָׂא תַּחֲזוּנְיָהִי לְבִרְה דְּאִנְשָׁא דִּי תִּבְתּוּ מִן יְמִינָא דְחִילָא וְאֵתָא עַל עֲנְיִי שְׁמִיא:  
65 הִידִין רַב כְּהֵנָּא צִרִי מְאִנוּהִי וְאָמַר הָא גִּדְרָה מָנָא מְפִיל מִתְבַּעִין לֵן סָהֵדא הָא  
הָשָׂא שְׁמַעְתּוֹן גִּוְדְפָה: 66 מָנָא צָבִין אַנְתּוֹן עֲנוּ וְאִמְרִין חִיב הוּ מוֹתָא: 67 הִידִין  
רְקוּ בְּאִפּוּהִי וּמִקְפָּחִין הָנוּ לֵה אַחֲרָנָא דִּין מְחִין הָנוּ לֵה: 68 וְאִמְרִין אֶתְנַבָּא לֵן  
מְשִׁיחָא מִנּוּ הוּ דְמַתָּךְ: 69 כְּאַפָּא דִּין יִתְבּ הָנָא לְבִר בְּדִרְתָּא וְקִרְבַּת לִוְתָּה אִמְתָּא  
חֵדָא וְאִמְרָא לֵה אָף אַנְת עִם יִשׁוּעַ הָיִית נְצִרְיָא: 70 הוּ דִּין כְּפֹר קִדָּם כְּלָהוֹן וְאִמַּר  
לָא יָדַע אָנָּא מָנָא אֲמִרָא אַנְתִּי: 71 וְכִד נִפֵּק לְסָפָא חֲזוּתָה אַחֲרֵתָא וְאִמְרָא לְהוֹן  
דִּתְמֵן הָנָא אָף הָנָא עִם יִשׁוּעַ נְצִרְיָא: 72 וְתוּב כְּפֹר בְּמוֹמְתָא דֵּלָא יָדַע אָנָּא לֵה  
לְגִבְרָא: 73 מִן בְּתֵר קָלִיל דִּין קִרְבּוּ הָנוּן דְּקִימִין וְאִמְרוּ לְכָאַפָּא שְׁרִירָאִית אָף אַנְת  
מְנַהוֹן אַנְת אָף מְמַלְלָךְ גִּיר מוֹדַע לָךְ: 74 הִידִין שְׁרִי לְמַחֲרָמוּ וּלְמִאמָא דֵּלָא יָדַעְנָא  
לֵה לְגִבְרָא וְכֵה בְּשַׁעְתָּא קָרָא תְּרַנְגָּלָא: 75 וְאַתְדַּכֵּר כְּאַפָּא מְלֵתָא דִּישׁוּעַ דְּאִמַּר לֵה  
דְּקִדָּם דִּנְקִרָא תְּרַנְגָּלָא תִּלְת זְבִינִין תְּכַפּוֹר בִּי וְנִפֵּק לְבִר כְּכָא מְרִירָאִית:

## : מתי כז :

1 כִּד דִּין הָנָא צִפְרָא מְלָכָא נִסְבּוּ עַל יִשׁוּעַ כְּלָהוֹן רַבִּי כְּהֵנָּא וּקְשִׁישָׁא דַּעְמָא אִיךְ  
דְּנַמְיָתוּנְיָהִי: 2 וְאַסְרוּהִי וְאוּבְלוּהִי וְאַשְׁלִמוּהִי לְפִילָטוֹס הַגִּמּוֹנָא: 3 הִידִין יְהוּדָא  
מִשְׁלֵמָנָא כִּד חֲזָא דְאַתְחִיב יִשׁוּעַ אֶתְתָּוִי וְאוּל אַהֲפֵךְ הֶלִין תִּלְתִּין דְּכִסְפָּא לְרַבִּי  
כְּהֵנָּא וּלְקְשִׁישָׁא: 4 וְאָמַר חֲטִית דְּאַשְׁלֵמַת דְּמָא זְכִיָּא הָנוּן דִּין אָמַר לֵה לֵן מָא  
לֵן אַנְת יָדַע אַנְת: 5 וְשִׁדְיָה כִּסְפָּא בְּהִיכְלָא וּשְׁנֵי וְאוּל חֲנֻק נִפְשָׁה: 6 רַבִּי כְּהֵנָּא  
דִּין שְׁקִלוּהִי לְכִסְפָּא וְאִמְרוּ לָא שְׁלִיט דִּנְרִמְיוּהִי בֵּית קוֹרְבָנָא מְטֵל דְּטִימִי דְּמָא  
הוּ: 7 וְנִסְבּוּ מְלָכָא נִזְבְּנוּ בֵּה אֲגֵּוּרְסָה דְּפִחְרָא לְבֵית קְבוּרָא דְאַכְסִינָא: 8 מְטֵל הָנָא  
אַתְקִרִי אֲגֵּוּרְסָא הוּ קִרְיָתָא דִּדְמָא עֲדָמָא לְיוֹמָנָא: 9 הִידִין אֶתְמַלִּי מִדָּם דְּאַתְאִמַּר  
בִּיד נְבִיאָא דְאִמַּר דִּנְסַבְתָּ תִּלְתִּין דְּכִסְפָּא דְמוּהִי דִּיקִירָא דְקִצּוּ מִן בְּנֵי אִיסְכְּרִיל:  
10 וְיִהְיֶה תְּאֵנָּה אֲנִי לְאַגְּוֹרְסָה דְּפִחְרָא אִיךְ דְּפִקֵּד לִי מְרִיא:

11. Now Y'shua stood before the governor, and the governor asked him and said to him, "Are you the King of the Yehudeans?" Y'shua said to him, "You have said it." 12. And while the chief priests and elders were accusing him, he did not return an answer. 13. Then Peelatos said to him, "Do you not hear how much they testify against you?" 14. And he did not give an answer to him, not even with one word. And he greatly marveled at this. 15. Now at every feast it was the governor's custom to free one prisoner to the people, whomever they were desiring. 16. Now they had imprisoned a well-known prisoner who was called Bar Abba. 17. And when they were gathered, Peelatos said to them, "Whom do you desire to be freed to you? Bar Abba or Y'shua, who is called the Mashiyach?" 18. For Peelatos was realizing that they had delivered him because of envy. 19. Now while the governor was sitting on his judgment-seat, his wife sent to him and said to him, "Have nothing to do with that righteous man, for I have suffered greatly in my dream today because of him." 20. But the chief priests and elders persuaded the crowds to ask for Bar Abba and to destroy Y'shua. 21. And the governor answered and said to them, "Whom do you desire to be freed to you from these two?" And they said, "Bar-Abba!" 22. And Peelatos said to them, "And Y'shua who is called the Mashiyach, what should I do to him?" They all said, "Let him be put to death on the stake!" 23. The governor said to them, "What evil indeed has he done?" But all the more they cried out and said, "Let him be put to death on the stake!" 24. And Peelatos<sup>284</sup> when he saw that nothing helped, but instead the clamor was increasing, he took water and washed his hands before the crowd and said, "I am innocent of the blood of this righteous man, you do as you please." 25. And answered all the people and said, "Let his blood be upon us and upon our children."<sup>285</sup> 26. Then he released Bar Abba to them and scourged Y'shua with whips, and delivered him to be put to death on the stake. 27. Then the soldiers of the governor took Y'shua to the Praetorium<sup>286</sup> and assembled against him all of the company of soldiers. 28. And they stripped him and clothed him with a robe of purple. 29. And they wove a crown of thorns and put it on his head, and a reed in his right hand. And they bowed down upon their knees before him and they were mocking at him and saying, "Peace King of the Yehudeans." 30. And they spat in his face and took the reed and were striking him upon his head. 31. And when they had mocked him, they took off the robe and put on his own clothes, and led him away to be put to death on the stake. 32. And while they were going out they found a man of Qureenya, whose name was Shimon. They compelled this man that he might carry his stake. 33. And they came to the place which is called Golgotha, which is interpreted, The Skull. 34. And they gave to him vinegar that was mixed with gall to drink. And he tasted it, and he did not desire to drink it. 35. And when they had nailed him to the stake, they divided his clothes by casting lots.<sup>287</sup> 36. And they were sitting watching him there. 37. And they placed over his head the reason for his death in writing,

### THIS IS Y'SHUA, THE KING OF THE YEHUDEANS<sup>288</sup>

284 Khabouris adds *Peelatos* (Pilate) here for clarification as well as in the following verse.

285 Exodus 20:5 is being referenced here, which indicates that YHWH visits sins up to the fourth generation. Some of the Sanhedrin were concerned that Y'shua was innocent; they concluded that if he was innocent, a worst case scenario would bring a curse on them lasting four generations. However, if Y'shua was guilty and if the Romans became angry, they feared Israel would be wiped off the face of the earth, hence, not only four generations but all future generations would be affected. This idea was also stated by the high priest in John 11:48. This grossly misunderstood (or twisted) verse was fashioned into a "the blood curse" by Christians against the Jewish people. See *Eighteen New Testament Misconceptions #17: His Blood Be upon Us and Our Children* in Appendix.

286 The Praetorium was located on the North West corner of the Temple, inside the Antonia Fortress. It had a maximum capacity of 200 people. A handful of religious fanatics used crowd psychology against Y'shua to unfairly influence the outcome and the souls in attendance certainly did not represent the entire Jewish race; of the 200 attendees the greatest number were most likely soldiers who were protecting Rome's interests in silencing Y'shua. Y'shua's followers wanted to crown him as their king; this also brought much consternation to the elite of the Roman hierarchy. It was not "the Jews" who put Y'shua to death, but a handful of "scribes and elders" with the consent of their officiating "chief rabbi" and "high priest" who were also political puppets of Rome and who feared for their own positions of power. History tells us that the common people favored Y'shua, and many priests also became followers of Y'shua; see Acts 6:7.

11 הו דין ישוע קם קדם הגמונא ושאלה הגמונא ואמר לה אנת הו מלכא דיהודיא אמר לה ישוע אנת אמרת: 12 וכד אכלין הו קרצוהי רבי כהנא וקשישא מדם פתגמא הו לא פני: 13 הידין אמר לה פילטוס לא שמע אנת כמא מסהדין עליך: 14 ולא יחב לה פתגמא ולא בחדא מלא ועל הדא אתדמר טב: 15 בכל עאדא דין מעד הו הגמונא דנשרא אסירא חד לעמא אינא דהנון צבין הו: 16 אסיר הו להו דין אסירא ידיעא דמתקרא בראבא: 17 וכד כנישין אמר להו פילטוס למן צבין אנתון דאשרא לכו לבראבא או לישוע דמתקרא משיחא: 18 ידע הו גיר פילטוס דמן חסמא אשלמוהי: 19 כד יתב דין הגמונא על בים דילה שלחת לה אנתתה ואמרא לה לא לך ולהו ודיקא סגי גיר חשת בחלמי יומנא מטלתה: 20 רבי כהנא דין וקשישא אפיסו לכנשא דנשאלון לבראבא לישוע דין דנובדון: 21 וענא הגמונא ואמר להו למן צבין אנתון דאשרא לכו מן תריהון הנון דין אמרו לבראבא: 22 אמר להו פילטוס ולישוע דמתקרא משיחא מנא אעבד לה אמרין פלהון נזדקף: 23 אמר להו פילטוס הגמונא מנא גיר דביש עבד הנון דין יתיראית קעו ואמרו נזדקף: 24 פילטוס דין כד חזא דמדם לא מותר אלא יתיראית רופא הו שקל מנא אשיג אידוהי לעין כנשא ואמר מחסי אנא מן דמה דהנא ודיקא אנתון תדעון: 25 וענו פלה עמא ואמרו דמה עלין ועל בנין: 26 הידין שרא להו לבראבא ונגד בפרגלא לישוע ואשלמה דנזדקף: 27 הידין אסטריטוטא דהגמונא דברוהי לישוע לפרטורין וכנשו עלוהי לכלה אספיר: 28 ואשלחוהי ואלבשוהי כלמיס דזחוריתא: 29 וגדלו כלילא דעוונא וסמו ברשה וקניא בימינה ובכרו על בורפיהון קדמוהי ומבזחין הו כה אמרין שלם מלכא דיהודיא: 30 ורקו בפרצופה נשקלו קניא ומחין הו לה על רשה: 31 וכד בזחו כה אשלחוהי כלמיס ואלבשוהי נחתוהי ואובלוהי דנזדקף: 32 וכד נפקין אשפחו גברא קורינא דשמה שמעון להנא שחרו דנשקול זקיפה: 33 ואתו לדוכתא דמתקרא גגולתא הי דמתפשקא קרקפתא: 34 ויהבו לה דנשתא חלא דחליט במרתא וטעם ולא צבא למשתא: 35 וכד זקפוהי פלגו נחתוהי בפסא: 36 ויתבין הו ונטרין לה תמן: 37 וסמו לעל מן רשה עלתא דמוטה בכתבא הו ישוע מלכא דיהודיא:

287 Psalm 22:18 says, "They part my garments among them, and cast lots upon my vesture." This Psalm provides no less than 35 elements of Messianic specific prophecies, including Ps 22:17 (16 in Christian Bibles) where *kari* "like a lion" and *karu* "they pierced" are much disputed between Jewish and Christian scholars. Psalm 22 contains Messianic elements such as the *Olam Haba* (World to Come), the call to bring people out of poverty, the call for the "*mishphocha Goyee*" (families of the nations) to worship YHWH also aims squarely at Y'shua as HaMashiyach. No other Jew in history comes close to fulfilling the volumes of these specific prophecies, especially when it comes to bringing "the Jewish Bible" to the nations.

288 Although there are slight variations in the Gospels regarding this inscription, according to Yochanan (John) 19:19 the Hebrew inscription read "Y'shua HaNetzari VeMelech HaYehudim", the beginning letter of each of the four words spells YHWH, please see footnote on John 19:20.

38. And there were put on execution stakes with him two bandits, one on his right, and one on his left. 39. And those who were passing by were blaspheming, were against him, and were nodding their heads.<sup>289</sup> 40. And they were saying, “Oh you who would tear down the temple and rebuild it in three days! Deliver yourself if you are the Son of Elohim and come down from the stake.” 41. Likewise, the chief priests were also mocking together with the scribes, the elders, and the Pharisees. 42. And they were saying, “He saved others, but he is not able to save himself. If he is the King of Israel, let him come down now from the stake so that we may believe in him. 43. He put his trust in Elohim, let him save him now if he is pleased with him. For he said that, ‘I am the Son of Elohim.’”<sup>290</sup> 44. Likewise, even those bandits who were nailed to the stake with him were reproaching him. 45. Now from the sixth hour there was darkness over all the land until the ninth hour. 46. And about the ninth hour, Y’shua cried out with a loud voice and said, “My El! My El! [Lemana shabakthani] Why have you spared me?”<sup>291</sup> 47. And some of those men who were standing there when they heard it were saying, “This man calls to Eliyahu.” 48. And immediately, one of them ran and took a sponge and filled it with vinegar and put it on a reed, and was offering a drink to him.<sup>292</sup> 49. But the rest were saying, “Let him be. Let us see if Eliyahu comes to save him.” 50. Then again Y’shua cried out with a loud voice<sup>293</sup> and gave up his spirit. 51. And immediately, the curtains at the door of the temple were torn in two from the top to the bottom. And the earth was shaken and the rocks were split. 52. And the tombs were opened and many bodies of the Set Apart believers<sup>294</sup> who were asleep arose, 53. And went out. And after his resurrection, they entered into the Set Apart city and were seen by many. 54. And the centurion, and those with him who were watching Y’shua, when they saw the earthquake and those things that had occurred, they were very afraid and said, “Truly this was the Son of Elohim.” 55. And there were also many women there who were looking from afar - those who had come after Y’shua from Galeela and had ministered to him. 56. One of them was Maryam of Magdala, and Maryam the mother of Ya’akov and of Yoseh, and the mother of the sons of Zawdee. 57. Now when it became evening,<sup>295</sup> a rich man from Ramtha whose name was Yosip who also was taught by Y’shua, 58. This man drew near to Peelatos and asked for the body of Y’shua. And Peelatos commanded that the body be given to him. 59. And Yosip took the body and wrapped it in a shroud of fine linen. 60. And he laid it in his new tomb, which was hewn in rock. And they rolled a large boulder and they placed it upon the entrance of the tomb. And they departed. 61. And there were Maryam of Magdala and the other Maryam who were sitting opposite the tomb. 62. And on the next day, which was after the sunset,<sup>296</sup> the chief priests and the Pharisees were gathered with Peelatos.

289 Psalm 22:7, 8

290 Psalm 22:8, 9

291 The Hebrew *azbatani* is derived from the Hebrew *azab* (Strong’s #5800) which has been translated as: loosen, relinquish, permit, release, set free, forsake, abandon, leave behind, omit, and relax. It cannot mean forsaken, as we think of the word, because it is not possible that YHWH forsake Himself. Father YHWH does not separate Himself from Mashiyach (His Son), look away from him and pour out His wrath on His Son. Many Bibles read “forsaken” from which came a false teaching that the Father left Y’shua destitute (Marcionite thinking). Also, Y’shua was not necessarily quoting Psalm 22, although the imagery of the Psalm is certainly intended by Matthew. Greek is transliterated *Eli, Eli lama sabachthani*, but Peshitta and Psalm 22 read: *Eli, Eli lama azbatani*. Isaiah 53:4 indicates that “we” reckoned him smitten of Elohim, but it is not YHWH who tortured His own son, but men operating under haSatan’s authority. Psalm 22 references those who scorned Y’shua for his Faith in YHWH and called him a worm (detested), but Father YHWH does not forsake the righteous, nor does He at any time “forsake” His own Son – see Psalm 9:9, 10; 37:25; 71:11; Isaiah 49:14-16. Y’shua says “Eli” (my El). He is in great physical pain after being brutally tortured; those around him were confused about whether he was saying “Eli-yah” or “Eliyahu”. If Hebrew eyewitnesses were not sure of what he was saying, it shouldn’t be a surprise that Greek transliteration was also wrong, putting “lama sabachthani” rather than “lemana shabakthani”. Perhaps the reason Y’shua says “why are you sparing me” is because he has proven his commitment by laying down his life and has already endured about six hours of the execution. So, it’s not a matter of being “forsaken” but that he literally means, “Father, I’m ready, why can’t we finish this?” In a matter of moments from saying this, he dies, which fully supports this interpretation. See Appendix “My El! My El!...”.

292 Psalm 69:21,22

293 See Luke 23:46 for his final words.

294 Being “Set Apart” unto YHWH, means to be led by the Ruach haKodesh to keep the Commandments of YHWH. Belief in itself does not make one Set Apart; even the demons “believe” in YHWH and His Mashiyach (Ya’akov [James] 2:19).



38 ואזדקפו עמה תרין לסטיא חד מן ימינה וחד מן סמלה: 39 אילין דין דעברין הוּוּ מַגְדִּפִּין הוּוּ עֲלוּהִי וּמְנִידִין רְשִׁיחוּן: 40 ואמרין סתר היפלא ונָא לָהּ לַתְּלָתָא יוּמִין פָּצָא נַפְשָׁךְ אָן בְּרָה אַנְתְּ דַּאֲלֵהָ וְחוֹת מִן זְקִיפָא: 41 הַכּוֹת אָף רַבִּי כְּהֵנָא מְבוֹחֵין הוּוּ עִם סַפְרָא וּקְשִׁישָׁא וּפְרִישָׁא: 42 ואמרין לאַחְרָנָא אַחִי נַפְשָׁהּ לָא מְשַׁכַּח לִמְחִיו אָן מַלְכָּה הוּוּ דַּאֲיִסְרִיל נְחוֹת הָשָׂא מִן זְקִיפָא וְנַחֲמִין בָּהּ: 43 תְּכִיל עַל אֲלֵהָ נְפֻרְקִיוּהִי הָשָׂא אָן צָבָא בָּהּ אָמַר גִּיר דְּבָרָה אָנָּא דַּאֲלֵהָ: 44 הַכּוֹת אָף גִּיסָא הַנּוּן דַּאֲזִדְקָפוּ עִמָּה מַחֲסִדִּין הוּוּ לָהּ: 45 מִן שֵׁת שְׁעִין דִּין הָנָא חֲשׂוּכָא עַל כָּלָה אַרְעָא עַדְמָא לְשַׁעָא תִּשְׁעָ: 46 וְלֹאֲפִי תִּשְׁעָ שְׁעִין קַעָא יִשׁוּעַ בְּקָלָא רָמָא וְאָמַר אֵיל אֵיל לְמָנָא שְׂבֻקְתָּנִי: 47 אַנְשִׁין דִּין מִן הַנּוּן דְּקִימִין הוּוּ תַּמָּן כִּד שְׁמַעוּ אַמְרִין הוּוּ הָנָא לֹאֲלִיָּא קָרָא: 48 וְכֵּהָ בְּשַׁעְתָּא רֵהֶט חַד מְנַהֵן נִשְׁקַל אֶסְפוּנָא וּמִלָּה חֵלָא וּסְמָה בְּקִנְיָא וּמִשְׁקָא הָנָא לָהּ: 49 שְׂרָכָא דִּין אַמְרִין הוּוּ שְׂבוּקוּ נְחוּזָא אָן אַתָּא אֲלִיָּא לְמַפְרָקָה: 50 הוּוּ דִּין יִשׁוּעַ תּוּב קַעָא בְּקָלָא רָמָא וְשִׁבְקִי רֻחָהּ: 51 וּמַחְדָּא אֲפִי תַרְעָא דְּהִיפְלָא אַצְטְרִי לַתְּרִין מִן לַעַל עַדְמָא לַתְּחַת וְאַרְעָא אֶתְתִּיזֵעַת וְכֹאֲפָא אַצְטְרִי: 52 וְכֵּיתִי קְבוּרָא אֶתְפַּתְחוּ וּפְלָגְרָא סְגִיָּא דְּקִדִּישָׁא דְּשִׁכְיִין הוּוּ קָמוּ: 53 וְנִפְקוּ וְכֵּתֵר קִימְתָּה עַל לְמַדִּינָתָא קִדִּישָׁתָא נֶאֱתַחֲזִיו לְסְגִיָּא: 54 קְנַטְרוּנָא דִּין וְדַעְמָה דְּנִטְרִין הוּוּ לְיִשׁוּעַ כִּד חֲזוּ זֹעָא וְאֵילִין דְּהִנִּי דְּחִלוּ טָב וְאָמְרוּ שְׂרִירָאִית הָנָא בְּרָה הָנָא דַּאֲלֵהָ: 55 אֵיתִי הִנִּי דִּין אָף תַּמָּן נִשָּׂא סְגִיָּאֲתָא דְּחִזִּין הִנִּי מִן רֻחָקָא הַנִּין דַּאֲתִי הִנִּי בְּתֵרָה דִּישׁוּעַ מִן גְּלִילָא וּמִשְׁמִשָּׁן הִנִּי לָהּ: 56 דְּחִדָּא מְנַהֵן מְרִים מְגַדִּלִּיתָא וּמְרִים אָמָה דִּיעֲקוּב וְדִיּוּסָא וְאָמְהוּן דְּבִנִּי זְבִדִּי: 57 כִּד הָנָא דִּין רַמְשָׁא אַתָּא גְּבֻרָא עֲתִירָא מִן רַמְתָּא דְּשִׁמָּה יוֹסֵף דַּאֲףֵּהּ הוּוּ אֶתְתַּלְמֵד הָנָא לְיִשׁוּעַ: 58 הָנָא קִרְבִּי לִנְתִּי פִּילָטוֹס וּשְׂאֵל פִּגְרָה דִּישׁוּעַ וּפִקְדֵּי פִּילָטוֹס דְּנִתְיָהֵב לָהּ פִּגְרָא: 59 וּשְׁקִלָּהּ יוֹסֵף לְפִלָּגְרָא וּכְרָכָה בְּחִיצָא דְּכֶתְנָא נִקְדָּא: 60 וּסְמָה בְּכֵיתִי קְבוּרָא חֲדָתָא דִּילָהּ דְּנִקִּיר בְּכֹאֲפָא וְעִגְלוּ כֹאֲפָא רַבְתָּא אַרְמִיו עַל תַּרְעָא דְּכֵיתִי קְבוּרָא וְאִזְלוּ: 61 אֵיתִי הִנִּי דִּין תַּמָּן מְרִים מְגַדִּלִּיתָא וּמְרִים אַחֲרָתָא דִּיתְבֵּן הִנִּי לְקוּבְלָהּ דְּקִבְרָא: 62 לִיּוּמָא דִּין דְּמַחֵר דַּאֲתוּהִי בְּתֵר עֲרוּבְתָא אֶתְפְּנִשוּ רַבִּי כְּהֵנָא וּפְרִישָׁא לִנְתִּי פִּילָטוֹס:

295 The first of two “evenings” that marked how ancient Hebrews observed the transition from day into night; ramsha, like the Hebrew erev, can refer to either the late afternoon, as it does here, or sunset. The former is indicated here because 27:62 states that sunset happened later, from which the Jewish day officially began as per Genesis 1:5. It can be read, “and when the sun was darkened” referring to the “early erev” between the sixth and ninth hours, as also defined in Jeremiah 6:4 and Amos 8:9-10. See *Divisions of the Day* in Appendix.

296 This is “after sunset” and not “after the preparation”. The day Y’shua is crucified is Thursday, the 15th of Abib and a high Shabbat, so “after sunset” means the period between Thursday sunset and before Friday at sunset. The word *erubata* is not used for “preparation” in Aramaic. In fact, the entire phrase “day of preparation” is lacking in the whole Aramaic NT! Please see Ephesians 6:15 where *toyabeh* is used in the phrase, “with the preparation for the Good News of peace”. If it were the “day of preparation” the phrase would be *yomata d’toyaba*, which is not in the text. Also see the same word in Luke 22:8 with the phrase, *zelo tayebaw lan petzcha* (literally, “go prepare for us the Pesach”).



63. And they were saying to him, “Our master, we have remembered that that deceiver would say while he was alive that, “After three days, I will arise.” 64. Command, therefore, that they guard the grave until the third day, or else his disciples come steal him in the night and say to the people that he has risen from the dead. And the last deception should become worse than the first. 65. Peelatos said to them, “You have the guards. Go and take precautions as you know.” 66. And they departed and took precautions by the grave and set a seal upon that stone together with the guards.

## Chapter 28

1. Now in the closing (evening)<sup>297</sup> of the Sabbath, as the first of the week was dawning, came Maryam of Magdala and the other Maryam that they might see the grave. 2. And behold a great earthquake occurred for a Messenger of Master YHWH descended from heaven and came and rolled away the boulder from the entrance, and he was sitting upon it. 3. And his appearance was like lightning and his clothes were white like snow. 4. And from the fear of him, those who were watching trembled and they became like the dead. 5. But the Messenger answered and said to the women, “Do not fear, for I know that Y’shua who was executed on the stake, you seek. 6. He is not here. For he has risen as he said. Come see the place in which he was laid. 7. Now go quickly and tell his disciples that he has risen from the dead. And behold he goes before you to Galeela. There you will see him. Behold, I have told you. 8. And they departed quickly from the grave with fear and with great joy and were running that they might tell his disciples. 9. And behold, Y’shua met up with them and said to them, “Peace to you.” And they drew near and grabbed his feet and worshipped him. 10. Then Y’shua said to them, “Do not fear. Rather, go and tell my brothers to go to Galeela, and there they will see me.” 11. Now when they had departed, some men came from those soldiers to the city and told the chief priests everything that happened. 12. And they were assembled with the elders and they took counsel and they gave not a small amount of money to the soldiers. 13. And they said to them, “Say that his disciples came and stole him in the middle of the night while we were sleeping.” 14. And if this is heard before the governor, we will persuade him to not make trouble for you. 15. And when (the soldiers) took the money, they did as (the Yehudeans) had instructed them. And this word has gone out among the Yehudeans to this day. 16. Now the eleven disciples went to Galeela to the mountain where Y’shua had arranged for them to meet. 17. And when they saw him, they worshipped him, but some of them were doubting. 18. And Y’shua drew near and spoke with them and said to them, “All authority is given to me in heaven and on earth. And as my Father has sent me, I send you.”<sup>298</sup> 19. Go therefore, make disciples of all nations and immerse them in the name<sup>299</sup> of the Father and of the Son and of the Ruach haKodesh. 20. And teach them to keep all that I have commanded you. And behold, I am with you all the days until the end of the world.<sup>300</sup> Amen.”

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297 Aramaic literally reads “*b’ramsha din b’shabata*,” or “in the evening of the Shabbat.” What is true for “dawning” is also true of “setting” in the sense of “conclusion” as is meant here. This agrees with Greek version, Aramaic information in Matthew, and with other writers in the NT. Murdock and Etheridge also confirm this idiomatic reading in their translations.

298 Khabouris and other Peshitta manuscripts/1905 have identical meaning but with different phrases.

299 Aramaic has “name” – singular – which does not support the traditional trinity theology. Ruach haKodesh is a title for YHWH, see Isaiah 63:1-11; Psalm 51:1-11. The Son has his Father’s Name within him and the Father keeps His people in His Name; John 17:11. As a result, imagine three branches of the same tree rather than three separate trees. Each branch is united by the Name/Title of the One Divine Personality that is YHWH Elohim. This linkage is established in Shemot/ Exodus 23:20-22 where a Messenger, unlike any other “angel” can forgive sin because YHWH says, “for My Name is in Him”. All other “angels” have *EL* in their name but Y’shua’s Name is above the angels, hence Yah/YHWH is in Y’shua’s name (Matthew 1:21, Hebrews 1:1-5). Nazarenes have from the very beginning taught salvation in the Name of YHWH. See *Immerser* in Appendix.

300 Or end of the age, as Aramaic *alma* means both. The exact meanings apply to the Greek word *aion* used here, making this one of the few times where an original Aramaic word is perfectly matched with the Greek.

## : מתי כז :

63 ואמרין לה מרן אתדכרן דהו מטעינא אמר הוא כד חי דמן בתר תלתא יומין קאם אנא: 64 פקוד הכיל מזדהרין בקברא עדמא לתלתא יומין דלמא נאתון תלמידוהי גנבוניהי בלליא ונאמרין לעמא דמן בית מיתא קם ותהנא טועני אחרייתא בישא מן קדמיתא: 65 אמר להון פילטוס אית לבון קסטונרא זלו אזדהרו איכנא דידעין אנחון: 66 הנון דין אזלו אזדהרו בקברא וחתמו כאפא הי עם קסטונרא:

## : מתי כח :

1 ברמשא דין בשבתא דנגה חד בשבא ארת מרים מגדלייתא ומרים אחרתא דנחזין קברא: 2 והא זועא רבא הוא מלאכא גיר דמריא נחת מן שמיא וקרב עגל כאפא מן תרעא ויתב הוא עליה: 3 איתוהי הוא דין חזנה איך ברקא ולבושה חור הוא איך תלגא: 4 ומן דחלתה אתתזיעו אילין דנטרין הו והו איך מיתא: 5 ענא דין מלאכא ואמר לנשא אנחין לא תדחלן ידע אנא גיר דלישוע דאודקף בעין אנחין: 6 לא הוא תנן קם לה גיר איכנא דאמר תאין חזין דוכתא דסים הוא כה מרן: 7 זלין בעגל אמרין לתלמידוהי דקם מן בית מיתא והא קדם לבון לגלילא תמן תחזוניהי הא אמרת לכין: 8 ואזל עגל מן קברא בדחלתא ובחדוהא רבתא ורהטן דנאמרין לתלמידוהי: 9 והא ישוע פגע בהין ואמר להין שלם לכין הנין דין קרב אחד רגלוהי וסגדין לה: 10 הידין אמר להין ישוע לא תדחלן אלא זלין אמרין לאחי דנאזלון לגלילא ותמן נחזוניהי: 11 כד אזלין דין אתו אנשא מן קסטונרא הנון למדינתא ואמרו לרבי כהנא כל מדם דהנא: 12 נאתכנשו עם קשישא ונסבו מלכא ויהבו כספא לא זעור לקסטונרא: 13 ואמרין להון אמרו דתלמידוהי אתו גנבוהי בלליא כד דמפין חנן: 14 ואן אשתמעית דא קדם הגמונא חנן מפיסין חנן לה ולבון דלא צפתא עבדין חנן: 15 הנון דין כד נסבו כספא עבדו איך דאלפו אנון ונפקת מלתא דא בית יהודיא עדמא ליומנא: 16 תלמידא דין חדעסר אזלו לגלילא לטורא איכא דועד אנון ישוע: 17 וכד חזאוהי סגדו לה מנהון דין אתפלגו הו: 18 וקרב ישוע מלל עמהון ואמר להון אתיהב לי כל שולטן בשמיא ובארעא ואיכנא דשדרני אבי משדר אנא לכון: 19 זלו הכיל תלמדו בלהון עממא ואעמדו אנון בשם אכא וכרא ורוחא דקודשא: 20 ואלפו אנון דנטרין כל מא דפקדתון והא אנון עמכון אנא בלהון יומתא עדמא לשולמה דעלמא אמין:

## Chapter 1

1. The beginning of the Good News of Y'shua the Mashiyach the Son of Elohim, 2. As it is written by the prophet Yesha'yahu, "Behold I will send my Messenger before your face that he prepare your way."<sup>1</sup> 3. A voice which cries in the wilderness, "Prepare the way of Master YHWH and straighten his paths."<sup>2</sup> 4. Yochanan was in the wilderness immersing and preaching the immersion of repentance for the forgiveness of sins. 5. And to him was going out all of the region of Yehuda and all of the children of Urishlim, and he would immerse them in the Yordanan<sup>3</sup> river while they confessed their sins. 6. And Yochanan was clothed with camel hair clothing and was bound with leather around his loins. And his food was locusts and wild honey.<sup>4</sup> 7. And he would preach and say, "Behold one who comes after me is more powerful than I. I am not worthy to stoop and loosen the straps of his sandals. 8. I immerse you in water, but he will immerse you by the Ruach haKodesh."<sup>5</sup> 9. And it was in those days that Y'shua came from Nazrath of Galeela and was immersed in the Yordanan river by Yochanan. 10. And at once when he arose from the water, he saw heaven split and the Spirit descended on him like a dove. 11. And a voice was heard from heaven, "You are my beloved Son. I am pleased in you." 12. And at once the Spirit drove him into the wilderness. 13. And he was there in the wilderness forty days while being tempted by Satan. And he was among wild animals and Messengers were ministering to him. 14. But after Yochanan was delivered up, Y'shua came to Galeela and was preaching the Good News of the Kingdom of Elohim. 15. And he said, "The time is complete and the Kingdom of Elohim has arrived. Repent and believe in the Good News." 16. And while he was walking around the sea of Galeela, he saw Shimon and Andraus his brother who were casting nets into the sea for they were fishermen. 17. And Y'shua said to them, "Come follow me and I will make you fishers of the sons of men." 18. And they abandoned their nets at once and followed him. 19. And as he crossed further, he saw Ya'akov the son of Zawdee and also Yochanan his brother. And they were in a boat<sup>6</sup> fixing their nets. 20. And he called them and at once they left their father, Zawdee in the boat with the hired help and followed him. 21. And when they entered Capurnakhum, he would immediately teach every Shabbat in their assemblies. 22. And they were amazed by his teaching. For he would teach them as an authority, and not as their scribes. 23. And there was a man in their assembly in whom was an unclean spirit, and he cried out, 24. And said, What have we to do with you Y'shua the Nasraya? Have you come to destroy us? I know who you are, you are the Set Apart One of Elohim. 25. And Y'shua rebuked him and said, "Shut your mouth and come out from him!" 26. And the unclean spirit threw him down and cried out in a loud voice and came out of him. 27. And all of them were astonished and were asking each other and saying, "And what is this new teaching? For with authority he even commands unclean spirits, and they obey him."<sup>6</sup> 28. And his fame went out at once into the country of Galeela. 29. And they departed from the assembly and came to the house of Shimon and Andraus with Ya'akov and Yochanan. 30. And the mother-in-law of Shimon was ill with a fever, and they told him about her. 31. And he approached and took her by the hand and raised her. And at once, the fever left her and she ministered to them.

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1 Malachi 3:1

2 Isaiah 40:3

3 Khabouris appends "river" to "Jordan".

4 1 Samuel 14:27

5 Khabouris lacks "in the boat" and so the 1905 phrase is retained.

6 Khabouris and 1905 have alternate transposition of words that has no effect on meaning.

1 רשא דאונגליון דישוע משיחא ברה דאלהא: 2 איך דכתיב באשעיא נביא הא משדר אנא מלאכי קדם פרצופך דנתקן אורחך: 3 קלא דקרא במדברא טיבו אורחא דמריא ואשנו שבילוהי: 4 הוא יוחנן במדברא מעמד ומכרז מעמדויתא דתיבותא לשובקנא דחטשא: 5 ונפקא הנת לנתה בלה כור דיהוד וכלהון בני אורשלם ומעמד הוא להון ביורדנן נהרא פד מודין בחטהיהון: 6 הו דין יוחנן לביש הוא לבושא דסערך דגמלא נאסיר הוא ערקתא דמשפא בחצוהי ומאכולתא אייתה הנת קמצא ודבשא דברא: 7 ומכרז הוא נאמר הא אתא בתרי דחילתן מני הו דלא שון אנא דאלהן אשרא ערקא דמסנוהי: 8 אנא אעמדתכון במיא הו דין נעמדכון ברוחא דקודשא: 9 והוא ביומתא הגון אתא ישוע מן נצרת דגלילא ואתעמד ביורדנן מן יוחנן: 10 ומחדא דסלק מן מיא חזא דאסתדקו שמיא ורוחא איך יונא דנחתת עלוהי: 11 וקלא הוא מן שמיא אנת הו פרי חביבא בך אצטבית: 12 ומחדא אפקתה רוחא למדברא: 13 והוא תמן במדברא יומתא ארבעין פד מתנסא מן סטנא ואיתוהי הוא עם חיותא ומשמשין הנו לה מלאכא: 14 בתר דאשתלם דין יוחנן אתא לה ישוע לגלילא ומכרז הוא סברתא דמלכותה דאלהא: 15 נאמר שלם לה זבנא ומטת מלכותא דאלהא תובו והימנו בסברתא: 16 וכד מהלך חדרי ימא דגלילא חזא לשמעון ולאנדראוס אחוהי דרמין מצידתא בימא איתיהון הנו גיר צידא: 17 נאמר להון ישוע תו בתרי נאעפדכון צידא דבני אנשא: 18 ומחדא שבוו מצידתהון נאזלו בתרה: 19 וכד עבר קליל חזא ליעקוב בר זבדי וליוחנן אחוהי נאף להון בספינתא דמתקנין מצידתהון: 20 וקרא אגון ומחדא שבוו לזבדי אבוהון בספינתא עם אגירא נאזלו בתרה: 21 וכד עלו לכפרנחום מחדא מלף הוא בשפא בכנושתהון: 22 ותמיהין הנו ביולפנה מלף הוא להון גיר איך משלטא ולא איך ספריהון: 23 ואית הוא בכנושתהון גברא דאית בה רוחא טמאתא וקעא: 24 נאמר מא לן ולך ישוע נצריא אתית למופדותן ידע אנא לך מן אנת קדישה דאלהא: 25 וכאא בה ישוע נאמר סכור פומך ופוק מנה: 26 ושדתה רוחא טנפתא וקעת בקלא רמא ונפקת מנה: 27 ואתדמרו בלהון ובצעין הנו חד עם חד נאמרין דמנא הי הדא ומנו יולפנא הנא חדתא דבשולטנא נאף לרוחא טנפתא פקד ומשתמען לה: 28 ומחדא נפק טבה בכלה אתרא דגלילא: 29 ונפקו מן כנושתא ואתו לביתה דשמעון ודאנדראוס עם יעקוב ויוחנן: 30 וחמתה דשמעון רמא הנת באשתא נאמרו לה עליה: 31 וקרב אחדה באידה נאקימה ומחדא שבתה אשתה ומשמשא הנת להון:

32. And in the evening at the setting of the sun,<sup>7</sup> they brought him all those who were severely diseased and possessed. 33. And all the city was assembled at the door. 34. And he healed many who were severely diseased with diverse weaknesses. And he cast out many demons, and he did not allow the demons to speak, because they knew him. 35. And in the morning, he arose very early and went to a secluded place, and there he was praying. 36. And Shimon and those with him were looking for him. 37. And when they found him they said to him, "All the people are looking for you." 38. He said to them, "Walk into the villages and into the cities that are nearby, for I will also preach there. I have come for this reason." 39. And he would preach in all their assemblies in all of Galeela and cast out demons. 40. And a leper came to him and fell upon his feet and was beseeching him and said to him, "If you desire, you are able to make me clean." 41. And he, Y'shua, had compassion on him and stretched out his hand and said, "I desire, be clean." 42. And at that moment, his leprosy departed from him and he was made clean.<sup>8</sup> 43. And he rebuked him and he went out. 44. And he said to him, "See to it that you tell no man, rather go show yourself to the priests and offer an offering for your purification as Moshe commanded for their testimony." 45. But when he departed he began much preaching and made known the event so that Y'shua was not able to openly enter the city, but was outside in a deserted place. And they were coming to him from every place.

## Chapter 2

1. And after some days Y'shua entered into Capurnakhum again, and when they heard that he was in the house, 2. So many gathered that the house was not able to hold them - not even in front of the door. And he was speaking the Word among them. 3. And they came to him and brought him a paralytic being carried by four men. 4. Then when they were not able to approach him because of the crowds, they climbed up to the roof and lifted the covering of the place where Y'shua was, and lowered the pallet upon which was laid that paralytic. 5. And when Y'shua saw their faith he said to that paralytic, "My son, you are forgiven your sins." 6. Now there were some scribes and Pharisees who were sitting and were thinking in their hearts, 7. "Why this man speaks blasphemy!<sup>9</sup> Who is able to forgive sins except the one Elohim?" 8. But Y'shua knew in his spirit these things that they were thinking in themselves. And he said to them, "Why do you think these things in your hearts? 9. Which is easier to say to the paralytic that, 'Your sins are forgiven you' or to say, 'Get up! Take your pallet and walk?' 10. But that you might know that it is Lawful for the Son of man to forgive sins on earth," he said to the paralytic, 11. "I say to you, arise and take your pallet and go to your house." 12. And at once he arose and took his pallet and departed in the sight of everyone, so that all of them were amazed. And they gave glory to Elohim while saying they had never seen such. 13. And again he went to the sea. And all the crowds were coming to him, and he would teach them.

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7 More evidence of the dual nature of *ramsha/erev* which can refer to either late afternoon or sunset. If *ramsha* always meant "sunset" there would be no need to add that detail here. Such a distinction is also found in Joshua 8:29, where there is clear separation between the time Joshua hangs a man on a tree at *erev*, and the time when he orders the body taken down at *shemesh* (sundown).

8 Khabouris and 1905 have alternate transposition of words that has no effect on meaning.

9 Blasphemer (by the Pharisaic definition), is a person who makes himself out to be equal with YHWH or who elevates themselves as being above the need for Set Apart righteous conduct. Mashiyach, the Only-Begotten Son of YHWH is no exception when it comes to the foremost need for righteous conduct. However, what the Pharisees failed to comprehend is that it was not an issue of Y'shua's "humanity", but the Ruach HaKodesh in Mashiyach that is "equal" to, and of YHWH. Please see footnote on Yochanan 5:18.

## : מרקוס א :

32 ברמשא דין במערבִי שמשא איתיו לנתה פלהון אילין דבישאית עבדין ודינא: 33 ומדינתא פלה כנישא הנת על תרעא: 34 ואסי לסגינא דבישאית עבדין הנו בכורהנא משחלפא ודינא סגינא אפק ולא שבק הנא להון לדינא דנמללון מטל דידיעין הנו לה: 35 ובצפרא קדם קם טב ואול לאתרא חורבא ותמן מצלא הנא: 36 ובדיעין הנו לה שמעון ודעמה: 37 וכד אשכחוהי אמרין לה פלהון אנשא בעין לך: 38 אמר להון הלכו לקוריא ולמדינתא דקריבן דאף תמן אכרו להדא גיר אתית: 39 ומכרו הנא בכלהין פנושתהון בכלה גלילא ומפק שאדא: 40 ואתא לנתה גרבא ונפל על רגלוהי ובעא הנא מנה ואמר לה אן צבא אנת משבח אנת למדינותי: 41 הו דין ישוע אתרחם עלוהי נפשט אידה קרב לה ואמר צבא אנא אתדפא: 42 וכה בשעתא אול גרבה מנה ואתדפי: 43 וכאא בה ואפקה: 44 ואמר לה חזי למא לאנש אמר אנת אלא זל חנא נפשך לכהנא וקרב קורבנא חלף תדיתך איכנא דפקד מושא לסהדותהון: 45 הו דין כד נפק שרי הנא מכרו סגי נאטבה למלתא איכנא דלא נשבח הנא ישוע גליאית דנעול למדינתא אלא לבר הנא באתרא חורבא ואתין הנו לנתה מן כל דוכא:

## : מרקוס ב :

1 ועל תוב ישוע לכפרנחום ליומתא וכד שמעו דבביתא הו: 2 אתפנשו סגינא איכנא דלא אשבח אחד אנון אפלא קדם תרעא וממלל הנא עמהון מלתא: 3 ואתא לנתה ואיתיו לה משריא כד שקילין לה בית ארבעא: 4 ודלא אשכחו למתקרבו לנתה מטל פנשא סלקו להון לאגרא וארימו תטיליא דאתר דאיתוהי הנא ישוע ושבוה ערסא דרמא הנא בה משריא: 5 כד חזא דין ישוע הימנותהון אמר להו משריא ברי שבדין לך חטהיד: 6 אית הנו דין תמן מן ספרא ופרישא דיתבין ומתרעין הנו בלבהון: 7 דמנא הנא ממלל גודפא מנו משבח למשבק חטהא אלא אן חד אלהא: 8 ישוע דין ידע ברוחה דהלין מתרעין בנפשהון ואמר להון מנא מתרעין אנתון הלין בלבכון: 9 אידא פשיקא למאמר למשריא דשבדין לך חטהיד או למאמר דקום שקול ערסך והלך: 10 דתדעון דין דשליט הו ברה דאנשא בארעא למשבק חטהא אמר למשריא: 11 לך אמר אנא קום שקול ערסך וזל לביתך: 12 וקם בר שעתה ושקל ערסה ונפק לעין פלהון איכנא דנתדמרון פלהון ונשבחון לאלהא כד אמרין דלא ממתום חזין הכנא: 13 ונפק תוב לנת ימא וכלה פנשא אתין הנו לנתה ומלף הנא להון:

14. And while passing by, he saw Lewi, the son of Khalpai, who was sitting at the custom house, and said to him, "Come follow me!" And he arose and went and followed him. 15. And it happened that when he was seated at his house, many publicans and sinners were seated with Y'shua and with his disciples. For there were many, and they followed him. 16. And when the scribes and the Pharisees saw that he was eating with the publicans and with the sinners, said to his disciples, "Who eats and drinks among publicans and sinners?"<sup>10</sup> 17. But when Y'shua heard, he said to them, "The healthy have no need for a physician, rather those who are very ill. I have not come to call the righteous, rather the sinners." 18. Now the disciples of Yochanan and the Pharisees would fast, and they came and said to him, "Why do the disciples of Yochanan and the Pharisees fast, and your disciples do not fast?" 19. Y'shua said to them, "As long as the bridegroom is among them, the sons of the wedding feast are able not to fast. 20. But the days will come when the bridegroom will be taken from them. In that day they will then fast. 21. No man places a new patch onto an old garment and sews it, or else the new patch be taken away from the old and the tear becomes larger. 22. And no man puts new wine into old wineskins or else the wine burst the wineskins, and the wineskins are destroyed and the wine is poured out. Rather, they put new wine into new wineskins." 23. And it happened that when Y'shua went walking through the sown fields on the Shabbat, his disciples were walking and plucking the grain. 24. And the Pharisees said to him, "See what they are doing on the Shabbat – something that is not Lawful." 25. Y'shua said to them, "Have you never read what Dawid did when he was in need and hungered, he and those with him? 26. How he entered the House of Elohim while Awiathar was the high priest, and he ate of the bread of the table of Master YHWH which was not Lawful to eat except for the priests. And he even gave to those who were with him?" 27. And then he said to them, "For the Shabbat was created for man, and not man made for the Shabbat. 28. Thus, the Son of man is also the master of the Shabbat."

### Chapter 3

1. And Y'shua entered into the assembly again and there was a certain man with a withered hand. 2. And they were watching him so that they might accuse him if he healed him on the Shabbat, 3. Then he said to that man whose hand was withered, "Arise in the midst." 4. And he also said to them, "Is it Lawful to do that which is good on the Shabbat? Or to destroy that which is evil or to give life to a soul?" But they were silent. 5. Then he gazed at them with anger being saddened by the hardness of their hearts. And he said to that man, "Stretch forth your hand." And he stretched it out and his hand was restored. 6. And the Pharisees left immediately and took counsel with the Herodians against him so that they might destroy him. 7. And Y'shua with his disciples went to the sea, and many people from Galeela joined him and from Yehuda, 8. And from Urishlim, and from Edom, and from across the Yordanan, and from Tsur, and from Tsidon. They came to him, many crowds who had heard everything that he had done.

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<sup>10</sup> Khabouris reads "chews and drinks with sinners." The 1905 and other Peshitta manuscripts read "eats and drinks with sinners." The 1905 reading is retained in the Aramaic.

## : מרקוס ב :

14 וְכֵן עָבַר חֹזָא לְלוֹי בַּר חַלְפִי דִּיִּתְבַּ בֵּית מַכְסָּא וְאָמַר לָהּ תָּא בְּתָרִי וְקָם אָזַל  
בְּתָרָה: 15 וְהָנָא דְכֵר סְמִיךְ בְּבִיתָהּ סַגִּיאָא מַכְסָּא וְחַטִּיאָא סְמִיכִין הֵנוּ עִם יִשׁוּעַ וְעִם  
תַּלְמִידוּהִי אֵיתִיהֶון הֵנוּ גֵיר סַגִּיאָא וְאֵתוּ בְּתָרָה: 16 וּסְפָרָא וּפְרִישָׁא כֹּד חֹזָא וְהִיא  
דְּלָעַס עִם מַכְסָּא וְעִם חַטִּיאָא אָמְרוּ לְתַלְמִידוּהִי מִנּוּ עִם מַכְסָּא וְחַטִּיאָא אָכַל וּשְׁתָּא:  
17 כֹּד שְׁמַע דִּין יִשׁוּעַ אָמַר לְהֶון לֹא סְנִיקִין חַלִּימָא עַל אִסְיָא אָלָא אֵילִין דְּבִישׁ  
בִּישׁ עֲבִידִין לֹא אֵתִית דְּאִקְרָא לִזְדִּיקָא אָלָא לְחַטִּיאָא: 18 תַּלְמִידוּהִי דִּין דִּיּוּחְנָן  
וּפְרִישָׁא צִימִין הֵנוּ וְאֵתוּ וְאָמְרִין לָהּ לְמָנָא תַּלְמִידוּהִי דִּיּוּחְנָן וַדִּפְרִישָׁא צִימִין  
וְתַלְמִידֵיהּ דִּילָךְ לֹא צִימִין: 19 אָמַר לְהֶון יִשׁוּעַ לְמָא מְשַׁכְּחִין בְּנוּהִי דְגִלְגֻּנָּא כְּמָא  
דְּחִתְנָא עֲמַהֶון הוּ דְנַצְוֹמֹן לֹא: 20 נֹאֲתֹן דִּין יוֹמָתָא דְמָא דְאִשְׁתַּקֵּל מְנַהֶון חִתְנָא  
הִידִין נַצְוֹמֹן בְּהוּ יוֹמָא: 21 לֹא אָנֹשׁ רָמָא אֹורְקַעְתָּא חֲדָתָא וְחָאט עַל מָאנָא בְּלִיאָ  
דְּלֹא נִסְבָּא מְלִיטָהּ הִי חֲדָתָא מִן בְּלִיאָ וְהָנָא סְדָקָא יִתִּירָא: 22 וְלֹא אָנֹשׁ רָמָא  
חֲמָרָא חֲדָתָא בִּזְקָא בְּלִיטָא דְּלֹא חֲמָרָא מִצְרָא לִזְקָא וְזָקָא אֲבָדֵן וְחֲמָרָא מִתְּאשְׁדָּ  
אָלָא רָמִין חֲמָרָא חֲדָתָא בִּזְקָא חֲדָתָא: 23 וְהָנָא דְכֵר אָזַל יִשׁוּעַ בִּשְׁבָתָא בֵּית  
זִרְעָא תַּלְמִידוּהִי מִהִלְכִין הֵנוּ וּמִלְגִין שְׁבָלָא: 24 וְאָמְרִין לָהּ פְּרִישָׁא חֲזִי מָנָא  
עֲבִידִין בִּשְׁבָתָא מָדָם דְּלֹא שְׁלִיט: 25 אָמַר לְהֶון יִשׁוּעַ לֹא מִמֶּתוּם קְרִיתוֹן מָנָא עֲבִיד  
דְּוִיד כֹּד אִסְתַּנֵּק וְכִפֶּן הוּ וְדַעְמָה: 26 אִיפְנָא עַל לְבִיתָהּ דְּאִלְהָא כֹּד אֲבִיתָר רַב  
כְּהֵנָא וְלַחְמָא דְּפִתְוֹרָה דְּמָרְיָא אָכַל הוּ דְּלֹא שְׁלִיט לְמֵאכַל אָלָא אֵן לְכֵהֵנָא וְיִהִב אָף  
לֵאילִין דַּעְמָה הֵנוּ: 27 וְאָמַר לְהֶון דִּשְׁבָתָא מָטַל בְּרַנְשָׁא אֶתְבְּרִית וְלֹא הָנָא בְּרַנְשָׁא  
מָטַל שְׁבָתָא: 28 מָרְהָ הוּ הִכִּיל וְאָף דִּשְׁבָתָא בְּרָה דֹּאנְשָׁא:

## : מרקוס ג :

1 וְעַל תוֹב יִשׁוּעַ לְכַנּוּשְׁתָּא וְאִיתָּ הָנָא תַּמָּן גִּבְרָא חֵד דִּיבִישָׁא אֵידָה: 2 וְנִטְרִין  
הֵנוּ לָהּ דָּאן מֵאסָּא לָהּ בִּשְׁבָתָא נְקִטְרָגוֹנִיָּה: 3 וְאָמַר לְהוּ גִבְרָא דִּיבִישָׁא אֵידָה  
קוּם בְּמַצְעָתָא: 4 אָמַר דִּין אָף לְהֶון שְׁלִיט בִּשְׁבָתָא לְמַעַבְדֵּי דְטָב אוּ דְבִישׁ נִפְשָׁא  
לְמַחֲזִי אוּ לְמוֹפְדּוֹ הֵנוּ דִּין שְׁתִּיקִין הֵנוּ: 5 וְחֵר בְּהֶון בְּחִמְתָּא כֹּד פְּרִיאָ לָהּ עַל  
קִשְׁיֹות לְבָהֶון וְאָמַר לְהוּ גִבְרָא פִּשּׁוּט אֵידָךְ נִפְשֻׁט וְתִקְנֵת אֵידָה: 6 וְנִפְקוּ פְּרִישָׁא  
בַּר שַׁעְתָּה עִם דְּבִית הֶרֹודֶס וּמִלְכָּא נִסְבּוּ עֲלוּהִי אִיפְנָא דְנוֹבֵדְוִיָּה: 7 וַיִּשְׁוּעַ עִם  
תַּלְמִידוּהִי אָזַל לָהּ לֵית יְמָא וְעַמָּא סַגִּיאָא מִן גִּלְיָלָא נִקְפָּה הָנָא וּמִן יְהוּדָה: 8 וּמִן  
אֹורְשֵׁלַם וּמִן אֲדוּם וּמִן עֲבָרָא דִיּוֹרְדֵנָן וּמִן צוּר וּמִן צִידָן כְּנָשָׁא סַגִּיאָא דִּשְׁמַעוּ הֵנוּ  
כֹּל דַּעְבָּד אֵתוּ לְוָתָהּ:



9. Then he asked his disciples to bring a boat to him because of the crowds, or else they press in on him. 10. For he had healed so many! So much so that they were falling upon him in order to touch him. 11. And those who had infirmities of unclean spirits, when they saw him, were falling and crying out and saying, “You are the Son of Elohim!” 12. And he was rebuking them harshly that they not reveal him. 13. And he went up a mountain and called on those whom he desired, and they came to him. 14. And he chose twelve to be with him and to send them to preach, 15. And be authorities to heal the sick and to cast out demons. 16. And he named Shimon the name Keefa. 17. And Ya’akov the son of Zawdee and Yochanan the brother of Ya’akov, to them he gave the name Bnay-Raghshee.<sup>11</sup> (That is, the sons of thunder) 18. And Andraus and Pileepos and (Nathanael) Bar-Tulmay and Mattai and Tooma and Ya’akov the son of Khalpai, and Taddi and Shimon the Zealot 19. And Yehuda Skaryota, he who betrayed him. And they came to a house. 20. And the crowds gathered again so that they were not able to eat. 21. And when his own family heard, they went out to seize him, for they were saying he was crazy. 22. And those scribes who had come down from Urishlim were saying, “Beelzebub is in him,” and, “He casts out demons by the chief of demons.” 23. And Y’shua called them and by parables told them, “How is Satan able to cast out Satan? 24. For if a kingdom is against itself, it will be divided. That kingdom is not able to stand. 25. And if a house is against itself, it will be divided. That house will not be able to stand. 26. And if he that belongs to Satan rises against himself, and is divided, he is not able to stand, rather, he is at his end. 27. No man is able to enter the house of a strong man and to seize his possessions except first he bind the strong man and then plunder his house. 28. Truly I say to you, that all sins and blasphemies that the sons of man will blaspheme will be forgiven them. 29. But he who blasphemes against the Ruach haKodesh has no forgiveness ever, rather he is guilty before the eternal judgment.” 30. This is because they were saying that an unclean spirit is in him. 31. And came his mother and his brothers standing outside. And they sent someone to call him to them. 32. Now a crowd was sitting around him, and they said to him, “Behold, your mother and your brothers are outside seeking you.” 33. And he answered and said to them, “Who is my mother? And who are my brothers?” 34. And he gazed at those who sat among him and said, “Behold my mother and behold my brothers. 35. For he who does the will of Elohim is my brother and my sister and my mother.”<sup>12</sup>

## Chapter 4

1. And again he would begin to teach by the side of the sea, and large crowds were gathered around him, so that he embarked and sat in a boat on the sea. And all the crowds would stand on the ground by the side of the sea. 2. And he would teach them by parables, and would say many in his teaching. 3. “Listen! Behold, a sower went out to sow. 4. And while he sowed, some fell on the side of the road, and the birds came and ate it.

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<sup>11</sup> A key scribal gloss, where the translator wrote an explanation in the text to clarify “*benay ragshee*” which could have a half dozen possible meanings. Nearly all of the scribal glosses in the Greek NT, Mark in particular, are not found in the Peshitta as Aramaic readers do not require help to understand their own language. Here the translator knew his readers would require clarification, so he put a narrative right into the text. These scribal glosses prove that the original text was not Greek, but Aramaic.

<sup>12</sup> Transposition of words has no effect on meaning.

## : מרקוס ג :

9 ואמר לתלמידיו דנקרבון לה ספינתא מטל פנשא דלא נחבצוניה: 10 סגיאא גיר מאסא הוא עדמא דנהון נפלין עלוהי מטל דנתקרבון לה: 11 ואילין דאית הני להון מחנתא דרוחא טנפתא מא דחזאנהי נפלין הנו וקעין נאמרין אנת הו ברה דאלהא: 12 וסגי כאא הוא בהון דלא נגלזוניה: 13 וסלק לטורא וקרא לאילין דצבא ואתו לותה: 14 וגבא תרעסר דנהון עמה ודנשדר אנון דנכרזון: 15 ודנהון שליטין דנאסון כריהא ונפקון דינא: 16 ושמי לשמעון שמא כאפא: 17 ולעקוב בר זבדי וליוחנן אחוהי דיעקוב סם להון שמא בני רגשי דאיתוהי בני רעמא: 18 נאנדראנס ופיליפוס וברתולמי ומתי ותאומא ויעקוב בר חלפי ותדי ושמעון קנניא: 19 ויהודא סכריטא הו דאשלמה ואתו לביתא: 20 ואתפנשו פנשא תוב איפנא דלא נשכחון הנו לחמא למאכל: 21 ושמעו אחינוהי ונפקו למאחזה אמרין הנו גיר דמן הונה נפק: 22 וספרא אילין דמן אורשלם נחתו אמרין הנו בעלזבוב אית בה וברשא דדינא מפק דינא: 23 וקרא אנון ישוע ובמתלא אמר להון איפנא משפח סטנא לסטנא למפקו: 24 אן מלכותא גיר על נפשה תתפלג לא משפחא למקם מלכותא הי: 25 ואן ביתא על נפשה נתפלג לא משפחא ביתא הו למקם: 26 ואן הו דסטנא קם על נפשה ואתפלג לא משפחא למקם אלא חרתה הי: 27 לא אנש משפחא דנעול לבית חסינא ונחטוף מאנוהי אלא אן לוקדם לחסינא נאסור וקידין ביתה נבזו: 28 אמין אמר אנא לכון דכלהון חטא ונודפא דנגדפון בני אנשא נשתבקון להון: 29 מן דין דנגדף על רוחא דקודשא לית לה שובקנא לעלם אלא מחיב הו לדינא דלעלם: 30 מטל דאמרין הנו דרוחא טנפתא אית בה: 31 ואתו אמה ואחוהי קימין לבר ושדרו דנקרוניהי להון: 32 יתב הוא דין חדרוהי פנשא נאמרו לה הא אמן ואחיד לבר בעין לך: 33 וענא נאמר להון מן הי אמי ומן אנון אחי: 34 וחר באילין דיתבין לותה נאמר הא אמי והא אחי: 35 מן דנעבד גיר צבינה דאלהא הויו אחי וחתי נאמי:

## : מרקוס ד :

1 תוב דין שרי הוא מלף על יד ימא ואתפנשו לותה פנשא סגיאא איך דנסק נתב לה בספינתא בימא וכלה פנשא קאם הוא על ארעא על יד ימא: 2 ומלף הוא להון במתלא סגי נאמר הוא ביולפנה: 3 שמעו הא נפק זרועא למזרע: 4 וכד זרע אית דנפל על יד אורחא ואתת פרחתא נאכלתה:

5. And others fell on stony ground where there is not much earth. And it sprouted at once because there was no depth of earth. 6. But it was burned when the sun came up. Because it had no root, it dried up. 7. Others fell into a thorny place and the thorns rose up and choked it, and it bore no fruit. 8. But others fell on good ground and rose up and matured and bore some fruit thirty, and some sixty, and some one hundred fold.” 9. And he would say, “He who has ears to hear, let him hear.” 10. Now, when they were alone, his twelve, those who were with him, asked him about that parable. 11. And Y’shua said to them, “It is given to you to understand the mystery of the Kingdom of Elohim, but to those outside, everything is in parables. 12. So that when they see, they will not yet see, and when they hear, they will not hear and comprehend. Unless perhaps they return and their sins be forgiven them.”<sup>13</sup> 13. And he said to them, “You do not understand this parable, how then will you understand all parables? 14. The sower who sowed, he sowed the word. 15. And those that fell on the side of the road are those in whom the word is sown, and when they have heard, Satan comes immediately and takes the word which was sown in their hearts. 16. And those that on stony ground were sown are these that when they heard the word, they received it immediately in joy. 17. And they have no roots in themselves, rather are of a short time and when affliction happens, or persecutions because of the word, they are quickly offended. 18. And those which were sown into a thorny place are they who<sup>14</sup> hear the word, 19. And the cares of the world and the deception of riches and the rest of the other lusts enter in and choke the word and it becomes without fruit. 20. And those that were sown upon good ground, are those who have heard the word and received it and bear fruit thirty times, and sixty times, and one hundred times.” 21. And he said to them, “Is a lamp<sup>15</sup> brought that is placed under a basket, or under a bed? Should it not be placed on a lamp stand? 22. For there is not anything which is hidden that will not be revealed, and not anything existing in secret that won’t be revealed. 23. If any man has ears to hear, let him hear.” 24. And he said to them, “Watch what you hear. With that measure that you measure. It will be measured to you and it is increased to you, those who hear.” 25. For to him who has, it shall be given. And for him who has not, also that is to be taken from him. 26. And he would say, such is the Kingdom of Elohim as a man who casts seeds upon the ground. 27. And he will sleep at night and in the day arise, and the seed will grow and sprout while he is not aware. 28. For the ground brings forth the fruit. And first comes the plant, and after it, the ear, and finally the grain in the full ear. 29. And when the fruit is ripe, immediately comes the sickle because the harvest has arrived.” 30. And he said, “What is the Kingdom of Elohim like? And with what parable can we compare it? 31. It is as a grain of mustard which when it is planted in the earth, is the smallest of all the seeds that are upon the earth.

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13 Isaiah 6:9, 10

14 Khabouris adds “who” for clarity. This reading is adopted in the Aramaic. Also this imagery of seed falling into a “thorny place” is most interesting. In Hebrew the word for “thorny” is Sinai and the word for “wasteland” is Mount Sinai’s other name, Horeb. So the Torah (Word) was given in a thorny wasteland, and the cares of the Israelites almost doomed it from ever bringing salvation! Much the same spiritual bankruptcy and hypocrisy is still going on in Y’shua’s day which is why it is being addressed in this manner.

15 Khabouris has an isolated *qoph* between the words “brought” and “lamp”.

## : מרקוס ד :

5 אחרנא דין נפל על שועא איכא דלית ארעא סגי ובר שעתה בלין מטל דלית  
הוא עומקא דארעא: 6 כד דנח דין שמשא חמא ומטל דלית הוא לה עקרא יבש:  
7 ואחרנא נפל בית כובא וסלקו כובא וחנוקיה ופארא לא יחב: 8 אחרנא דין נפל  
על ארעא טבתא וסלק ורבא ויהב פארא אית בתלתין ואית דשתין ואית דמאא:  
9 ואמר הוא מן דאית לה אדנא דנשמע נשמע: 10 כד הו דין בלחודיהון שאלוהי  
הנון דעמה עם תרעסרתה מתלא הו: 11 ואמר להון ישוע לכו יחב למדע ארנא  
דמלכותה דאלהא לבריא דין כל מדם במתלא הוא: 12 כד חזין נחזון ולא  
נחזון וכד שמעין נשמעון ולא נסתכלון דלמא נתפנון ונשפכון להון חטהיהון:  
13 ואמר להון לא ידעין אנתון לה למתלא הנא ואיפנא כלהון מתלא תדעון:  
14 זרועא דזרע מלתא זרע: 15 הלין דין דעל יד אורחא הלין אנון דמזרעא  
בהון מלתא ומא דשמעו מחדא אתא סטנא ושקל לה למלתא דזריעא בלבדון:  
16 והנון דעל שועא אודרעו הלין אנון דמא דשמעו מלתא מחדא בחדותא  
מקבלין לה: 17 ולית להון עקרא בנפשהון אלא דזבנא אנון ומא דהוא אולענא  
או רדופיא מטל מלתא עגל מתכשלין: 18 והנון דבית כובא מזרעין הלין  
אנון אילין הנון דשמעו מלתא: 19 ורניא דעלמא הנא וטועיי דעותרא ושרכא  
דרגיגתא אחרניתא עאלן חנקן לה למלתא ודלא פארא הויא: 20 והנון דבארעא  
טבתא אודרעו הלין אנון דשמעין מלתא ומקבלין ויהבין פארא בתלתין ובשתין  
ובמאא: 21 ואמר להון דלמא אתא שרגא דתחית סאתא נתתסים או תחית ערסא  
לא הוא דעל מנתא נתתסים: 22 לית גיר מדם דטשא דלא נתגלא ולא הוא  
בטושיא ולא מתגלא: 23 אן אנש אית לה אדנא דנשמע נשמע: 24 ואמר להון  
חזו מנא שמעין אנתון בהי כילתא דמכילין אנתון מתתכיל לכו ומתתוסף לכו  
לאילין דשמעין: 25 מן דאית לה גיר נתיחב לה ומן דלית לה אף הו דאית לה  
נשתקל מנה: 26 ואמר הוא הכנא הי מלכותא דאלהא איך אנש דנרמא זרעא  
בארעא: 27 ונדמך ונקום בלליא ובאיממא וזרעא נרבא ונארך כד הו לא ידע:  
28 ארעא גיר מיתיא לה לפארא ולוקדם הוא עסבא ובתרה שבלא אחרית דין  
חטתא משמליתא בשבלא: 29 מא דשמין דין פארא מחדא אתיא מגלא דמטי  
חצדא: 30 ואמר למנא נדמיה למלכותא דאלהא ובאינא מתלא נמתליה: 31 איך  
פרדתא הי דחרדלא הי דמא דאזרעית בארעא זעוריא הי מן כלהון זרענא דעל  
ארעא:

32. And when it is planted, it grows and it becomes greater than all the herbs, and produces great branches so that it is able in its shade to nest the bird.” 33. Y’shua was speaking with them with parables like these such as they were able to hear.<sup>16</sup> 34. And he would not speak to them without parables, but to his disciples he would privately explain everything. 35. And at evening on that day<sup>17</sup> he said to them, “Let us cross over to the other side.” 36. And they left the crowds and took him away while he was in a boat. And there were other boats with them. 37. And there was a great storm and wind and waves were falling into the boat, and it was about to be filled. 38. And Y’shua was sleeping on a blanket in the stern of the boat. And they came and woke him and were saying to him, “Master, don’t you care? We are perishing!” 39. And he arose and rebuked the wind and said to the sea, “Cease! Be silent.” And the wind ceased, and a great calm occurred. 40. And he said to them, “Why are you fearful in this manner? And why is there no faith in you?” 41. And they feared with a great fear and were saying to one another, “Who is this man that the winds and sea obey him?”

## Chapter 5

1. And he came to the other side of the sea, to the region of the Gadarenes. 2. And when he went out from the boat, a man who had an unclean spirit happened upon him from the cemetery. 3. And he was dwelling in the cemetery. And no man was able to bind him with chains, 4. because whenever he was bound with fetters and chains, he would break the chains and he would cut the fetters and no man was able to subdue him. 5. Always during the night and during the day he was in the cemetery and in the mountains and he would cry out and cut himself with rocks. 6. And when he saw Y’shua from afar, he ran and worshipped him. 7. And he cried out with a loud voice and said, “What have I to do with you, Y’shua the Son of The Most High Elohim? I adjure you by Elohim that you not torment me.” 8. For he was saying to him, “Unclean spirit come out from the man.” 9. And he asked him, “What is your name?” He said to him, “Legion is our name, because we are many.” 10. And he entreated him greatly not to send him out of the country. 11. Now there was a large herd of pigs that were feeding near the mountain. 12. And those demons were entreating him and saying, “Send us upon those pigs that we might attack them.” 13. And he permitted them, and those unclean spirits departed and attacked the pigs. And that herd ran to a steep place and fell into the sea, and about two thousand were drowned in the water. 14. And those who were tending them fled and reported it in the city and also in the villages. And they came out to see what had happened. 15. And they came to Y’shua, and they saw the one possessed of demons dressed and sober and sitting - him in whom Legion had been, and they were afraid. 16. Those who had seen related to them how it happened to the one possessed of the demons and also about those pigs. 17. And they began entreating him to depart from their border. 18. And when he went up into a boat, he who was possessed of the demons was entreating him that he might remain with him.

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<sup>16</sup> Transposition of words between Khabouris and 1905 versions has no effect on meaning.

<sup>17</sup> Here *ramsha* “evening” is attached to the day rather than the night, so sunset cannot be meant here. This is again a reference to the first *erev*, late afternoon.

## : מרקוס ד :

32 וּמָא דְּאֻדְרַעַת סְלָקָא וְהוּיָא רַבָּא מִן פְּלִהוֹן יִרְקוֹנָא וְעַבְדָּא סוּפָא רוּרְבָתָא  
אִיךְ דִּתְשַׁפַּח דְּבִטְלָלָה פְּרַחְתָּא תְּשַׁפֵּן: 33 בְּמַתְלָא דְּאִיךְ הָלִין מִמְלָל הָנָא יִשׁוּעַ  
עֲמַהוֹן מַתְלָא אִיךְ דְּמִשְׁבַּחִין הֵנוּ לְמִשְׁמַע: 34 וְדָלָא מַתְלָא לָא מִמְלָל הָנָא עֲמַהוֹן  
לְתַלְמִידוּהִי דִּין בִּינוּהִי וְלִהוֹן מִפְּשֶׁק הָנָא פְּלִמְדִּים: 35 וְאָמַר לִהוֹן בְּהוּ יוֹמָא  
בְּרַמְשָׁא נְעַבְר לֵן לְעִבְרָא: 36 וְשִׁבְקוּ לְכִנְשָׁא וְדִבְרִיהִי כִד בְּסַפִּינְתָא הוּ וְסַפִּינָא  
אֲחִרְנִיתָא אִית הִנֵּי עֲמַהוֹן: 37 וְהָתָּה עֲלַעְלָא רַבְתָּא וְרוּחָא וְגִלְלָא נְפִלִין הֵנוּ  
בְּסַפִּינְתָא וְקִרְיָא הָתָּה דִּתְתַּמְלָא: 38 הוּ דִּין יִשׁוּעַ עַל פְּסֻדָּא דְּמִיךְ הָנָא בְּחִרְתָּה  
דְּסַפִּינְתָא נְאֻתוּ אֲקִימוּהִי נְאֻמְרִין לָהּ כִּבְן לָא בְּטִיל לָךְ דְּאֲבָדִין חֲנַן: 39 וְקָם וּכְאָ  
בְּרוּחָא נְאֻמַר לִימָא שְׁלִי זְגִיר אַנְתָּ וְשְׁלִית רֻחָא וְהָנָא נֻחָא רַבָּא: 40 וְאָמַר לִהוֹן  
לְמָנָא דְּחֻלְתָּנִין אַנְתוֹן הֵכֵן וְלְמָנָא לִית בְּכֹון הִימְנוּתָא: 41 וְדִחְלוּ דְּחֻלְתָּא רַבְתָּא  
נְאֻמְרִין הֵנוּ חֵד לַחַד מִנוּ כִּי הָנָא דְּרוּחָא וְיִמָּא מִשְׁתַּמְעִין לָהּ:

## : מרקוס ה :

1 נְאֻתָא לְעִבְרָא דִּימָא לְאַתְרָא דְּגִדְרִיָּא: 2 וְכִד נֶפֶק מִן סַפִּינְתָא פִּלְעָה בָּהּ מִן בֵּית  
קְבוּרָא גִבְרָא דְּאִית בָּהּ רֻחָא טַנְפָּתָא: 3 וְעָמַר הָנָא בֵּית קְבוּרָא וּבִשְׁשֻׁלְתָּא אַנְשׁ  
לָא מִשְׁפַּח הָנָא לְמַאסְרָה: 4 מְטֵל דְּכָל אָמְתִי דְּבִסְרוּטָמָא וּבִשְׁשֻׁלְתָּא מִתְאַסֵּר הָנָא  
שְׁשֻׁלְתָּא מִתְבַּר הָנָא וְסוּטָמָא מִפְּסֶק הָנָא וְלָא אַנְשׁ מִשְׁפַּח הָנָא לְמַכְבִּשָּׁה: 5 וּבְכָל  
זִכֵּן בִּלְלִיָּא וּבְאִימָמָא בְּבִית קְבוּרָא וּבִטּוּרָא אִיתּוּהִי הָנָא וְקַעָא הָנָא וּמַצְלָף נִפְשָׁה  
בְּכַאפָּא: 6 כִּד חִזָּא דִּין לִישׁוּעַ מִן רֻחְקָא רִהֵט סִגְדָּ לָהּ: 7 וְקַעָא בְּקִלָּא רָמָא  
נְאֻמַר מָא לִי וְלָךְ יִשׁוּעַ בְּרָה דְּאַלְהָא מְרִימָא מוֹמָא אַנָּא לָךְ בְּאַלְהָא דְּלָא תִּשְׁנַקְנִי:  
8 אָמַר הָנָא לָהּ גִּיר פּוֹק מִן בְּרִנְשָׁא רֻחָא טַנְפָּא: 9 וּשְׁאַלָה אִיפְנָא שְׁמִיךְ אָמַר לָהּ  
לְגִיוִן שְׁמִן מְטֵל דְּסַגִּיאָא חֲנַן: 10 וּבָעָא הָנָא מְנָה סָגִי דְּלָא נִשְׁדְּרִיּוּהִי לְבָר מִן  
אַתְרָא: 11 אִית הָנָא דִּין תַּמָּן לִנְתָּ טוּרָא בְּקָרָא רַבְתָּא דְּחִזִּירָא דְּרַעֲיָא: 12 וּבָעִין  
הֵנוּ מְנָה הֵנוּן שְׁאֲדָא נְאֻמְרִין שְׁדַרְנִין עַל הֵנוּן חִזִּירָא דְּבִהוֹן נְעוּל: 13 נְאֻפֶּס לִהוֹן  
וְנֶפֶק רֻחָא הָלִין טַנְפָּתָא וְעַל בְּחִזִּירָא וְרַהֲטָת הִי בְּקָרָא לְשִׁקִּיפָא וְנִפְלֵת בִּימָא אִיךְ  
תַּרְיִן אֲלַפִּין נְאֻתַחְנַקוּ בִּמְנָא: 14 וְהֵנוּן דְּרַעֲיִין הֵנוּ לִהוֹן עֲרָקוּ נְאֻמְרוּ בְּמִדִּינְתָּא נְאֻף  
בְּקוּרִיָּא וְנֶפֶקוּ לְמַחְזָא מִדֵּם דִּהָנָא: 15 נְאֻתוּ לִנְתָּ יִשׁוּעַ וְחֻזְאוּהִי לִהוּ דְּשִׁאדּוּהִי כִד  
לְבִישׁ וּמִנְפָּךְ וְיָתֵב הוּ דְּאִית הָנָא בָּהּ לְגִיוִן וְדִחְלוּ: 16 נְאֻשְׁתַּעֲיוּ לִהוֹן הֵנוּן דְּחֻזְ  
דְּאִיפְנָא הָנָא לִהוּ דְּשִׁאדּוּהִי נְאֻף עַל הֵנוּן חִזִּירָא: 17 וּשְׁרִיוּ בָּעִין מְנָה דְּנֻזֵּל לָהּ מִן  
תְּחוּמֵהוֹן: 18 וְכִד סָלַק לְסַפִּינְתָא בָּעָא הָנָא מְנָה הוּ דְּשִׁאדּוּהִי דְּעִמָּה נִהָנָא:

19. But he did not allow him, rather he said to him, “Go to your house to your people and relate to them what Master YHWH did for you and how he had mercy on you.” 20. And he departed and began to preach in the ten cities what Y’shua had done for him. And all of them were amazed. 21. And when Y’shua had crossed over in a boat to that other side, great crowds again gathered around him, while he was on the side of the sea. 22. And a certain man came whose name was Yoarash from the rulers of the assembly. And when he saw him, he fell upon his feet. 23. And (he) was greatly entreating him and said to him, “My daughter is very sick. Please come place your hand on her and she will be made whole.” 24. And Y’shua went with him, and a great crowd were following him. And they were pressing on him. 25. And a certain woman who had a flow of blood twelve years, 26. Who had suffered much from the many doctors and had spent everything she had and was not helped at all, but was even more afflicted, 27. When she heard about Y’shua, she came through the press of the crowd and she touched his clothing from behind him. 28. For she was saying that, “If only I touch his clothing, I will live.” 29. And immediately the flow of her blood dried up, and she felt in her body that she had been healed of her sickness. 30. Now Y’shua immediately knew in himself that power had gone out from him, and he turned around to the crowd and said, “Who touched my garments?” 31. And his disciples said to him, “You see the crowds that are pressing in on you, and you say, ‘Who touched me?’” 32. But he was looking to see who had done this. 33. And that woman, being afraid and trembling, because she knew what had happened to her came and fell before him and told him all the truth. 34. And he said to her, “My daughter, your faith has given you life. Go in peace and be healed from your sickness.” 35. And while he was speaking, they came from the house of the ruler of the assembly and were saying, “Your daughter is dead. Why, therefore, are you troubling the teacher?” 36. But Y’shua heard the words they were saying and said to the ruler of the assembly, “Do not fear, only believe.” 37. And he did not let anyone go with him except Shimon Keefa and Ya’akov and Yochanan the brother of Ya’akov. 38. And they came to the house of that ruler of the assembly, and saw that they were troubled and weeping and wailing. 39. And Y’shua entered and said to them, “Why are you troubled and weeping? The girl is not dead, rather she is sleeping.”<sup>18</sup> 40. And they were laughing at him, but he sent all of them out, and he took the father of the girl and her mother and those with him and entered where the girl was laid. 41. And he took the hand of the girl and said to her, “*Talitha cumi* (Young girl, arise).”<sup>19</sup> 42. And at once the girl arose and was walking, for she was a daughter of twelve years. And they were amazed with great amazement. 43. And he much commanded them to tell no man, and he said that they should give her something to eat.

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18 Khabouris properly identifies the speaker as Y’shua (here and in 6:1) this has been retained in the Aramaic text.

19 Aramaic original *talitha cumi* does not add “which is interpreted as” but this phrase was added later when this line was translated into Greek. However “*talitha cumi*” itself is in proper Aramaic, not Hebrew, form here. It is also interesting to note that the Greek texts preserve in this case the proper sound of Y’shua’s Eastern Aramaic dialect. Eastern Aramaic emphasizes ah sounds on the middle to final syllables of many words with a final Aleph; Western Aramaic however tend to make those Alephs into oh sounds or insert an oh in the second to last syllable as it does here. As a result, Eastern Aramaic for this word is *talitha* and Western is *talithowah*.

## : מרקוס ה :

19 ולא שבקה אלא אמר לה זל לביתך לות אנשיך ואשתעא להון מדם דעבד לך  
מרזא ודא תרחם עליך: 20 ואזל ושרי מכרז בעסרת מדינתא מדם דעבד לה ישוע  
וכלהון תמיהין הנו: 21 וכד עבר ישוע בספינתא להו עברא תוב אתפנשו עלוהי  
פנשא סגיאא כד איתוהי על יד ימא: 22 נאתא חד דשמה יוארש מן רבי פנושתא  
וכד חזיה נפל לות רגלוהי: 23 וכעא הוא מנה סגי נאמר לה ברת בישאית  
עבידא תא סים איך עליה ותתחלם ותחא: 24 ואזל עמה ישוע ודביק הוא לה  
פנשא סגיאא וחבצין הנו לה: 25 אנתא דין חדא דאיתיה הנת במרדיתא דדמא  
שנין תרתעסרא: 26 אינדא דסגי סבלת מן אסנתא סגיאא ואפקת כל מדם דאית  
לה ומדם לא אתעדרת אלא אף יתיראית אתאלצת: 27 כד שמעת על ישוע אתת  
בחבצא דפנשא מן בסתרה קרבת ללבושה: 28 אמרא הנת גיר דאפן ללבושה  
קרפא אנא חזא אנא: 29 ומחדא יבשת מעינא דדמה נארגשת בפגרה דאתאסית  
מן מחותה: 30 ישוע דין מחדא ידע בנפשה דחילא נפק מנה נאתפני לות פנשא  
נאמר מנו קרב למאני: 31 נאמרין לה תלמידוהי חזא אנת לכנשא דחבצין לך  
נאמר אנת מנו קרב לי: 32 וחזא הוא דנחזא מנו הדא עבד: 33 הי דין אנתא  
כד דחילא ורתיתא דידיעת מא דהנא לה אתת נפלת קדמוהי נאמרת לה כלה  
שרא: 34 הו דין אמר לה ברת הימנוכתי אחיתכתי זלי בשלמא והניתי חלימא  
מן מחותכתי: 35 ועד הו ממלל אתו מן דכית רב פנושתא נאמרין דברתך מיתת  
למנא מכיל מעמל אנת למלפנא: 36 ישוע דין שמע למלתא דאמרו נאמר להו רב  
פנושתא לא תדחל בלחוד הימן: 37 ולא שבך לאנש דנאזל עמה אלא לשמעון  
כאפא וליעקוב וליוחנן אחוהי דיעקוב: 38 נאתו לביתא דהו רב פנושתא וחזא  
דרהיבין וככין ומיללין: 39 ועל ישוע נאמר להון מנא רהיבין אנתון וככין טליתא  
לא מיתת אלא דמכא הי: 40 וגחפין הנו עלוהי הו דין ישוע אפק לכלהון ודבר  
לאבוה דטליתא ולאמה ולהנן דעמה ועל לאיפא דרמיא הנת טליתא: 41 נאחד  
באידיה דטליתא נאמר לה טליתא קומי: 42 ובר שעתה קמת טליתא ומהלכא הנת  
איתיה הנת גיר ברת שנין תרתעסרא ומתדמרין הנו דומרא רבא: 43 ופקד אגון  
סגי דלא אנש נדע הדא נאמר דנתלון לה למלעס:



1. And he departed from there and came to his own city, and his disciples were following him. 2. And when it became the Shabbat, he began to teach in the assembly. And many who heard him were amazed and were saying, "Where did this man acquire these things?" And, "What is this wisdom that was given to him that miracles such as these by his hands may be done?" 3. "Is this not the carpenter, the son of Maryam and the brother of Ya'akov and of Yoseh and of Yehuda and of Shimon?" And, "Behold, aren't his sisters here with us and they were offended at him." 4. And Y'shua said to them, "There is no prophet who is dishonored except in his own city and his own kinsmen and his own house." 5. And he was not able to do even one miracle there,<sup>20</sup> except that upon a few sick he laid his hands and healed them. 6. And he was amazed by their lack of faith, and would go around the villages while teaching. 7. And he called his twelve and began to send them two by two, and he gave them authority over unclean spirits to cast them out. 8. And he commanded them that they not take anything for the road, except a staff alone - no bag, and no bread, and no brass (money) in their purses. 9. Rather, that they wear sandals and not wear two tunics. 10. And he said to them that, "Into that house that you enter, you stay there until you depart from there. 11. And whoever does not receive you, nor hears you, when you depart from there, shake the dust off that is under your feet for their witness. And I truly say to you that it will be tranquil for Sodom and for Amorah in the day of judgment compared with that city." 12. Then they went out and preached that men should repent. 13. And many demons were cast out, and they were anointing the sick with oil and they healed them. 14. And Herodus the king heard about Y'shua, for his name was made known to him. And he was saying, "Yochanan the Immerser has arisen from the dead, because of this miracle that was done by him." 15. Others were saying that, "He is Eliyahu," and others a prophet that, "He is like one of the prophets." 16. But when Herodus heard, he said, "It is Yochanan whose head I cut off. He has risen from the dead." 17. For Herodus had sent and seized Yochanan and bound<sup>21</sup> him in prison because of Herodia, the wife of his brother Pileepos, whom he had taken.<sup>22</sup> 18. For Yochanan would say to Herodus that, "It is not Lawful to take to you the wife of your bother." 19. And Herodia was a threat to him, and was desiring to kill him and was not able. 20. For Herodus was afraid of Yochanan because he knew that he was a righteous and Set Apart man. And he would protect him in many things, and would listen and did these things, and gladly heard him. 21. Then there was a notable day when Herodus gave a banquet on his birthday for his nobles and captains and heads of Galeela. 22. And the daughter of Herodia entered and danced and pleased Herodus and those who were reclining with him. And the king said to the girl, "Ask anything that you desire from me, and I will give it to you." 23. And he swore to her that, "Anything that you ask, I will give it to you, up to half of my kingdom." 24. But she departed and said to her mother, "What should I ask of him?" She said to her, "The head of Yochanan the Immerser."

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20 Y'shua repeatedly teaches his followers that "their faith" made them well; where there is little faith there are few miracles. On this point Victor Alexander observed that when Y'shua is called "teacher" (*malpana* or *rabbi*) that healings tend to occur through his direct touch. When called *Mari* (my Master) Y'shua heals with a word. When they acknowledge him as YHWH or the Son/ Mashiyach, Y'shua healed those who were the furthest distance.

21 Khabouris reads "put him in prison" whereas 1905 and other Peshitta manuscripts read "and bound him in prison." 1905 reading is retained in the Aramaic.

22 "Because of Herodia, the wife of his brother Pileepos, whom he had taken." This was probably a sin that Herodia bore more so than Antipas. Torah tells us that if Antipas let his wife go, she could not return to her previous husband, Phillip. As a result, if the Immerser's counsel was followed, Herodia would be have been cut off without a penny to her name. It is fear of this possible disgrace and hardship which may have prompted her to encourage Antipas to murder Yochanan. The historian Josephus also tells us that Herodia's constant plotting eventually got both her and her husband into grave trouble with the Emperor Caligula (Antiquities, 18:230-255).

## : מרקוס ו :

1 ונפֿק מן תמן ישוע ואתא למדינתה ודביקין הנו לה תלמידוהי: 2 וכד הנת שבתא שרי למלפֿו בכנושתא וסגיאא דשמעו אתדמרו ואמרין הנו אימפא לה קלין להנא ואידא הי חכמתא דאתיהבת לה דחילא דאיך קלין באידוהי נהנון: 3 לא הנהא נגרא ברה דמרים ואחוהי דיעקוב ודיוסא ודיהודא ודשמעון ולא הא אחותה תנן לנתן ומתפשלין הנו בה: 4 ואמר להון ישוע לית נביא דצעיר אלא אן במדינתה ובית אחינוהי ובביתיה: 5 ולא משפח הנהא דנעבד תמן אף לא חד חילא אלא אן דעל כריהא קליל סם אידה ואסי: 6 ומתדמר הנהא בחסירות הימנותהון ומתכרך הנהא בקוריא כד מלף: 7 וקרא לתרעסרתה ושרי דנשדר אנון תרין תרין ויהב להון שולטנא על רוחא טנפתא דנפקון: 8 ופֿקד אנון דלא נשקלון מדם לאורחא אלא אן שבטא בלחוד לא תרמלא ולא לחמא ולא נחשא בכיסיהון: 9 אלא נסאנון טלרא ולא גלבשון תרתין בותינן: 10 ואמר להון דלאינא ביתא דעאלין אנתון תמן הנו עדמא דנפקין אנתון מן תמן: 11 וכל מן דלא נקבלונכון ולא נשמעונכון מא דנפקין אנתון מן תמן פצו קלא דבתחתיא דרגליכון לסהדותהון ואמין אמר אנא לכון דנהנא ניח לסדום ולעמורא בימא דדינא או למדינתה הי: 12 ונפקו הנו ואכרוזו דנתובון: 13 ושאדא סגיאא מפקין הנו ומשחין הנו במשחא כריהא סגיאא ומאסין הנו: 14 ושמע הרוֹס מלפא על ישוע אתידע הנהא לה גיר שמה ואמר הנהא יוחנן מעמדנא קם מן בית מיתא מטל הנהא חילא מסתערין בה: 15 אחנא אמרין הנו דאלא הו ואחנא דנביא הו איך חד מן נביא: 16 כד שמע דין הרוֹס אמר יוחנן הו דאנא פסקת רשה הו קם מן בית מיתא: 17 הו גיר הרוֹס שדר הנהא אחדה ליוחנן ואסרה בית אסירא מטל הרוֹסא אנתת פיליפוס אחוהי הי דנסב: 18 אמר הנהא גיר יוחנן להרוֹס דלא שליט לך דתסב אנתת אחוך: 19 הי דין הרוֹסא לחימא הנת לה וצבין הנת למקטלה ולא משכחא הנת: 20 הרוֹס גיר דחל הנהא מן יוחנן על דינע הנהא דגברא הו ודיקא וקדישא ומנטר הנהא לה וסגיאא שמע הנהא לה ועבד ובסימאית שמע הנהא לה: 21 והנהא יומא ידיעא כד הרוֹס בבית ילדה חשמייתא עבד הנהא לרורבנוהי ולפלירכא ולרשא דגלילא: 22 ועלת ברתה דהרוֹסא רקדת ושפרת לה להרוֹס ולאילין דסמיבין עמה ואמר מלפא לטלייתא שאלי מני מדם דצביא אנתי ואפל לכי: 23 וימא לה דמדם דתשאלין אתל לכי עדמא לפלגה דמלכותי: 24 הי דין נפקת ואמרא לאמה מנא אשאליוהי אמרא לה רשה דיוחנן מעמדנא:

25. And immediately with diligence she entered to the king and said to him, "I desire that you give the head of Yochanan the Immerser to me on a platter right now!" 26. And it made him very much sad, because of the oaths and because of the guests, he desired not to deny her. 27. Rather immediately the king sent the executioner and commanded that they should bring the head of Yochanan, and he went and cut off the head of Yochanan in prison. 28. And he brought it on a platter and gave it to the girl, and that girl gave it to her mother. 29. And his disciples heard and they came and took his corpse and placed it in a sepulcher. 30. And the Shlichim<sup>23</sup> were gathered around Y'shua and said to him every thing that they had done and everything that they had taught. 31. And he said to them, "Come let us go into the desert alone and rest a little." For there was a large group who were coming and going and they had no place, not even to eat. 32. And they departed in a boat to a deserted place by themselves. 33. And many saw them while they were going,<sup>24</sup> and they recognized them. And they ran by land from all the cities before him to that place. 34. And Y'shua went out and saw the many crowds, and he had compassion on them, for they were resembling sheep who had no shepherd, and he began to teach them many things. 35. Then when the time became late, his disciples drew near to him and said to him, "This place is barren and the time is late. 36. Dismiss them to go into the surrounding fields and villages, and let them buy bread for themselves. For they do not have anything to eat." 37. But he said to them, "You give them something to eat." They said to him, "Should we go and buy two hundred Denarii worth of bread and give it to them to eat?" 38. And he said to them, "Go see how much bread you have here." And when they saw, they said to him, "Five loaves of bread and two fish." 39. And he commanded them to seat everyone by groups upon the grass. 40. And they sat by groups of hundreds and fifties. 41. And he took those five loaves of bread and two fish, and he looked to heaven and blessed and broke the bread and gave it to the disciples to place before them. And those two fish they divided to all. 42. And all ate and were satisfied. 43. And they took up the fragments, twelve baskets full, and of fish. 44. And there were five thousand men of those who ate. 45. And he immediately urged his disciples to go up into the boat and to go before him to the opposite shore, to Beth-Saida, while he dismissed the crowds. 46. And when he dismissed them, he went to a mountain to pray. 47. And when evening came, the boat was in the midst of the sea, and he was alone on land. 48. And he saw them straining while rowing, for the wind was against them. And in the fourth watch of the night, Y'shua came to them while walking on the water. And he had desired to pass by them. 49. But they saw him walking on the water and they thought to themselves that it was a false vision, and they cried out. 50. For all of them saw him and were afraid, and he spoke to them at once and said, "Have courage! It is I. Do not have fear." 51. And he climbed up into the boat with them, and the wind ceased. And they greatly marveled and were astonished among themselves.

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<sup>23</sup> Those who were *sent out*, Shlichim/Apostles.

<sup>24</sup> Khabouris has an isolated *beyt* here, between the words "they were going" and "and they recognized."

## מרקוס ו :

25 ומִחֲדָא עֲלֵת בְּבִטְלוּתָא לֹות מִלְכָּא וְאִמְרָא לָהּ צְבִיָּא אֲנָא בְּהָדָא שְׁעָתָא דְתַתְּלָא לִי עַל פִּינְכָא רְשָׁה דִּיּוֹחֲנָן מַעֲמִדְנָא: 26 וְכָרִית לָהּ סְגִי לְמִלְכָּא מְטֵל דִּין מוֹמֵתָא וּמְטֵל סְמִיכָא לָא צְבָא דִּנְגְלוּזִיָּה: 27 אֲלָא מִחֲדָא שִׁדְר מִלְכָּא אֲסֻפּוֹק לִטְרָא וּפְקֵד דִּנִּיָּתָא רְשָׁה דִּיּוֹחֲנָן וְאִזֵּל פִּסְקָה רְשָׁה דִּיּוֹחֲנָן בֵּית אֲסִירָא: 28 וְאִיתִי בְּפִינְכָא וְיַהֲב לְטִלְיָתָא וְהִי טִלְיָתָא יַהֲבֵת לְאַמָּה: 29 וְשִׁמְעוּ תִּלְמִידוּהִי וְאִתּוּ שְׁקִלוּ שְׁלָדָה וְסֻמוּ בְּבֵית קְבוּרָא: 30 וְאִתְכַּנְשׁוּ שְׁלִיחָא לֹות יִשׁוּעַ וְאִמְרוּ לָהּ כָּל מָא דַּעֲבֵדוּ וְכָל מָא דְאֵלְפוּ: 31 וְאִמַר לֵהוֹן תּוּ לִכּוֹן נִאִזֵּל לְדַבְּרָא בְּלַחוּדִין וְאִתְתַּנִּיחוּ קָלִיל אִיתְּ הֵנוּ גִיר סְגִיָּא דְאִזְלִין וְאִתִּין וְלִית הֵנָּה לֵהוֹן אֲתָרָא אָף לָא לְמֵאכֹּל: 32 וְאִזְלֵנוּ לְאֲתָרָא חוּרְבָא בְּסַפִּינְתָא בְּלַחוּדִיָּהוֹן: 33 וְחִזּוּ אֲנֹן סְגִיָּא כִּד אִזְלִין וְאִשְׁתַּדְּעוּ אֲנֹן וּבִיבְשָׁא רֶהֱטוּ מִן כָּלֵהִין מִדִּינְתָא קְדָמוּהִי לְתַמָּן: 34 וְנִפְקַיִשׁוּעַ חִזָּא כְּנִשָּׂא סְגִיָּא וְאִתְרַחֲם עֲלֵיהוֹן דִּדְמִין הֵנוּ לְעַרְבָא דְלִית לֵהוֹן רַעֲיָא וְשָׂרִי הֵנָּה לְמִלְפֹּ אֲנֹן סְגִיָּאֲתָא: 35 וְכִד הֵנָּה עֲדָנָא סְגִיָּא קִרְבּוּ לִנְתָה תִּלְמִידוּהִי וְאִמְרִין לָהּ דִּהֲנָא אֲתָרָא חוּרְבָא הוּא וְעֲדָנָא סְגִי: 36 שָׂרִי אֲנֹן דִּנְאִזְלוֹן לְאַגְרוּסָא דַּחְדְּרִין וְלִקְוִרְיָא וְנִזְבִּנּוּן לֵהוֹן לְחֵמָא לִית לֵהוֹן גִּיר מְדָם לְמֵאכֹּל: 37 הוּא דִּין אָמַר לֵהוֹן הֲבֹו לֵהוֹן אֲנַתּוֹן לְמֵלַעס אָמְרִין לָהּ נִאִזֵּל נִזְבֵּן דִּמְאֲתִין דִּינְרִין לְחֵמָא וְנִתֵּל לֵהוֹן לְעִסִין: 38 הוּא דִּין אָמַר לֵהוֹן זֵלוּ חִזּוּ כִּמָּא לְחֵמִין אִיתְּ לִכּוֹן הֲרָפָא וְכִד חִזּוּ אָמְרִין לָהּ חִמְשָׁא לְחֵמִין וְתִרְיָן גּוּנִין: 39 וּפְקֵד לֵהוֹן דִּנְסִמְכוֹן לְכִלְנֵשׁ סְמִכִין סְמִכִין עַל עֶסְבָּא: 40 וְאִסְתַּמְכוּ סְמִכִין סְמִכִין דְּמָא מָאָּא וְדַחֲמִשִּׁין חִמְשִׁין: 41 וְנִסְבַּיִשׁוּעַ חִמְשָׁא לְחֵמִין וְתִרְיָן גּוּנִין וְחָר בְּשִׁמְיָא וּבְכֶרֶךְ וְקִצָּא לְחֵמָא וְיַהֲב לְתִלְמִידוּהִי דִּנְסִימוֹן לֵהוֹן וְהִנּוּן תִּרְיָן גּוּנִין פִּלְגֹּו לְכִלְהוֹן: 42 וְאִכְלוּ כָּלֵהוֹן וְסִבְּעוּ: 43 וְשְׁקִלוּ קִצְיָא תִרְעֶסֶר קְרֹפִינִין כִּד מִלִין וּמִן גּוּנָא: 44 אִיתִיהוֹן הֵנוּ דִּין דְּאִכְלוּ לְחֵמָא חִמְשָׁא אֲלָפִין גְּבִרִין: 45 וּמִחֲדָא אֵלֶץ לְתִלְמִידוּהִי דִּנְסִקוֹן לְסַפִּינְתָא וְנִאִזְלוֹן קְדָמוּהִי לְעַבְרָא לְבֵית צִידָא עַד שָׂרָא הוּא כְּנִשָּׂא: 46 וְכִד שָׂרָא אֲנֹן אִזֵּל לְטוּרָא לְמַצְלִיו: 47 כִּד הֵנָּה דִּין רַמְשָׁא סַפִּינְתָא אִיתִיָּה הֵנָּה מְצַעַת יָמָּא וְהוּא בְּלַחוּדוּהִי עַל אֲרַעָא: 48 וְחִזָּא אֲנֹן דִּמְשַׁתְּנִקִין כִּד רִדִין רוּחָא גִיר לֹוקְבִלְהוֹן הֵנָּה וּבְמִטְרָתָא רַבִּיעִיתָא דְלִלְיָא אֲתָא לֹותְהוֹן יִשׁוּעַ כִּד מִהֲלָךְ עַל מִיָּא וְצְבָא הוּא דִּנְעַבֵּר אֲנֹן: 49 הִנּוּן דִּין חִזָּאֵהִי דִּמְהֲלָךְ עַל מִיָּא וְסִבְּרוּ לֵהוֹן דִּחְזֹנָא הוּא דִּגְלָא וְקַעֲזוּ: 50 כָּלֵהוֹן גִּיר חִזָּאֵהִי וְדַחֲלוּ וְכַר שְׁעָתָה מְלַל עֲמִהוֹן וְאִמַר לֵהוֹן אֲתִלְבְּבוּ אֲנָא אֲנָא לָא תִּדְחִלוּן: 51 וְסִלֵּק לִנְתְּהוֹן לְסַפִּינְתָא וְשְׁלִית רוּחָא וְטָב מְתַדְמִרִין הֵנוּ וְתִהִירִין בְּנַפְשֵׁהוֹן:

52. For they had neither gained insight from the miracle of the bread because their heart was confused. 53. Then when they had crossed to the other side, they came to the land of Genesar. 54. And when they departed from the boat, the people of the place recognized him at once. 55. <sup>25</sup>And they all ran into that region and began to bring those who were very sick, while carrying them on pallets to wherever they had heard that he was. 56. And wherever he had entered into the villages and cities, the sick were placed in the streets and they were entreating him that they might touch the edge of his clothing. And all of those who were touching him were healed.

## Chapter 7

1. And the Pharisees and scribes who came from Urishlim gathered around him. 2. And they saw some of his disciples who were eating bread while their hands were not washed, and they complained. 3. For all the Yehudeans and the Pharisees, if they do not carefully wash their hands, they do not eat, because they hold to the traditions of the elders. 4. And goods from the marketplace, unless they are washed, they would not eat. And there are many other traditions that they have received to keep washings of cups and of pots and of brass vessels and of beds. 5. The scribes and the Pharisees asked him. "Why don't your disciples walk according to the traditions of the elders? But while they eat bread their hands are not washed!" 6. And he said to them, "Yesha'yahu the prophet did well prophesy about you hypocrites! As it is written that, 'This people honor me with their lips. But their hearts are very distant from me. 7. And vainly they fear me while they are teaching the doctrines of the commandments of the sons of men.'<sup>26</sup> 8. For you have left the Commandment of Elohim, and you have embraced the tradition of the sons of men: the washing of cups and of pots and many others that are like these." 9. He said to them, "You well rejected the Commandment of Elohim that you might establish your tradition. 10. For Moshe said to honor your father and your mother, and anyone who reviles his father and his mother,<sup>27</sup> 'Let them be put to death!'<sup>28</sup> 11. But you say, 'If a man says to his father or to his mother, 'My offering is what you have gained from me,'"<sup>29</sup> 12. Then you do not allow him to do anything for his father or for his mother. 13. And you despise the Word of Elohim, because of the tradition that you have handed down and that resemble these many things that you do." 14. And Y'shua called all the crowd and said to them, "Hear me all of you and understand, 15. There isn't anything that is on the outside of a man that enters into him that is able to defile him. But the thing that goes out from him, that is the thing that defiles a man. 16. He who has ears to hear, let him hear!" 17. And when Y'shua entered into the house away from the crowd, his disciples asked him about that saying. 18. He said to them, "You are likewise slow to understand. You do not know that everything which enters into a man from the outside is not able to defile him. 19. Because it does not enter into his heart, rather into his belly and is cast out by excretion, which purifies all the food."<sup>29</sup> 20. But anything that goes out from a man is that which defiles a man.

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<sup>25</sup> Khabouris adds a *beyr-sheen*; the 1905 reading is retained in the Aramaic.

<sup>26</sup> Isaiah 29:13

<sup>27</sup> Exodus 20:12; Deuteronomy 5:16

<sup>28</sup> Exodus 21:17; Leviticus 20:9

<sup>29</sup> This chapter showcases one of the greatest discussions of oral versus written Jewish law that exists in these writings of the Renewed Covenant. In many ways this presages the heated exchanges that would be recorded in the Talmud some 200 years later. However, a major misunderstanding of this verse found its way into the modern translations with the parenthetical comment "*in so doing Y'shua declared all foods clean.*" It does not occur in any Aramaic mss or in early Greek manuscripts, apparently an attempt was made by Gentile or Christian editors to abandon Torah's dietary laws. The point being established is that if you plot things like murder, lies, adulteries and so forth, then why be concerned about the food you eat, when weightier things are making you much more unclean than your food? Even if a person kept a perfectly kosher diet, but had such unclean thoughts, such a one would rank among the most unkosh of people. See Luke 11:40.

## : מרקוס ו :

52 לא גִיר אֶסְתַּכְּלוּ הוּוּ מִן לַחֲמָא הוּ מְטַל דְּלִבְהוֹן מַעֲבִי הָא: 53 וְכַד עֲבָרוּ  
עֲבָרָא אֲתֹו לַאֲרַעא דִּגְנָסֵר: 54 וְכַד נָפְקוּ מִן סַפִּינְתָא בְּר שַׁעֲתָה אֶסְתַּכְּלוּהִי אַנְשִׁי  
אַתְרָא: 55 וְהָטוּ בְּכֹלָה אַרְעָא הִי וּשְׂרִיו לַמִּיתָיו לַאֲיָלִין דְּבִישָׁאֵית עֲבִידִין כַּד  
שְׁקִילִין לֵהוֹן בַּעֲרֻסְתָּא לַאֲיָכָא דְשִׁמְעִין הוּוּ דַאֲיֹתוּהִי: 56 וַאֲיָכָא דַּעְאָל הָא  
לְקוּרְיָא וּלְמַדִּינְתָּא בְּשׁוּקָא סִימִין הוּוּ כְּרִיָּהּ וּבָעִין הוּוּ מָנָה דַּאֲפֹן לְכִנְפָּא דְלִבְוֶשָׁה  
נְקֻרְבִין וּכְלִהוֹן אֲיָלִין דְּקֻרְבִין הוּוּ לָה מְתַאֲסִין הוּוּ:

## : מרקוס ז :

1 וּכְנִשׁוּ לְנֹתָה פְּרִישָׁא וּסְפָרָא דַּאֲתֹו מִן אֹורֶשְׁלָם: 2 וַחֲזוּ אַנְשִׁין מִן תַּלְמִידוּהִי  
דְּאֶכְלִין לַחֲמָא כַּד לֹא מִשְׁגָּן אִידִיהוֹן וְאֲתַעֲדִלוּ: 3 כְּלִהוֹן גִּיר יְהוּדִיָּא וּפְרִישָׁא אָן  
הוּ דְּבִטְיָלָאִית לֹא מִשְׁיָגִין אִידִיהוֹן לֹא לַעֲסִין מְטַל דַּאֲחִידִין מִשְׁלַמְנוּתָא דְקִשִּׁישָׁא:  
4 וּמִן שׁוּקָא אֵלָא עֲמִידִין לֹא לַעֲסִין וּסְגִיָּתָא אַחֲרִינְתָּא אִית אֲיָלִין דְּקִבְּלוּ דְנִטְרוֹן  
מַעֲמוּדִיָּתָא דְכָסָא וְדִקְסָטָא וְדִמָּאֲנִי נַחֲשָׁא וְדַעֲרֻסְתָּא: 5 וּשְׁאֲלוּהִי סְפָרָא וּפְרִישָׁא  
לְמָנָא תַּלְמִידִיךָ לֹא מַהֲלָכִין אִיךְ מִשְׁלַמְנוּתָא דְקִשִּׁישָׁא אֵלָא כַּד לֹא מִשְׁגָּן אִידִיהוֹן  
אֶכְלִין לַחֲמָא: 6 הוּ דִין אָמַר לֵהוֹן שְׁפִיר אֲתַנְבִּי עֲלִיבֹן אֲשַׁעֲיָא נְבִיא נְסִבִּי בַּאֲפָא  
אִיךְ דְּכִתִּיב דַּעֲמָא הָא בְּסַפְּרֹתָהּ הוּ מִיָּקֵר לִי לְבִהוֹן דִּין סְגִי רַחִיק מְנִי: 7 וּסְרִיקָאִית  
דְּחִלִין לִי כַּד מַלְפִין יוֹלִפְנָא דְפּוֹקֶדְנָא דְבִנִי אַנְשָׁא: 8 שְׁבַקְתוֹן גִּיר פּוֹקֶדְנָא דַּאֲלֵהָ  
וְאֲחִידִין אַנְתוֹן מִשְׁלַמְנוּתָא דְבִנִי אַנְשָׁא מַעֲמוּדִיָּתָא דְכָסָא וְדִקְסָטָא וּסְגִיָּתָא  
אֲיָלִין דְּלֵהֲלִין דְּמִן: 9 אָמַר לֵהוֹן שְׁפִיר טְלָמִין אַנְתוֹן פּוֹקֶדְנָא דַּאֲלֵהָ דְתַקִּימוֹן  
מִשְׁלַמְנוּתָכוֹן: 10 מוֹשָׁא גִיר אָמַר דִּיקֵר לַאֲבֹךְ וּלְאִמְךָ וּמִן דְּמַצְחָא לַאֲבָא וּלְאִמָּא  
מוֹתָא נְמוֹת: 11 אַנְתוֹן דִּין אָמַרִין אַנְתוֹן אָן נֹאמַר גִּבְרָא לַאֲבוּהִי אֹו לַאֲמָה קוֹרְבָנִי  
מְדָם דְּמִנִּי תַּאֲתֵר: 12 וְלֹא שְׁבַקִין אַנְתוֹן לָה דִּנְעֻבְדָּ מְדָם לַאֲבוּהִי אֹו לַאֲמָה:  
13 וּמִסְלִין אַנְתוֹן מְלֵתָא דַּאֲלֵהָ מְטַל מִשְׁלַמְנוּתָא דַּאֲשַׁלְמַתוֹן וְדִדְמִן לֵהֲלִין  
סְגִיָּתָא עֲבִידִין אַנְתוֹן: 14 וְקִרָא יֵשׁוּעַ לְכִנְשָׁא כֹּלָה וְאָמַר לֵהוֹן שׁוּמַעוּנִי כְּלָכוֹן  
וְאֶסְתַּכְּלוּ: 15 לִית מְדָם דְּלִבְר מִן בְּרִנְשָׁא הוּ וַעֲאָל לָה דְמִשְׁכַּח מִסִּיב לָה אֵלָא  
מְדָם דְּנֶפֶק מָנָה הוּ הוּ מִסִּיב לִבְר אַנְשָׁא: 16 מִן דַּאֲיֹתָ לָה אֲדָנָא דְנִשְׁמַע נִשְׁמַע:  
17 כַּד דִּין עַל יֵשׁוּעַ לְבִיתָא מִן כְּנִשָׁא שְׁאֲלוּהִי תַּלְמִידוּהִי עַל מַתְלָא הוּ: 18 אָמַר  
לֵהוֹן הֲכֵנָּא אָף אַנְתוֹן עֲטִלִין אַנְתוֹן לֹא יִדְעִין אַנְתוֹן דְּכָל מְדָם דְּמִן לִבְר עֲאָל  
לִבְר אַנְשָׁא לֹא מִשְׁכַּח מִסִּיב לָה: 19 דִּלָּא הָא לְלִבָּה עֲאָל אֵלָא לְכֻרְסָהּ וּמִשְׁתַּדָּא  
בְּתַדְכִּיתָא דְמַדְכִּיָּא כֹּלָה מְאֻלְתָּא: 20 מְדָם דִּין דְּנֶפֶק מִן בְּרִנְשָׁא הוּ הוּ מִסִּיב לִבְר  
אַנְשָׁא:

21. For from the inside, from the heart<sup>30</sup> of the sons of men proceeds evil thoughts, adultery, fornication, theft, murder, 22. Extortion, wickedness, deceit, lust, an evil eye, blasphemy, pride, foolishness. 23. All these evil things, they do proceed from within a man and defile him.” 24. Y’shua arose from there and came to the border of Tsur and of Tsidon, and entered into a certain house, and was not desiring for anyone to know about him. And he was not able to hide himself. 25. For immediately a certain woman heard about him whose daughter had an unclean spirit. And she came and fell before his feet. 26. Now that woman was a heathen from Phoenicia in Syria, and was entreating him to cast out the demon from her daughter. 27. And Y’shua said to her, “Allow first the children to be satisfied, for it is not right to take the bread of the children and throw it to the dogs.” 28. But she answered and said to him, “Yes my Master, even the dogs eat the crumbs from under the tables of the children.” 29. Y’shua said to her, “Because of this word that you have spoken, go. The demon has gone out from your daughter.” 30. And she went to her house and found her daughter lying on a pallet, and the demon was gone. 31. Y’shua went out again from the border of Tsur and of Tsidon, and he came to the sea of Galeela on the border of the ten cities. 32. And they brought him a certain deaf man and a stammerer and were asking him to place a hand upon him. 33. And they led him away from the crowd privately and (he) placed his fingers in his ears, and spit and touched his tongue. 34. And he looked into heaven and sighed and said to him, “Etpatakh (Be opened)!” 35. And at that moment, his ears were opened and the restriction of his speech was loosed and he spoke plainly. 36. And he admonished them that not anyone (should) tell (of his miracle). And the more that he was admonishing them, the more they were preaching. 37. And they were exceedingly amazed and were saying that, “He does everything well! He makes the deaf to hear, and those not speaking to speak.”

## Chapter 8

1. Now in those days when a large crowd was there, and there was not anything to eat, he called his disciples and said to them, 2. “I have compassion on this crowd, for behold three days they have stayed with me and they have had nothing to eat. 3. And if it should happen that I dismiss them while they are fasting, they will faint on the road to their homes. For some of them have come from far away.” 4. His disciples said to him, “Where can a man find bread to satisfy all these people in the wilderness?” 5. And he asked them, “How many loaves of bread do you have?” They said, “Seven,” to him. 6. And he commanded the crowds to sit on the ground. And he took those seven loaves of bread and blessed them and broke them and gave them to his disciples to set forth. And they set them before the crowds. 7. And there were a few fish, and he also blessed them and said to set them forth. 8. And they ate and were satisfied. And they took up the remains of the fragments, seven baskets! 9. And there were about four thousand men who ate. 10. And he dismissed them and went up immediately into a boat with his disciples and came to the region of Dalmanutha.

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30 The most imperative difference between religious duty and True Faith has to do with always steering the intentions of our hearts towards righteous Set Apart conduct. The Hebrew word for intention is “*kavanah*”. Y’shua teaches us that the *kavanah* of our heart is the nature of our soul, whether it is carnal or transformed (redeemed) according to righteousness. From “inside the heart” our *kavanah* (intentions) manifest as thoughts that turn into words, and then to actions. We have an “inner voice” telling us what to think about ourselves, others, life, our Creator, the Word and everything else. The empowerment to overcome bad habits, inconsistencies, weaknesses, failings, insecurities, religiosity, sin, procrastination etc., is what Y’shua offers to all who will “*bear my yoke upon you*” (Matt 11:29). Through his many teachings, examples and parables on *kavanah*, Y’shua concretely established the imperative of *kavanah* (intentions of the heart) as the foundation of true Jewish spirituality. Regrettably, modern religions have replaced this vital necessity of *kavanah* with things like theology, doctrine, statements of faith, meditation, works, tradition, and religious identity, yet there are no substitutes for righteous *kavanah* and obedience to the Word of YHWH. “*For the mouth speaks from the fullness of the heart*” (Matt 12:34).

## : מרקוס ז :

21 מן לגו גיר מן לבא דבני אנשא נפקן מחשבֿתא בישֿתא גורא זניוֿתא גנבֿותא קטלא: 22 עלובֿותא בישֿותא נכלא צחנֿותא עינא בישֿתא גודפֿא שבהֿנוֿתא שטיוֿתא: 23 הֿלין כלהֿין בישֿתא מן לגו הו נפקן ומסיבֿן לה לברנשא: 24 מן תמן קם ישוע ואתא לתחומא דצור ודציֿדן ועל לכיֿתא חד ולא צבֿא הו דאנש נדע בה ולא אשכח דנטשא: 25 מחדא גיר שמעֿת אנתתא חדא מטלֿתה דאית הנת לברתה רוחא טנפֿתא ואתת נפֿלת קדם רגלֿוהי: 26 הי דיֿן אנתתא איתיה הנת חנפֿתא מן פוניקא דסוריא ובֿעיא הנת מנה דנפק שאדא מן ברֿתה: 27 ואמר לה ישוע שבוקי לוקדם דנסבעֿון בניא לא הנת גיר שפיֿרא דנסב לחמא דבניא ונרמא לכלבא: 28 הי דיֿן ענת ואמרא לה אין מרי אף כלבא מן תחית פֿתורא אכלין פרתוֿתא דבניא: 29 אמר לה ישוע זלי מטל הדא מלתא נפק לה שאדא מן ברֿתכי: 30 נאזלת לכיֿתה ואשכחת ברֿתה כד רמיא בערסא ונפיֿק מנה שאדֿה: 31 תוב נפק ישוע מן תחומא דצור ודציֿדן ואתא לימא דגלילא בתחומא דעסרת־מדיֿנתא: 32 ואיתיו לה חרשא חד פאקא ובֿעא הו מנה דנסים עלוהי אידֿא: 33 ונגֿדה מן פנשא בלחודוהי וארמי צבֿעתה באדנוהי ורק נקרב ללשֿנה: 34 וחר בשמיא ואתתנח ואמר לה אתפתח: 35 ובה בשעתא אתפתח אדנוהי ואשתרי אסרא דלשֿנה ומלל פשיקאית: 36 וזהר אגון דלאנש לא נאמרין וכמא דהו מזהר הו להון הנון יתיר מכרזין הו: 37 ויתיראית מתדמרין הו ואמרין דכל מדם שפיר עבֿד לחרשא עבֿד דנשמעון ודלא ממללין דנמללון:

## : מרקוס ח :

1 בהגון דיֿן יומֿתא כד פנשא סגיֿאא אית הו ולא אית הו מדם דנאכלון קרא לתלמיֿדוהי ואמר להון: 2 מתרחם אנא על פנשא הָנא דהא תלתא יומין קויו לנתי ולית להון מנא נאכלון: 3 ואן הו דשרא אנא להון כד ציֿמין לבתיֿהון עיֿפין באורחא אנשא גיר מנהון מן רוחקא אתיאין: 4 אמרין לה תלמיֿדוהי אימכא משכח אנש הרבא בחורבא דנסבע לחמא להלין כלהון: 5 ושאל אגון הו כמא לחמין אית לכון אמרין לה שבֿעא: 6 נפקד לכנשא דנסתמכון על ארעא ונסב הנון שבֿעא לחמין וכרֿך וקצא ויהב לתלמיֿדוהי דנסימון וסמו לכנשא: 7 ואית הו גונא קליל ואף עליהון כרֿך ואמר דנסימון אגון: 8 נאכלו וסבֿעו ושקלו תותרא דקציֿא שבֿעא אספריֿדיֿן: 9 איתיהון הו דיֿן אנשא דאכלו איך ארבעא אלפין: 10 ושרא אגון וסלק מחדא לספיֿנתא עם תלמיֿדוהי ואתא לאתרא דדלמנוֿתא:



11. And the Pharisees came out and began to dispute with him, and were asking him for a sign from heaven, tempting him. 12. And he sighed in his spirit and said, "Why does this generation seek a sign? Truly I say to you, that a sign will not be given to this generation." 13. And he left them and went up into the boat and they departed to the other side. 14. And they forgot to take bread, and except for one cake, there was nothing with them in the boat. 15. And he commanded them and said, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herodus." 16. And they were reasoning with one another and saying, "It is because we have no bread." 17. But Y'shua realized this and said to them, "Why are you thinking that you have no bread? Until now, don't you realize nor understand? How long will you have a hard heart? 18. You have eyes and yet you don't see. And you have ears and yet you don't hear. And you do not remember 19. when I broke those five loaves of bread for the five thousand. How many full baskets of fragments did you gather?" They said to him, "Twelve." 20. He said to them, "And when the seven (loaves) to the four thousand (were given), how many full baskets of fragments did you gather?" They said, "seven." 21. He said to them, "Why is it that you do not even now understand?" 22. And he came to Beth-Saida and they brought a blind man to him and were entreating him to touch him. 23. And he took the hand of the blind man and led him outside of the village. And he spat on his eyes and placed his hands on him and asked him what he saw. 24. He looked and said, "I see the sons of men resembling walking trees." 25. He again placed his hand upon his eyes. And he was restored and was seeing everything clearly. 26. And he sent him to his house and said, "Neither enter into the village, nor tell anyone in the village." 27. And Y'shua and his disciples went out to the villages of Caesara of Philippi, and he was asking his disciples along the road and said to them, "What do men say about me, who I am?" 28. And they said, "Yochanan the Immerser," and others, "Eliyah," and others, "One of the prophets." 29. Y'shua said to them, "But you, what do you say about me, who I am?" Shimon<sup>31</sup> answered and said to him, "You are the Mashiyach, the Son of the living Elohim." 30. And he charged them not to tell anyone about him. 31. And he began to teach them that he, the Son of man, would suffer greatly and be rejected by the elders and by the chief priests and by the scribes, and be killed. And on the third day, arise.<sup>32</sup> 32. And he was speaking this word openly, and Keefa began rebuking him. 33. And he turned and looked at his disciples and rebuked Shimon, and said, "Go behind me Satan, for you do not think about the things of Elohim, rather those of the sons of men!" 34. And Y'shua called the crowds with his disciples and said to them, "He who desires to follow after me should deny himself and take up his staff and follow after me. 35. For everyone who desires to save his soul will lose it, and any who loses his soul for my sake, and because of my Good News, will save it. 36. For what is profited a man if he should gain all the world, and he should lose his soul?

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31 Khabouris identifies the speaker as Peter (Keefa) and also uses his name Shimon here, creating a double wordplay. Shimon hears (shema) the question of his Master, but when he provides the answer he is referred to by his nickname Keefa. Perhaps in a playful tone Shimon was previously being addressed as Keefa (like a rock) but here his nickname is being equated with the rock (*kafa*) that the Kingdom of Elohim is being built on; see Matthew 16:18.

32 Variations occur here between Khabouris and other Peshitta manuscripts/1905 but with identical meanings. The 1905 reading is retained in the Aramaic.

## : מרקוס ח :

11 ונפקו פרישא ושריו למבעא עמה ושאלין הוּוּ לַה אַתָּא מִן שְׁמִיא כִּד מְנַסִּין  
לָהּ: 12 וְאַתְּתַנַּח בְּרוּחָהּ וְאָמַר מָנָא בְּעִיא אַתָּא שְׂרַבְתָּא הָדָא אֲמִין אָמַר אַנְא לִכּוֹן  
דְּלֵא תִתִּיבָהּ לָהּ אַתָּא לְשְׂרַבְתָּא הָדָא: 13 וּשְׂבַכְּ אֲגוֹן וּסְלַק לְסַפִּינְתָא וְאַזְלוּ לְהוּ  
עֲבָרָא: 14 וְטַעוּ דְּנִסְכּוֹן לַחֲמָא וְאַלָּא חֲדָא גְרִיצְתָּא לִית הָנָא עֲמִהוֹן בְּסַפִּינְתָּא:  
15 וּפִקֵּד אֲגוֹן וְאָמַר לֵהוֹן חֲזוּ אֲזִדְּהֵרוּ מִן חֲמִירָא דְּפִרִּישָׁא וּמִן חֲמִירָה דְּהֶרְוֹס:  
16 וּמִתְחַשְׁבִּין הוּוּ חֵד עִם חֵד וְאָמְרִין דְּלַחֲמָא לִית לָן: 17 יִשׁוּעַ דִּין יָדַע וְאָמַר  
לֵהוֹן מָנָא רְגִין אַנְתּוֹן דְּלַחֲמָא לִית לִכּוֹן לֹא עֲדִמָּא לְהֵשָׁא יָדְעִין אַנְתּוֹן וְלֹא  
מְסַתְּפִלִין אַנְתּוֹן עֲדִכִּיל לָבָא קִשְׂיָא אִית לִכּוֹן: 18 וְעֵינָא אִית לִכּוֹן וְלֹא חֲזִין אַנְתּוֹן  
וְאִדְנָא אִית לִכּוֹן וְלֹא שְׁמַעִין אַנְתּוֹן וְלֹא עֲהִדִין אַנְתּוֹן: 19 כִּד הָלִין חֲמִישָׁא לַחֲמִין  
קִצִּית לַחֲמִישָׁא אֲלַפִּין כַּמָּא קוֹפִינִין דְּקִצְיָא כִּד מְלִין שְׁקִלְתּוֹן אָמְרִין לָהּ תִרְעַסֵּר:  
20 אָמַר לֵהוֹן וְכִד שְׂבַעָא לְאַרְבַּעָא אֲלַפִּין כַּמָּא אֲסַפְרִידִין דְּקִצְיָא כִּד מְלִין שְׁקִלְתּוֹן  
אָמְרִין שְׂבַעָא: 21 אָמַר לֵהוֹן אֵיבּוּ לֹא עֲדִמָּא לְהֵשָׁא מְסַתְּפִלִין אַנְתּוֹן: 22 וְאַתָּא  
לְבִית־צִידָא וְאִיתִיו לָהּ סְמִיא וּבְעִין הוּוּ מִנָּה דְּנִקְרֹב לָהּ: 23 וְאַחֵד בְּאִידָה דְּסִמְיָא  
וְאַפְקָה לְבָר מִן קִרְיָתָא וּרַק בְּעִינוּהִי וּסִם אִידָה וּשְׂאֵלָה דְּמָנָא חֲזָא: 24 חָר וְאָמַר  
חֲזָא אַנְא בְּנִי אִנְשָׁא אֵיךְ אֵילְנָא דְּמַהֲלִכִין: 25 תּוֹב סִם אִידָה עַל עֵינוּהִי וְתִקֵּן וְחֲזָא  
הָנָא כָּל מַדָּם נְהִירָאִית: 26 וּשְׂדֵרָה לְבִיתָהּ וְאָמַר אָף לֹא לְקִרְיָתָא תַּעֲזוּל וְלֹא תֵאמַר  
לֹאנִשׁ בְּקִרְיָתָא: 27 וְנִפֵּק יִשׁוּעַ וְתַלְמִידוּהִי לְקוּרְיָא דְּקִסְרִיא־דְּפִילִפּוֹס וּמִשְׁאֵל הָנָא  
לְתַלְמִידוּהִי בְּאַורְחָא וְאָמַר לֵהוֹן מִנּוּ אָמְרִין עָלִי אִנְשָׁא דְּאִיתִי: 28 הֲגוֹן דִּין אָמְרוּ  
דִּיּוֹחֲנָן מַעֲמִדְנָא וְאַחֲרִנָּא דְּאַלְיָא וְאַחֲרִנָּא חֵד מִן נְבִיא: 29 אָמַר לֵהוֹן יִשׁוּעַ אַנְתּוֹן  
דִּין מִנּוּ אָמְרִין אַנְתּוֹן עָלִי דְּאִיתִי עֲנָא שְׁמַעוֹן וְאָמַר כֹּאפָא לָהּ אַנְתּוֹ הוּ מְשִׁיחָא בְּרָה  
דְּאַלְהָא חִיא: 30 וְכֹאָא בְּהוֹן דְּלֹאנִשׁ לֹא נִאֲמִרֵין עֲלוּהִי: 31 וּשְׂרִי הָנָא לְמַלְפוֹ אֲגוֹן  
דְּעֵתִיד הוּ בְּרָה דִּאִנְשָׁא דִּנְחַשׁ סְגִי וְדִנְסִתְלָא מִן קִשְׂיָא וּמִן רַבִּי כְּהֵנָּא וּמִן סַפְרָא  
וְנִתְקַטֵּל וְלִתְלָתָא יוֹמִין נְקוּם: 32 וְעִין בְּגֵלָא מְלָתָא מִמֶּלֶל הָנָא וְדִבְרָה כֹּאפָא  
וּשְׂרִי לְמַכָּאָא בָּהּ: 33 הוּ דִּין אֶתְפְּנִי וְחָר בְּתַלְמִידוּהִי וְכֹאָא בְּשְׁמַעוֹן וְאָמַר זֶל לָךְ  
לְכִסְתִּירִי סֻטָּנָא דְּלֹא רְגָא אַנְתּוֹ דְּאַלְהָא אֲלֵא דְּבִנִי אִנְשָׁא: 34 וְקִרָא יִשׁוּעַ לְכֹנֶשָׁא עִם  
תַּלְמִידוּהִי וְאָמַר לֵהוֹן מִן דְּצָבָא דְּנִאֲתָא בְּתִירִי נְכַפּוֹר בְּנַפְשָׁהּ וּנְשָׁקוֹל זְקִיפָהּ וְנִאֲתָא  
בְּתִירִי: 35 כָּל מִן דְּצָבָא גִיר דִּנְחָא נַפְשָׁהּ נּוּבְדִיָּה וְכָל דִּינוּבְדִּי נַפְשָׁהּ מְטֻלְתִּי וּמְטֻל  
סְבִרְתִּי נְחִיָּה: 36 מָנָא גִיר נִתְעַדֵּר בְּרִנְשָׁא אֵן עֲלֵמָא כָּלָה נִאֲתָר וְנַפְשָׁהּ נְחִסֵּר:

37. Or what will a man give in exchange for his soul? 38. For all who are ashamed of me and my words in this sinful and adulterous generation, the Son of man will also be ashamed of him when he comes in the glory of his Father with his Set Apart Messengers.”

## Chapter 9

1. And he would say to them, “Truly I say to you, that there are some who are standing here who will not taste of death until they see the Kingdom of Elohim which has come in power.” 2. And after six days Y’shua took Keefa and Ya’akov and Yochanan and privately took them up into a high mountain. And he was transfigured before their eyes. 3. And his clothes were bright and became very white resembling snow. So much so that the sons of men are not able to make this white. 4. Y’shua was speaking with Eliyahu and Moshe and were seen by them. 5. And Keefa said to him, “Good Rabbi,<sup>33</sup> it is good for us that we remain here. Let us make three booths, one for you, and one for Moshe, and one for Eliyahu. 6. And he did not know what he was saying, for they were in fear. 7. And a cloud came and it was overshadowing them, and a voice from the cloud said, “This is my beloved Son. Hear him!” 8. And suddenly when the disciples looked up, they did not see anyone except only Y’shua with them. 9. And while they were descending from the mountain, he was commanding them that they should not tell anyone the thing which they saw until after the Son of man has risen from the dead. 10. And they held the saying in themselves, and were inquiring what this saying is “when he is raised from the dead.” 11. And they were asking him and saying, “Why, therefore, do the scribes say that Eliyahu must come first? 12. He said to them, “Eliyahu has come first in order to prepare everything. And as it is written concerning the Son of man that, ‘He will greatly suffer and be rejected.’ 13. But I say to you that Eliyahu has indeed come and they did with him whatever they pleased, as was written about him.” 14. And when he came to see a great crowd he saw his disciples among them and the scribes disputing with them. 15. And all at once all the crowds saw him and were amazed and they ran and greeted him. 16. And he would ask the scribes, “Why are you disputing with them?” 17. And one from the crowd answered and said, “Teacher I brought my son to you because he has a spirit that does not speak. 18. And whenever it overtakes him, it knocks him down and he foams at the mouth and gnashes his teeth and becomes paralyzed. And I asked your disciples to cast him out, and they were not able.” 19. Y’shua answered and said to him, “Oh generation that is not faithful! How long must I remain with you and how long must I endure you? Bring him to me.”<sup>34</sup> 20. And they brought him to him and when the spirit saw him, it knocked him down at once, and he fell on the ground and was violently shaken and he foamed at the mouth. 21. And Y’shua asked his father, “How long has it been since he has been this way?” He said to him, “Since his youth, 22. and many times it has cast him into the fire and into the water to destroy him, but whatever you are able to do, have compassion on me and help me.”

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33 The word Keefa (Peter) uses here for “good” is SHAPIR, which has a meaning closer to “beautiful” in English. Therefore Keefa can be said to be addressing Y’shua as “my beautiful teacher”.

34 Variations occur here between Khabouris and other Peshitta manuscripts/1905 but with identical meanings. The 1905 reading is retained in the Aramaic.

## : מרקוס ח :

37 או מָנָא נְתָל בְּרִנְשָׁא תַחלוּפָא דִנְפָשָׁה : 38 כָּל גִּיר דִּנְבָהֶת בִּי וּבְמַלִּי בִשְׂרַבְתָּא  
הָדָא חֲטִיטָא וְגִירָתָא וְאַף בְּרָה דִּאנְשָׁא נְבָהֶת בָּהּ מָא דְאַתָּא בִּשְׂוֹבְחָא דִּאֲבוּהִי עִם  
מִלְאֲכוּהִי קִדִּישָׁא :

## : מרקוס ט :

1 וְאָמַר הוּא לְהוֹן אָמִין אָמַר אָנָּא לְכוּן דְּאִית אֲנִשָּׁא דְקִימִין תַּנָּן דְּלֹא נְטַעְמוֹן  
מוּתָא עֲדָמָא דִנְחִזוֹן מִלְכוּתָה דְאַלְהָא דְאַתָּת בַּחִילָא : 2 וּבְתֵר שְׂתָא יוֹמִין דִּבֵּר  
יֵשׁוּעַ לְכֹאפָא וּלְיַעֲקֹב וּלְיוֹחָנָן וְאַסְק אֲנוֹן לְטוֹרָא כְּמָא בִּלְחוּדִיהוֹן וְאַתְחֵלָף  
לְעִנִיָּהוֹן : 3 וּמִזְהַר הוּא לְבוּשָׁה וּמַחְנֵר טֵב אִיךְ תִּלְגָּא אִיכְנָא דְבָנִי אֲנִשָּׁא לְמַחְנֵר  
בְּאַרְעָא לֹא מְשַׁכְחִין : 4 וְאַתְחִזִּיו לְהוֹן אֲלִיָּא וּמוֹשָׁא כֹּד מִמְלָלִין עִם יֵשׁוּעַ : 5 וְאָמַר  
לָהּ כֹּאפָא רַבִּי שְׁפִיר הוּא לָן דְּהִרְפָּא נְהוּא וְנַעֲבָד תִּלְת מְטָלִין לָךְ חֲדָא וּלְמוֹשָׁא חֲדָא  
וּלְאַלִּיָּא חֲדָא : 6 לֹא דִין יָדַע הוּא מָנָא אָמַר אִיתִיהוֹן הוּוּ גִיר בְּדַחֲלֵתָא : 7 וְהִנֵּה  
עֲנָנָא וּמִטְלָא הִנֵּה עֲלִיָּהוֹן וּקְלָא מִן עֲנָנָא דְאָמַר הֵנוּ בְּרִי חֲבִיבָא לָהּ שְׁמַעוּ : 8 וּמִן  
שְׁלִיָּא כֹּד חֲרוּ תִּלְמִידָא לְאַנְשָׁא לֹא חֲזוּ אֱלֹא לֵישׁוּעַ בִּלְחוּדִיהוֹן עֲמַהוֹן : 9 וְכֹד  
נְחִתִּין מִן טוֹרָא מִפְּקֹד הוּא לְהוֹן דְּלֹאנְשָׁא לֹא נִאֲמְרוֹן מָדָם דְּחֲזוּ אֱלֹא אֵן מָא דִּקָּם  
בְּרָה דִּאנְשָׁא מִן מִיתָא : 10 וְאַחֲדוּה לְמִלְתָּא בִּנְפִשְׁהוֹן וּבְעֵין הוּוּ דְמָנָא הִי הָדָא  
מִלְתָּא דִּמָּא דִּקָּם מִן בֵּית מִיתָא : 11 וּמִשְׁאַלִּין הוּוּ לָהּ וְאָמְרִין מָנָא הָכִיל אָמְרִין  
סְפָרָא דְאַלִּיָּא וְלֹא דִנְאַתָּא לִּקְדָם : 12 אָמַר לְהוֹן אֲלִיָּא אַתָּא לִּקְדָם דִּכְלָמָדָם  
נִתְקַן וְאִיכְנָא כְּתִיב עַל בְּרָה דִּאנְשָׁא דִּסְגִי נְחֵשׁ וְנִסְתָּלָא : 13 אֱלֹא אָמַר אָנָּא לְכוּן  
דְּאַף אֲלִיָּא אַתָּא וְעֲבָדוּ בָּהּ כָּל מָא דְּצִבּוּ אִיכְנָא דְכְּתִיב עֲלוּהִי : 14 וְכֹד אַתָּא לִנְת  
תִּלְמִידָא חֲזָא לִנְתָּהוֹן כְּנִשָּׁא סְגִיָּא וְסְפָרָא כֹּד דְּרִשִּׁין עֲמַהוֹן : 15 וְכֹד שְׁעֵתָה כָּלָה  
כְּנִשָּׁא חֲזוּאֵהִי וְתוֹהוּ וְרֵהטוּ שְׁאֵלוּ בְּשִׁלְמָה : 16 וּמִשְׁאַל הוּא לְסְפָרָא מָנָא דְּרִשִּׁין  
אַנְתּוֹן עֲמַהוֹן : 17 וְעֲנָא חֲדָ מִן כְּנִשָּׁא וְאָמַר מִלְפָּנָא אִיתִית בְּרִי לִנְתָךְ דְּאִית לָהּ  
רוּחָא דְלֹא מִמְלָלָא : 18 וְאִיכָּא דְמִדְרָכָא לָהּ חֲבִטָּא לָהּ וּמְרַעַת וּמַחֲרֵק שְׁנוּהִי וִיבֵשׁ  
וְאַמְרַת לְתִלְמִידֶיהָ דִּנְפִקוּנִיהִי וְלֹא אֲשַׁכְחוּ : 19 עֲנָא יֵשׁוּעַ וְאָמַר לָהּ אֲוֹן שְׂרַבְתָּא  
דְּלֹא מִהִימָנָא עֲדָמָא לְאַמְתִּי אֲהוּא לִנְתְּכוֹן וְעֲדָמָא לְאַמְתִּי אֲסִיבְרָכוֹן אִיתְּאוּהִי  
לִנְתִּי : 20 וְאִיתְּוִיהִי לִנְתָּה וְכֹד חֲזָתָה רוּחָא כֹּר שְׁעֵתָה חֲבִטָּתָה וְנִפְּל עַל אֲרַעָא  
וּמִתְּבַעַק הוּא וּמְרַעַת : 21 וּשְׁאַל יֵשׁוּעַ לְאַבוּהִי דְכִמָּא לָהּ זַבְנָא הָא מִן דְּהִכְנָא הוּוּ  
אָמַר לָהּ הָא מִן טְלִיּוּתָה : 22 וְזַבְנִין סְגִיָּאן אֲרַמִּיָּתָה בְּנוּרָא וּבְמִזָּא דְּתוּבְדִּיּוּהִי אֱלֹא  
מָדָם דְּמִשְׁכַּח אַנְתָּ עֲדְרִינִי וְאַתְרַחֵם עֲלִי :

23. Y'shua said to him, "If you are able to believe, anything is possible to be for him who believes."  
 24. And at once the father of the boy cried out while mourning and said, "I believe, my Master.<sup>35</sup>  
 Help the lack of my faith!" 25. And when the people saw Y'shua and ran and gathered around  
 him, he rebuked that unclean spirit and said to him, "Mute spirit that does not speak, I command  
 you come out from him and never enter him again!" 26. And that demon cried out greatly, and  
 he bruised him and came out. And he was like a dead man so that many said that, "He is dead!"  
 27. But Y'shua took him by his hand and raised him. 28. Now when Y'shua entered the house,  
 his disciples asked him privately, "Why were we not able to cast him out?"<sup>36</sup> 29. He said to them,  
 "This kind is not able to be cast out by anything except by fasting and prayer." 30. And when he  
 departed from there, they were passing through Galeela, and he was desiring that no one would  
 know about him. 31. For he would teach his disciples and said to them, "The Son of man will be  
 delivered into the hands of men. And they will kill him, and after he has been killed, on the third  
 day he will rise." 32. But they were not realizing the meaning of it and were afraid to ask him.  
 33. And they came to<sup>37</sup> Capurnakhum. And when they entered the house, he was asking them,  
 "What were you reasoning among yourselves on the road?" 34. But they were silent, for they  
 were arguing on the road with one another, "Who was the greater among them." 35. And Y'shua  
 sat down and called the twelve and said to them, "He who desires to be the first, let him be the last  
 of all men and a minister to all men." 36. Then he took a certain child and set him in the midst.  
 And he took him into his arms and said to them, 37. "Whoever receives one child like this in  
 my name, he receives me. And he who receives me does not receive me, but him who sent me."  
 38. Yochanan said to him, "Rabbi, we saw a man who was casting out demons in your name, and  
 we stopped him because he did not follow us." 39. Y'shua said to him, "Do not stop him, for  
 there is no man who does miracles in my name and is able readily to speak wickedly about me.  
 40. Therefore, he who is not against you is for you. 41. But<sup>38</sup> anyone who only gives you to  
 drink a cup of water because you are in the name of the Mashiyach, truly I say to you that he  
 will not lose his reward. 42. And anyone who causes one of these little ones who believe in me  
 to stumble, it would be better for him if the millstone of a donkey were placed on his neck and  
 he were cast into the sea. 43. Now if your hand offends you, cut it off! For it is better for you to  
 enter into life maimed than you have two hands to go to Gehenna, 44. where their worm does not  
 die and their fire does not go out. 45. And if your foot offends you, cut it off! It is better for you  
 to enter into life lame than though you have two feet to fall into Gehenna, 46. where their worm  
 does not die and their fire does not go out. 47. And if your eye offends you, pluck it out! It is  
 better for you that with one eye you enter into the Kingdom of Elohim than though you have two  
 eyes to fall into the Gehenna of fire."<sup>39</sup>

35 Khabouris lacks "my Master" (*mari*) that is included in other Peshitta manuscripts and 1905. The latter reading, including this word, is retained here in the Aramaic.

36 Transposition of words has no effect on meaning.

37 Khabouris has an isolated *lamed* here; apparently a scribal error as the *lamed* (proclitic) is reproduced in the very next word appropriately as "towards Capernaum".

38 Khabouris reads "for anyone" whereas 1905 reads "but anyone." The 1905 reading is retained in the Aramaic. The same word for word substitution of "for" and "but" occurs in 13:6.

39 *Authority*: Y'shua's disciples had been arguing about who was the greatest among them (verse 34), an issue of authority. Y'shua shows Kingdom authority by taking a child into his arms; teaching that he who receives a child is receiving YHWH who sent him. Then Yochanan and his disciples tell of prohibiting a man from casting out demons in Y'shua's name, as he is not under their "discipleship authority." In this context Y'shua quotes from Isaiah 66:24 regarding *Gey'Hinnom* (Gehenna) "And on their way out they will see the corpses of those who rebelled against me; for their worm will never die nor their fire be put out, and they will be held in horror by all humanity" (also verse 48). YHWH revealed through the Prophet Isaiah that during the restoration of Israel, while New Moons (Feasts) and Sabbaths are being restored, that the rebellious contingent who fight against His Authority, His Word, against His Torah and Commandments, will be burned up in the most detestable place imaginable, where Israel once burned up their children in sacrifice to Moloch. *Gey'Hinnom* is a physical place just outside of Jerusalem that reminds Israel of not returning to her whoring with the pagan gods. Christo-Pagan theologians use *Gey'Hinnom* (Gehenna) to teach that the mythological hell of Tartarus and Hades is equivalent to the Biblical concept, but it is most certainly not. The Biblical version of "hell" is reflected prophetically in *Har Meggido* (Armageddon), *Jezreel*

## : מרקוס ט :

23 אָמַר לֵה יֵשׁוּעַ אָן מִשְׁכַּח אַנְתָּ דִּתְהִימֵן כָּל מַדָּם מִשְׁכַּח דִּנְהָא לְמֵן דְּמַהִימֵן:  
 24 וְכִר שְׁעָתָה קַעֲא אַבְוּהִי דְטִלְיָא כִּד בְּכָא נְאֻמַּר מַהִימֵן אֲנָא מְרִי עֲדָר לַחֲסִירוֹת  
 הִימְנֻתִי: 25 כִּד חֲזָא דִּין יֵשׁוּעַ דִּרְהֻט עֲמָא וּמַתְכַּנֵּשׁ לִנְתָּה כְּאָא בְּהִי רוּחָא טַנְפָּתָא  
 וְאֻמַּר לֵה רוּחָא חֲרַשְׁתָּא דִּלָּא מַמְלָלָא אֲנָא פִּקְדָּא אֲנָא לְכִי פִּוּקִי מִנָּה וְתוֹב לָא תַעֲלִין  
 לֵה: 26 וְקַעֲא שְׁאֲדָא הוּ סָגִי וּשְׁחָקָה וְנִפְקַח וְהָנָא אִיךְ מִיִּתָּא אִיךְ דְּסָגִיָּא נְאֻמְרוֹן  
 דְּמִית לֵה: 27 הוּ דִּין יֵשׁוּעַ אַחְדָּה בְּאִידָה וְאֻקִּימָה: 28 כִּד עַל דִּין לְבִיתָא יֵשׁוּעַ  
 שְׁאֲלוּהִי תַלְמִידוּהִי בַלְחוּדִיהוֹן לְמָנָא חֲנֵן לָא אֶשְׁכַּחן לְמַפְקוּתָה: 29 אָמַר לֵהוֹן  
 הָנָא גִּנְסָא בְּמַדָּם לָא מִשְׁכַּח לְמַפֵּק אֲלָא בְּצוּמָא וּבְצִלוּתָא: 30 וְכִד נִפְקַח מִן תַּמָּן  
 עֲבָרִין הֵנוּ בְּגִלְיָלָא וְלָא צָבָא הָנָא דְאַנְשׁ גִּדְעָה בָּהּ: 31 מִלָּף הָנָא גִּיר לְתַלְמִידוּהִי  
 וְאֻמַּר לֵהוֹן דְּבִרָּה דְאַנְשׁא מִשְׁתַּלֵּם בְּאִידֵי אֲנִישָׁא וְנִקְטִלוּנִיהִי וְמָא דְאַתְקֻטֵּל בִּיּוּמָא  
 דְּתַלְתָּא נִקְוֹם: 32 הֵנוֹן דִּין לָא יִדְעִין הֵנוּ לֵה לְמַלְתָּא וְדַחֲלִין הֵנוּ דְנִשְׁאֲלוּנִיהִי:  
 33 וְאַתּוּ לְכַפְרָנְחוּם וְכִד עֵלּוּ לְבִיתָא מִשְׁאַל הָנָא לֵהוֹן דְּמָנָא מִתְחַשְׁבִּין הַנִּיתּוֹן  
 בְּאוּרוּחָא בִּינְתָכוֹן: 34 הֵנוֹן דִּין שְׁתִּיקִין הֵנוּ אֲתַחֲרִיו הֵנוּ גִיר בְּאוּרוּחָא חִד עִם חִד  
 דְּמָנוּ רַב בַּהוֹן: 35 וַיִּתֵּב יֵשׁוּעַ וְקִרָא לְתַרְעֶסֶר וְאֻמַּר לֵהוֹן מִן דְּצָבָא דִּנְהָא קִדְמָיָא  
 נְהָא אַחֲרָיָא דְכָל אֲנִשׁ וּמִשְׁמִשְׁנָא דְכָל אֲנִשׁ: 36 וְנִסְבַּ טִּלְיָא חִד וְאֻקִּימָה בְּמַצְעָתָא  
 וּשְׁקָלָה עַל דִּרְעוּהִי וְאֻמַּר לֵהוֹן: 37 כָּל מִן דְּנִקְבֵּל אִיךְ הָנָא טִלְיָא בְּשָׂמִי לִי הוּ  
 מִקְבֵּל וּמִן דְּלִי מִקְבֵּל לָא הָנָא לִי מִקְבֵּל אֲלָא לְמֵן דִּשְׁדַּרְנִי: 38 אָמַר לֵה יוֹחָנָן רַבִּי  
 חֲזִין אֲנִשׁ דְּמַפֵּק שְׁאֲדָא בְּשָׂמִךְ וְכִלְיָנִיהִי עַל דִּלָּא נִקָּף לָן: 39 אָמַר לֵהוֹן יֵשׁוּעַ לָא  
 תְּכִלְוִנִיהִי לִית גִּיר אֲנִשׁ דְּעָבֵד חִילָא בְּשָׂמִי וּמִשְׁכַּח עַלְלָא אָמַר עַלִי דְבִישׁ: 40 מִן  
 דִּלָּא הָנָא הַכִּיל לִקְבֵּלְכוֹן חִלְפִיכוֹן הוּ: 41 כָּל דִּין דְּנִשְׁקִיכוֹן כְּסָא דְמִיָּא בַלְחוּד  
 בְּשָׂמָא דְדִמְשִׁיחָא אֲנַתּוֹן אֲמִין אָמַר אֲנָא לְכוֹן דִּלָּא נִוּבֵד אֲגֵרָה: 42 וְכָל מִן דְּנִכְשָׁל  
 לְחִד מִן הָלִין זַעֲרוּרָא דְמַהִימֵנִין בִּי פִּקַּח הָנָא לֵה אֲלוּ רַמְיָא הֵנָּה רַחֲיָא דְחִמְרָא  
 בְּצוּרָה וּשְׁדָא בִימָא: 43 אָן דִּין מִכְשָׁלָא לָךְ אִידֵךְ פִּסּוּקִיָּה פִּקַּח הוּ לָךְ פִּשְׁיָגָא  
 דְּתַעֲוֹל לְחִיָּא אִו כִּד אִית לָךְ תַּרְתִּין אִידִין תַּאזֵּל לְגֵהֲנָא: 44 אִיכָא דְתוֹלְעָהוֹן לָא  
 מִיָּתָא וְנוֹרְהוֹן לָא דְעַכָּא: 45 וְאַן רִגְלֵךְ מִכְשָׁלָא לָךְ פִּסּוּקִיָּה פִּקַּח הוּ לָךְ דְּתַעֲוֹל  
 לְחִיָּא חֲגִיסָא אִו כִּד אִית לָךְ תַּרְתִּין רִגְלִין תִּפֹּל בְּגֵהֲנָא: 46 אִיכָא דְתוֹלְעָהוֹן לָא  
 מִיָּתָא וְנוֹרְהוֹן לָא דְעַכָּא: 47 וְאַן עֵינְךָ מִכְשָׁלָא לָךְ חֲצִיָּה פִּקַּח הוּ לָךְ דְּבַחְדָּא

(the Valley of Judgment) and *Gey'Hinnom*. Then Y'shua uses an ancient Hebrew idiomatic expression of the evil eye, Hebrew is a very sensory language that uses physicality to express emotional and spiritual elements. The eye of a greedy man calculates, the eye of a sensual man lusts, the eye of an angry man blazes. Y'shua uses the hands, feet and eyes to teach how our mind, will and emotions can become an offense to the Kingdom of Heaven, and the carnal man must decrease so the spiritual man (*Mashiych*) can increase. Y'shua's teaching concludes that just as sacrifices must be seasoned with salt (Lev 2:13, Num 18:19), salt (preserves and adds flavor) creates the sacrifice, so does fire relentlessly destroy whatever fuels it. It is our sin that fuels the fire of our own destruction, but Y'shua's righteousness (*Messiah* in us) is the salt that brings flavor, preservation and salvation to our souls and opens up the Kingdom of Heaven for others to enter in and be in harmony.

48. Where their worm does not die and their fire does not go out.<sup>40</sup> 49. For with fire everything will be vaporized<sup>41</sup> and every sacrifice will be seasoned<sup>42</sup> with salt. 50. Salt is good, but if the salt should become bland, with what will it be seasoned? Let salt be in you and be in harmony among each other.”

## Chapter 10

1. And he rose from there and came to the border of Yehuda to the crossing of the Yordanan. And great crowds went there with him, and again he would teach them as he was accustomed. 2. And the Pharisees drew near tempting him and asking if it is Lawful for a man to divorce his wife. 3. He said to them, “What did Moshe command you?” 4. And they said, “Moshe allowed us to write a letter of divorce and to send her away.”<sup>43</sup> 5. Y’shua answered and said to them, “On account of the hardness of your heart, he wrote to you this Commandment. 6. But from the beginning Elohim made them male and female.<sup>44</sup> 7. Because of this, a man will leave his father and his mother and cling to his wife. 8. And the two of them will be one flesh. Thus, they are not two, but one flesh.<sup>45</sup> 9. Therefore, the thing that Elohim has joined, man should not separate.” 10. In the house, his disciples asked him again concerning this teaching. 11. And he said to them, “Anyone who divorces his wife and takes another commits adultery. 12. And if a woman should divorce her husband and becomes a wife to another, she commits adultery.” 13. And children were approaching him so that he might touch them, but his disciples were rebuking those who were bringing them. 14. And Y’shua saw it and was offended and he said to them, “Allow the children to come to me and do not hinder them. For because of those who are as these, the Kingdom of Elohim exists. 15. Truly I say to you, that anyone who does not receive the Kingdom of Elohim like a child, will not enter it.” 16. And he took them into his arms and placed his hand upon them and he blessed them. 17. And while he was traveling on the road, a certain man ran up and fell upon his knees, and asked him, and said, “Good teacher, what should I do to gain eternal life?” 18. And Y’shua said to him, “Why do you call me good? There is no one good, except Elohim. 19. Do you know the Commandments: Do not commit adultery, do not steal, do not kill, and do not bear false witness,<sup>46</sup> do not defraud, honor your father and your mother?”<sup>47</sup> 20. And he answered and said to him, “Teacher I have kept all of these things from my youth.” 21. And Y’shua looked at him and loved him and said to him, “One thing is lacking in you. Go and sell everything that you have and give it to the poor, and you will have treasure in heaven. And take up your staff and follow me.” 22. But he was sad at this saying and departed while being grieved. For he had much wealth. 23. And Y’shua looked at his disciples and said to them, “How difficult it is for them who have wealth to enter into the Kingdom of Elohim.” 24. And the disciples were wondering at his words. And Y’shua answered again and said to them, “My sons, how difficult it is for those who rely on their wealth to enter into the Kingdom of Elohim.

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40 Isaiah 66:24

41 The root (*mlkh*) can mean ‘to salt, season’ or ‘to destroy, vaporize, scatter’. It is the latter meaning that is obviously intended. The Greek mistranslation points to an Aramaic original. (PY) One of the earliest Old Latin manuscripts which Jerome attempted to standardize in his Vulgate supports this reading. Codex Bobiensis literally follows the Aramaic meaning of “*all things of means shall be destroyed*”. Origen quotes Peshitta-exclusive Hebrews 2:9 thus the Peshitta must have arrived in Rome by the end of the Second Century. Furthermore, the Roman Catholic tradition of a Hebrew or Aramaic Matthew attributed to Papias (ca. 130 CE) by Eusebius (and reinforced by earlier authorities like Hegesippus and his “Syriac Gospel”) also suggests the full Eastern canon. (Their book order was Matthew to Hebrews.) This early Latin may well have been derived from a Peshitta original since history proves that Latin versions never ventured into the Persian Empire.

42 Meshikha plays on the dual meaning of *mlkh*. (PY)

43 Deuteronomy 24:1, 3

44 Genesis 1:27; 5:2

45 Genesis 2:24

46 Exodus 20:13-16; Deuteronomy 5:17-20

47 Exodus 20:12; Deuteronomy 5:16



עִנְךָ תַּעֲוֹל לַמַּלְכוּתָהּ דַּאֲלֵהָ אוּ כִּד אֵית לָךְ תַּרְתִּין עֵינִין תִּפְּל בַּגְּהֵנָא דְגּוֹרָא :

: מַרְקוֹס ט :

48 אֵיפֵא דִתּוֹלְעָהוֹן לֹא מִיתָא וְגוֹרָהוֹן לֹא דַעְכָּא : 49 כֹּל גִּיר בְּגוֹרָא נִתְמַלַּח וְכֹל דְּבַחְתָּא בְּמַלְחָא תִתְמַלַּח : 50 שְׁפִירָא הִי מַלְחָא אֵן דִּין מַלְחָא תִפְכַּח בְּמָנָא תִתְמַלַּח תִּהְיֵא בְכוֹן מַלְחָא וּבְשִׁנָּא הוּוּ חַד עִם חַד :

: מַרְקוֹס י :

1 וְקָם מִן תַּמָּן נִתְחַוָּמָא דִּיהוּדָא לַעֲבָרָא דִּיורְדֵנָן וְאִזְלוּ לַתַּמָּן לִנְתָה כְּנִשָּׂא סַגִּיאָא וּמַלְךָ הָנָא לְהוֹן תּוֹב אֵיךְ דַּמְעָדָּהּ הָנָא : 2 וּקְרָבוּ פִרְיָשָׁא מְנַסִּין לָהּ וּמִשְׁאֲלִין דָּאֵן שְׁלִיט לַגִּבְרָא דְנִשְׁבּוּק אֲנַתְתָּה : 3 אָמַר לְהוֹן מָנָא פִקְדָּכוֹן מוֹשָׁא : 4 הֶגְנוֹן דִּין אָמַרִין מוֹשָׁא אָפֶס לָן דִּנְכְּתוֹב כְּתָבָא דְשׁוּבָקְנָא וְנִשְׁרָא : 5 עֲנָא יִשׁוּעַ וְאָמַר לְהוֹן לִוקְבֵּל קִשְׁיֹת לְבַכּוֹן כְּתָב לְכוֹן פּוֹקְדָנָא הָנָא : 6 מִן בְּרִשִׁית דִּין דְּכָרָא וְנִקְבַּתָּא עֲבָד אֲנִין אֲלֵהָא : 7 מָטֵל הָנָא נִשְׁבּוּק גִּבְרָא לֵאבּוּהִי וְלֵאמָהּ וְנִקְרָא לֵאנַתְתָּה : 8 וְגוֹהוֹן תִּרְיָהוֹן חַד בְּסַר מְפִיל לֹא הוּוּ תִרְיָן אֲלֵא חַד בְּסַר : 9 מִדָּם דַּאֲלֵהָ הִכִּיל זִנְגָּ בְּרִנְשָׁא לֹא נִפְרָשׁ : 10 וּשְׁאֲלוּהִי תּוֹב תַּלְמִידוּהִי בְּכִיתָא עַל הָדָא : 11 וְאָמַר לְהוֹן כֹּל מִן דְּנִשְׁרָא אֲנַתְתָּה וְנִסָּב אַחֲרֵתָא גָּאָר : 12 וְאֵן אֲנַתְתָּא תִשְׁרָא בַּעֲלָהּ וְתִהְיֵא לֵאחֲרָנָא גִירָא : 13 וּמִקְרָבִין הוּוּ לָהּ טְלִיאָא דְנִקְרָב לְהוֹן תַּלְמִידוּהִי דִין כְּאִין הוּוּ בַּהֲלִין דְּמִקְרָבִין לְהוֹן : 14 יִשׁוּעַ דִּין חֲזָא נִתְבָּאשׁ לָהּ וְאָמַר לְהוֹן שְׂבִיקוּ טְלִיאָא אֲתִין לִנְתִי וְלֹא תִכְלוֹן אֲנִין דִּיאִלִין גִּיר דִּיאִךְ הֲלִין אֲנִין אֵיתִיהּ מַלְכוּתָא דַּאֲלֵהָא : 15 אֲמִין אָמַר אֲנָא לְכוֹן דְּכֹל דָּלָא נִקְבֵּל מַלְכוּתָא דַּאֲלֵהָא אֵיךְ טְלִיאָא לֹא נַעֲוֹל לָהּ : 16 וּשְׁקֵל אֲנִין עַל דְּרַעוּהִי וְסָם אֵידָהּ עַלִיהוֹן וּבִרְךָ אֲנִין : 17 וְכִד רָדָא בְּאוֹרְחָא רִהַט חַד נָפֹל עַל בּוֹרְכוּהִי וּמִשְׁאֲלָהּ הָנָא לָהּ וְאָמַר מַלְפָּנָא טָבָא מָנָא אָעֲבָד דִּאֲתֵר חֵיאָ דִּלְעָלָם : 18 אָמַר לָהּ יִשׁוּעַ מָנָא קָרָא אֲנַת לִי טָבָא לִית טָבָא אֲלֵא אֵן חַד אֲלֵהָא : 19 פּוֹקְדָנָא יָדַע אֲנַת לֹא תִגְּוֹר לֹא תִגְּנוֹב לֹא תִקְטוֹל וְלֹא תִסְהִיד סְהִידוּתָא דְגִלְתָּא לֹא תִטְלוּם יָקָר לֵאבּוּךָ וְלֵאמֶךְ : 20 הוּוּ דִין עֲנָא וְאָמַר לָהּ מַלְפָּנָא הֲלִין כֹּלְהִין גִּטְרַת אֲנִין מִן טְלִיּוֹתִי : 21 יִשׁוּעַ דִּין חָרָבָהּ וְאִחְבָּהּ וְאָמַר לָהּ חֲדָא חִסְרָא לָךְ זֵל זִבְּן כֹּל מִדָּם דִּאֵית לָךְ וְהֵב לְמִסְכְּנָא וְתִהְיֵא לָךְ סִימְתָא בְּשִׁמְיָא וְסָב צִלְיָבָא וְתָא בְּתִירִי : 22 הוּוּ דִין אֲתַכְמַר בְּמַלְתָּא הָדָא וְאִזְלָא כִּד עֵייקָא לָהּ אֵית הָנָא לָהּ גִיר נִכְסָא סַגִּיאָא : 23 חָרָבָהּ יִשׁוּעַ בְּתַלְמִידוּהִי וְאָמַר לְהוֹן כְּמָא עֲטָלָא לֵאילִין דִּאֵית לְהוֹן נִכְסָא דְנַעֲלוֹן לְמַלְכוּתָא דַּאֲלֵהָא : 24 תַּלְמִידָא דִין מִתְדַמְרִין הוּוּ עַל מְלוּהִי וְעֲנָא תּוֹב יִשׁוּעַ וְאָמַר לְהוֹן בְּנִי כְּמָא עֲטָלָא לֵאילִין דְּתַכִּילִין עַל גִּכְסִיהוֹן דְנַעֲלוֹן לְמַלְכוּתָהּ דַּאֲלֵהָא :



25. It is easier for a rope<sup>48</sup> to enter through the eye of a needle than for a rich man to enter into the Kingdom of Elohim.” 26. And they were all the more wondering and saying among themselves, “Who is able to gain life?” 27. And Y’shua looked at them and said to them, “With the sons of men, this is not possible, but with Elohim it is. For everything is possible with Elohim.” 28. And Keefa began to say, “Behold we have left everything and followed you.” 29. Y’shua answered and said, “Truly I say to you there is no man who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake and for my Good News, 30. who will not receive one hundredfold (back to him). But in this time (he receives) these houses and brothers and sisters and mothers and children and fields with persecution. (Then), in the world to come (he will receive) life that is eternal. 31. And many are first who will be last, and last who will be first.” 32. While they were going up to Urishlim and were on the road, Y’shua went ahead of them. And they were amazed and were going after him though they were afraid. And he took his twelve and began to show them the things that would surely happen to him. 33. “For behold we will go up to Urishlim and the Son of man will be delivered to the chief priests and to the scribes, and they will condemn him to death and deliver him to the Gentiles. 34. And they will mock him and beat him and spit in his face. And they will kill him. And on the third day he will arise.” 35. Ya’akov and Yochanan, the sons of Zawdee, drew near to him and said to him, “Teacher, we desire that whatever we ask for us, you do.” 36. He said to them, “What is it that you desire me to do for you?” 37. They said to him, “Grant to us that one sit at your right and one at your left in your glory.” 38. But he said to them, “You do not realize what you are asking! Are you able to drink from the cup that I drink from, and be immersed with the same immersion that I am immersed with?” 39. They said to him, “We are able!” Y’shua said to them, “The cup that I drink, you will drink. And the immersion which I am immersed, you will be immersed.”<sup>49</sup> 40. But that you may sit at my right and at my left it is not mine to give, except to those for whom it is prepared.” 41. And when the ten heard, they began arguing against Ya’akov and Yochanan. 42. Y’shua called them and said to them, “You know that those who are reckoned as chiefs of nations are their masters and their great men are in authority over them. 43. But let such not be among you. Rather, he who desires to be great among you must be a minister to you. 44. And whoever of you desires to be the first must be a servant to all. 45. Even the Son of man has not come to be served, rather to serve and to give himself as a ransom for the sake of many.” 46. And they came to Yerikho. And when Y’shua went out from Yerikho there was a great crowd with him and his disciples. There was a blind man, Timi Bar-Timi, sitting on the side of the road and begging. 47. And he heard that it was Y’shua the Nasraya, and he began to cry out and to say, “Son of Dawid, have mercy on me!” 48. Many were reproving him to be silent, but he was crying out all the more and saying, “Son of Dawid, have mercy on me!” 49. And Y’shua stopped and commanded that they call him. And they called the blind man and said to him, “Have courage, arise, he calls you.”

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<sup>48</sup> Please see footnote for Matthew 19:24 regarding “gamala.”

<sup>49</sup> Identical meaning phrases between Khabouris and other Peshitta manuscripts/1905, with the 1905 reading retained in the Aramaic.

## : מרקוס י :

25 פשיק הו לגמלא דנעול בחרורא דמחטא או עתירא למלכותה דאלהא למעל:  
26 הנון דין יתיראית מתדמין הנו נאמרין ביניהון מנו משפח למחא: 27 חר  
דין בהון ישוע נאמר להון לנת בני אנשא דהא לא משפחא אלא לנת אלהא כל  
מדם גיר משפחא לנת אלהא: 28 ושרי כאפא למאמר הא חנו שבקן כל מדם  
ונקפנך: 29 ענא ישוע נאמר אמין אמר אנא לכון דלית אנש דשכך בתא או אחא  
או אחותא או אבא או אמא או אנתא או בנא או קורא מטלתי ומטל סברתי:  
30 ולא נקבל חד במאא השא בזבנא הנא בתא ואחא ואחותא ואמהתא ובנא  
וקורא עם רדופיא ובצלמא דאתא חיא דלעלם: 31 סגיאא דין קדמא דנהון  
אחריא ואחריא קדמא: 32 כד סלקין הנו דין באורחא לאורשלם הו ישוע קדים  
הנא להון ומתממהין הנו נאזלין הנו בתרה כד דחילין ודבר לתרעסרתה ושרי  
דנאמר להון מדם דעתיד דנהנא לה: 33 דהא סלקין חנו לאורשלם וברה דאנשא  
משתלם לרבי כהנא ולספרא ונחיהוניהי למותא ונשלמוניהי לעממא: 34 ונבזחון  
בה וננגדוניהי ונרקון באפוהי ונקטלוניהי וליומא דתלתא נקום: 35 וקרב  
לנתה יעקוב ויוחנן בני זבדי נאמרין לה מלפנא צבין חנו דכל דנשאל תעבד לן:  
36 אמר להון מנא צבין אנתון אעבד לכון: 37 אמרין לה חב לן דחד נתב מן  
ימינך וחד מן סמלך בשובחך: 38 הו דין אמר להון לא ידעין אנתון מנא שאלין  
אנתון משפחין אנתון דתשתון פסא דאנא שתא אנא ומעמודיתא דאנא עמד  
אנא תעמדון: 39 אמרין לה משפחין אמר להון ישוע כסא דשתא אנא תשתון  
ומעמודיתא דעמד אנא תעמדון: 40 דתתבון דין מן ימיני ומן סמלי לא הנת דילי  
למתל אלא לאילין דמטיבא: 41 וכד שמעו עסר שריי רטנין על יעקוב ויוחנן:  
42 וקרא אנון ישוע נאמר להון ידעין אנתון דאילין דמסתברין רשא דעממא  
מריהון אנון ורורבניהון שליטין עליהון: 43 לא דין הכנא נהנא בינתכון אלא  
מן דצבא בכון דנהנא רבא נהנא לכון משמשנא: 44 ואינא מנכון דצבא דנהנא  
קדמא נהנא עבדא דכלנש: 45 אף ברה גיר דאנשא לא אתא דנשתמש אלא  
דנשמש ודנתל נפשה פורקנא חלף סגיאא: 46 נאתו לאיריחו וכד נפק ישוע מן  
איריחו הו ותלמידוהי וכנשא סגיאא טימי בריטימי סמא יתב הנא על יד אורחא  
וחדר: 47 ושמע דישוע הו נצריא ושרי למקעא ולמאמר ברה דדויד אתרחם עלי:  
48 וכאין הנו בה סגיאא דנשתוק הו דין יתיראית קעא הנא נאמר ברה דדויד  
אתרחם עלי: 49 וקם ישוע ופקד דנקרוניהי וקראוהי לסמא נאמרין לה אתלבב  
קום קרא לך:

50. And the blind man threw off his clothes and arose and came toward Y'shua. 51. Y'shua said to him, "What is it that you desire me to do for you?" And the blind man said to him, "Rabbi, that I may see!" 52. And Y'shua said to him, "See! Your faith has made you whole." And immediately he saw, and went off down the road.

## Chapter 11

1. And when he drew near to Urishlim, towards Beth-Pageh and Beth-Anya, by the Mount of Olives, he sent two of his disciples. 2. And he said to them, "Go to that village that is opposite to us, and at once when you enter it you will find a colt that is tied up which no man has ridden. Loose it and bring it to me. 3. And if anyone should say to you, 'Why are you doing this?' say to him that 'Our Master requires it.' And immediately he will send him here." 4. And they went and found the colt which was tied up at the door outside on the street. And while they loosed him, 5. Some of those who were standing there said to them, "What are you doing loosing the colt?" 6. And they said to them as Y'shua had commanded them, and they allowed them. 7. And they brought the colt to Y'shua and placed their garments upon it, and Y'shua rode upon it. 8. And many were spreading their garments on the road and others were cutting branches from trees and spreading them on the road. 9. And those who were in front of him and those who were behind him were crying out and were saying, "Ushanna!"<sup>50</sup> Blessed is he who comes in the name of Master YHWH.<sup>51</sup> 10. And blessed is the Kingdom of our father Dawid that is coming. Ushanna in the highest!" 11. And Y'shua entered Urishlim and saw the temple and everything. Now when the time of evening arrived, he went out to Beth-Anya with the twelve. 12. And on another day when he went out from Beth-Anya he hungered. 13. And he saw a certain fig tree from afar that had leaves on it. And he came towards it to see if he could find anything on it. And when he arrived, he did not find anything on it except leaves. For the time of figs had not yet arrived. 14. And he said to it, "Now and forever, man will not eat fruit from you."<sup>52</sup> And his disciples heard it and they came to Urishlim. 15. And Y'shua entered the temple of Elohim and began to drive out those who were buying and selling in the temple. And he overturned the tables of the money changers, and the seats of those who were selling doves. 16. And he would not allow anyone to carry possessions inside the temple. 17. And he would teach and say to them, "Is it not written that my House will be called a House of prayer for all nations?"<sup>53</sup> But you have made it a den of robbers!"<sup>54</sup> 18. The chief priests and the scribes heard it and were seeking how they might destroy him. For they were afraid of him because all the people were astonished at his teaching. 19. And when it became evening, they went outside of the city. 20. And in the morning while they were passing by, they saw that fig tree, dried up from its root. 21. And Shimon remembered and said to him, "Behold Rabbi, that fig tree which you cursed has dried up!" 22. And Y'shua answered and said to them, "Let the faith of Elohim be in you.

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50 Psalm 118:25

51 Psalm 118:26

52 There are numerous concurrent elements here; "the time of figs had not yet arrived", and Y'shua obviously knew when figs are ready for harvest. The spiritual fruit he sought was most certainly not "in season". Next, Y'shua enters the Temple in Jerusalem and drives out the money changers (rotten fruit). Then the chief priests and scribes seek how they might destroy him (rotten fruit). When Y'shua says; "Now and forever, man will not eat fruit from you", he is referring to the religious and political "justice system" that governs YHWH's people, it is incapable of bearing good fruit. What was then the money-changer culture of the Temple in Jerusalem is now very apparent throughout the earth being seen in extravagant synagogues, churches and buildings that portray various religions "about" "HaShem", "the LORD" or "Gawd" and these institutions are consistent regardless as to what tradition we are talking about. Modern religious "priesthoods" continue the same self-indulgent, self-entitlement, American Dream, materialistic values that Y'shua brought judgment against. Non-profit religious organizations abound, leadership is neither accountable to YHWH or the common good of His people. Religion is second only to government when taking money from its subjects (members). Every year Judaism, Christianity

## : מרקוס י :

50 הוּ דִּין סְמִיא שְׂדָא לְבָשָׁה וְקָם אָתָּא לְנֹת יֵשׁוּעַ: 51 אָמַר לָהּ יֵשׁוּעַ מְנָא צָבָא  
אַנְתְּ אַעֲבֹד לָךְ הוּ דִּין סְמִיא אָמַר לָהּ רַבִּי דְּאַחְזָא: 52 וַיֵּשׁוּעַ אָמַר לָהּ חֲזִי הִימְנוּתְךָ  
אַחֲתִיךָ וּמַחְדָּא אָתְחִזִּי לָהּ נְאֻל הָאָה בְּאוּרְחָא:

## : מרקוס יא :

1 וְכֹד קִרְבִּי לְאוּרִשְׁלָם עַל גִּנְבִּי בֵּית פִּגְאָ וּבֵית עֲנִיא לְנֹת טוֹרָא דִּזִּיתָא שְׂדֵר תַּרְיִן  
מִן תַּלְמִידוּהִי: 2 וְאָמַר לֵהוֹן זֵלוּ לְקָרִיתָא הִי דְּלִקְוֹבִלָן וְכֹר שְׁעֵתָה דְּעָאֲלִין אַנְתּוֹן  
לָהּ מִשְׁכַּחֲתִין אַנְתּוֹן עֵילָא דְּאָסִיר דְּאִנְשִׁי מִן בְּנִינְשָׁא לָא רַכְבָּה שְׂרוּ אִיתְּאוּהִי:  
3 נָאן אִנְשִׁי נֹאמַר לָכוֹן מְנָא עֲבַדִּין אַנְתּוֹן הָדָא אָמְרוּ לָהּ דְּלִמְרֵן מִתְּבַעָא וּמַחְדָּא  
מִשְׂדֵּר לָהּ לָכָא: 4 נְאֻלוּ אֲשַׁכְחוּ עֵילָא דְּאָסִיר עַל תְּרַעָא לְכֹר בִּשְׁוֹקָא וְכֹד שְׂרִין  
לָהּ: 5 אִנְשִׁין מִן אֵילִין דְּקִימִין אָמְרוּ לֵהוֹן מְנָא עֲבַדִּין אַנְתּוֹן דְּשְׂרִין אַנְתּוֹן  
עֵילָא: 6 הִנּוּן דִּין אָמְרוּ לֵהוֹן אִיךְ דְּפִקְדֵּי אֲנֹן יֵשׁוּעַ וּשְׁכֹחוּ אֲנֹן: 7 וַאֲיִתְּיוּהִי  
לְעֵילָא לְנֹת יֵשׁוּעַ וַאֲרַמְיוּ עֲלוּהִי מְאִנִּיָּהוֹן וּרְכַבְּ עֲלוּהִי יֵשׁוּעַ: 8 סְגִיאָא דִּין מִשְׁוִין  
הֵנוּ נַחֲתִיָּהוֹן בְּאוּרְחָא וְאַחֲרָנָא פִּסְקִין הֵנוּ סוֹפָא מִן אֵילָנָא וּמִשְׁוִין בְּאוּרְחָא:  
9 וְהִנּוּן דְּקִדְמוּהִי וְהִנּוּן דְּכִתְרָה קָעִין הֵנוּ וְאִמְרִין אוּשְׁעָנָא בְּרִיךְ הוּ דְּאָתָּא בְּשִׁמְהָ  
דְּמָרְיָא: 10 וְבִרְיָכָא הִי מְלִכּוּתָא דְּאָתִיא דְּאֲבֹן דְּוִיד אוּשְׁעָנָא בְּמִרוּמָא: 11 וְעַל  
יֵשׁוּעַ לְאוּרִשְׁלָם לְהִיכְלָא וְחֻזָּא כְּלִמְדָם כֹּד הָאָה דִּין עֲדָנָא דְּרַמְשָׁא נִפֵּק לְבֵית  
עֲנִיא עִם תְּרַעָסֵר: 12 וְלִיּוּמָא אַחֲרָנָא כֹּד נִפֵּק מִן בֵּית עֲנִיא כֹפֵן: 13 וְחֻזָּא תַתָּא  
חֲדָא מִן רֹחַקָא דְּאִית בָּהּ טְרַפָּא וְאָתָּא לְנֹתָה דָּאן גִּשְׁכַּח בָּהּ מָדָם וְכֹד אָתָּא לָא  
אֲשַׁכַּח בָּהּ אֵלָא אֵן טְרַפָּא זְבִנָּא גִיר לָא הָאָה הוּא דְּתֹאנָא: 14 וְאָמַר לָהּ מְכִיל  
וְלַעֲלֵם אִנְשִׁי מְנַכִּי פֹאֲרָא לָא נֹאכּוּל וּשְׁמַעוּ תַלְמִידוּהִי וְאָתּוּ לְאוּרִשְׁלָם: 15 וְעַל  
יֵשׁוּעַ לְהִיכְלָא דְּאֵלְהָא וּשְׂרִי דְּנִפֵּק לְאֵילִין דְּזִבְנִין וּמִזְבְּנִין בְּהִיכְלָא וְהַפֵּךְ פְּתוּרָא  
דְּמַעֲרָפְנָא וְכוּרְסוּתָא דְּהִנּוּן דְּמִזְבְּנִין יוּנָא: 16 וְלָא שְׁבָק הָאָה דְּאִנְשִׁי נַעֲבֵר מְאָנָא  
בְּגֹו הִיכְלָא: 17 וּמִלָּף הָאָה וְאָמַר לֵהוֹן לָא כְּתִיב דְּבִיתִי בֵּית צְלוּתָא נְתַקְרָא  
לְכָלֵּהוֹן עִמָּמָא אַנְתּוֹן דִּין עֲבַדְתּוּנִיָּהִי מַעֲרֵתָא דְּלִסְטִיא: 18 וּשְׁמַעוּ רַבִּי כְּהֵנָּה  
וּסְפֹרָא וּכְעִין הֵנוּ דְּאִפְנָא נּוֹבְדְוִנִיָּהִי דְּחִלִּין הֵנוּ גִיר מְנָה מְטַל דְּכֵלָּה עִמָּא תַמְיָהִין  
הֵנוּ בְּיוֹלָפְנָה: 19 וְכֹד הָאָה רַמְשָׁא נִפֵּקוּ לְכֹר מִן מְדִינָתָא: 20 וּבְצַפְרָא כֹּד עֲבַרִין  
חֲזוּ תַתָּא הִי כֹּד יְבִישָׁא מִן עֶקְרָה: 21 וְאַתְדַּכֵּר שְׁמַעוֹן וְאָמַר לָהּ רַבִּי הָאָה תַתָּא

and Islam collectively take in trillions of dollars, the majority goes into bigger buildings, marketing strategies to win more converts, and luxury living for those who sit on or near the top of the hierarchy. Notice what his disciples saw; "that fig tree which you cursed has dried up!" And Y'shua answered and said to them, "Let the faith of Elohim be in you." Please see footnote on Matt 21:19.

53 Isaiah 56:7

54 Jeremiah 7:11

23. For truly I say to you, that he who says to this mountain, 'Be lifted up and fall into the sea.' And does not become divided in his heart but believes, that will happen. That thing which he said he will have. 24. Because of this I say to you that everything that you pray for and ask for you believe that you will receive it, and it will be to you! 25. And when you stand to pray,<sup>55</sup> forgive anything that you have against anyone, that your Father who is in heaven may also forgive you your transgressions. 26. But if you do not forgive, neither will your Father who is in heaven forgive you your transgressions." 27. And they came again to Urishlim. And while he was talking in the temple, the chief priests and the scribes and elders came to him. 28. And they said to him, "By what authority do you do these things? And who gave this authority to you that you should do these things?" 29. And Y'shua said to them, "I will also ask you a certain question. If you answer me then I will tell you by what authority I do these things. 30. The immersion of Yochanan, From where is it from, heaven or from the sons of man? Tell me!" 31. And they reasoned among themselves and said, "If we say to him that it was from heaven, he will say to us, 'Why then did you not believe him?' 32. And if we say from the sons of men, the fear is there of the people. For all of them did consider that he was truly a prophet." 33. And they answered and said to him, "We do not know." He said to them, "Neither will I tell you by what authority I do these things!"

## Chapter 12

1. And he began to speak with them in parables. "A certain man planted a vineyard and surrounded it with a hedge. And he dug in it a winepress. And built in it a tower, and leased it to some workers and left. 2. And in time he sent his servant to the workers so that he might take from the fruit of the vineyard. 3. But they beat him and sent him away empty-handed. 4. And again he sent a different servant also, and that one they stoned and wounded and sent him away in shame. 5. And again he also sent another one, and that one they killed. And many other servants he sent, and some they beat, but some they killed. 6. And afterwards he had one beloved son, and he sent him to them at the end. For he said, 'Perhaps they might be ashamed in front of my son.' 7. But those workers said among themselves, 'This is the heir. Come let us kill him and the inheritance will be ours.' 8. And they took him and killed him and threw him outside of the vineyard. 9. Then, what should the Master of the vineyard do? He will come and destroy those workers and give the vineyard to others. 10. Have you not even read this Scripture that, 'The rock that the builders rejected, that has become the head of the corner. 11. This came from the presence of Master YHWH and it is a wonder before our eyes'?"<sup>56</sup> 12. And they were seeking to seize him for they realized that he spoke this parable about them, but they were afraid of the people. And they left him and departed. 13. And they sent men to him from the scribes and from the Herodians to ensnare him in speech.

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<sup>55</sup> Many ancient Jewish prayers require some or all portions to be read while standing. Perhaps the most famous one that goes back to Y'shua's day is the *Amidah*, which is principally said during the Yom Kippur service as well as other sacred occasions.

<sup>56</sup> Psalm 118:22, 23

הי דלטת יבשת: 22 וענא ישוע נאמר להון תהנא בכון הימנותא דאלהא:

### : מרקוס יא :

23 אמין גיר אמר אנא לכון דמן דנאמר לטורא הנא דאשתקל ופל בימא ולא נתפלג בלבה אלא נהימן דהנא הו מדם דאמר נהנא לה מדם דאמר: 24 מטל הנא אמר אנא לכון דכל מדם דמצלין אנתון ושאלין אנתון הימנו דנסבין אנתון ונהנא לכון: 25 ומא דקימין אנתון למצלין שבוקו מדם דאית לכון על אנש דאף אבוכון דבשמא נשבוק לכון סכלנתכון: 26 אן דין אנתון לא שבקין אנתון אפלא אבוכון דבשמא נשבוק לכון סכלנתכון: 27 נאתו תוב לאורשלם וכד מהלך הנא בהיפלא אתו לנתה רבי כהנא וספרא וקשישא: 28 נאמרין לה באינא שולטנא הלין עבד אנת ומנו יזה לך שולטנא הנא דהלין תעבד: 29 הו דין ישוע אמר להון אשא לכון אף אנא מלתא חדא דתאמרין לי נאנא אמר אנא לכון באינא שולטנא הלין עבד אנא: 30 מעמודיתיה דיוחנן מן אימכא הי מן שמא או מן בני אנשא אמרו לי: 31 נאתחשבו בנפשון נאמרו דאן נאמר לה דמן שמא אמר לן ולמנא לא הימנונייהי: 32 ודנאמר מן בני אנשא דחלתא הי מן עמא פלהון גיר אחידין הו לה ליוחנן דשריקאית נביא הו: 33 וענו נאמרין לה לישוע לא ידעין אמר להון אף לא אנא אמר אנא לכון באינא שולטנא הלין עבד אנא:

### : מרקוס יב :

1 ושירי דנמלל עמהון במתלא גברא חד נצב פרמא ואחדרה סגא נחפר כה מעצרתא ובנא כה מגדלא ואוחדה לפלחא נחזק: 2 ושדר לנת פלחא עבדה בזבנא דמן פארא דכרמא נסב: 3 הגון דין מתאנהי ושדרוהי כד ספיק: 4 ושדר תוב לנתהון עבדא אחרנא נאף להו רגמוהי וצלפוהי ושדרוהי בצערא: 5 ושדר תוב אחרנא אף להו קטלוהי ולסגיאא עבדא אחרנא שדר ומנהון מחו מנהון דין קטלו: 6 חרתא דין חד ברא חביבא אית הנא לה ושדרה לנתהון אחרית אמר גיר ככר נבהתון מן ברי: 7 הגון דין פלחא אמרו בנפשון הגו ירתא תו נקטליוהי ותהנא דילן ירתותא: 8 ונסבו קטלוהי נאפקוהי לבר מן כרמא: 9 מנא הקיל נעבד מרא כרמא נאתא נובד להגון פלחא ונתליוהי כרמא לאחרנא: 10 נאפלא כתבא הנא קריתון דכאפא דאסליו בנא הי הנת לרשא דזויתא: 11 מן לנת מריא הנת הדא ואיתייה דדמורתא בעינין: 12 וכעין הו למאחדה ודחלו מן עמא ידעו גיר דעליהון אמר מתלא הנא ושברוהי נאזלו: 13 ושדרו לנתה אנשא מן ספרא ומן דבית הרודס דנצודוניהי במלתא:

14. And they came and asked him. "Teacher, we realize that you are true, and do not show favoritism to men, for you do not look on the faces of the sons of men, rather in truth you teach the way of Elohim. Is it Lawful to give the head tax to Caesar or not? Should we give or not? 15. But he knew their trickery and said to them, "Why do you tempt me? Bring a Denarii to me to see." 16. And they brought it to him. He said to them, "Whose image is this and whose inscriptions are those?" And they said, "Caesar's" 17. Y'shua said to them, "Give to Caesar that of Caesar, and that of Elohim's to Elohim." And they marveled at him. 18. And the Sadducees came to him, those who say that there is no resurrection, and they were asking him and saying, 19. "Teacher, Moshe wrote to us that if a brother dies and leaves a wife, but no sons does he leave behind, he should take his brother's wife and raise up seed for his brother.<sup>57</sup> 20. There were seven brothers, and the first took a wife and died, though he did not leave behind any seed. 21. And the second took her and died though he also did not leave behind any seed. And the third likewise. 22. And all seven of them took her and did not leave behind any seed. The last of all of them also died as did the woman. 23. Therefore, in the resurrection, which one of them will she be a wife of? For all seven of them took her. 24. Y'shua said to them, "Isn't it because of this that you err, that you do not understand the Scriptures nor the power of Elohim? 25. For when they rise from the dead, they do not marry women, nor are women given in marriage to men. Rather, they are like the Messengers who are in heaven. 26. Now concerning the dead who (you say) will not rise, Have you read in the book of Moshe of how from the bush Elohim said to him, 'I AM the Elohim of Awraham and the Elohim of Yitz'chak and the Elohim of Ya'akov.'<sup>58</sup> 27. And he is not the Elohim of the dead, but of the living. You err greatly, therefore." 28. And one of the scribes drew near and heard them disputing and saw that he answered them the matter well. And he asked, "What is the first Commandment of all of them?" 29. And Y'shua said to him, "The first of all the Commandments is 'Hear O Israel. Master YHWH our Elohim is one. 30. And you should love Master YHWH your Elohim with all of your heart, and with all of your soul, and with all of your mind, and with all of your strength.' This is the first Commandment.<sup>59</sup> 31. And the second that is like it is that, 'you should love your neighbor as yourself.'<sup>60</sup> There is no other Commandment greater than these." 32. That scribe said to him, "Well said Rabbi! You have spoken in truth that he is one and there are no others apart from him. 33. And that a man should love him with all the heart and all the mind and with all the soul and with all the strength, and that he should love his neighbor like himself. This is greater than all burnt offerings and sacrifices." 34. And Y'shua saw that he answered the matter wisely. He answered and said to him, "You are not far from the Kingdom of Elohim." And no man again dared to question him. 35. While teaching in the temple, Y'shua answered and said, "How do the scribes say that the Mashiyach is the son of Dawid? 36. For Dawid spoke by the Ruach haKodesh, 'YHWH said to my master, "Sit on my right until I place your enemies under your feet like a footstool."<sup>61</sup> 37. Since Dawid calls him 'my Master,' how then is he his son?" And all of the crowd were gladly hearing him.

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<sup>57</sup> Deuteronomy 25:5, 6

<sup>58</sup> Exodus 3:6 – Transposition of words in Khabouris and 1905 here has no direct effect on the meaning (also for 12:34).

<sup>59</sup> Deuteronomy 6:4, 5

<sup>60</sup> Leviticus 19:18

<sup>61</sup> Psalm 110:1

## : מרקוס יב :

14 הָנוּן דִּין אָתוּ וּשְׂאֵלוּהִי מִלְפָּנָא יִדְעִין חֲנוּן דְּשִׁרִיר אַנְתָּ וְלֹא שְׂקִיל אַנְתָּ צָפְתָּא  
לֹאנֵשׁ לֹא גִיר חָאָר אַנְתָּ בְּפִרְצוּפָא דְבָנִי אֲנִשָּׂא אֱלֹא בְּשִׁרְרָא אֹורְחָא דֹאלֶהָא  
מִלָּף אַנְתָּ שְׁלִיט לְמַתַּל כִּסְף רִשָּׁא לְקֶסֶר אוּ לֹא נָתַל אוּ לֹא נָתַל : 15 הוּ דִּין יִדְעַ  
נְכַלְהוֹן וְאָמַר לְהוֹן מָנָא מְנַסִּין אַנְתּוֹן לִי אִיתּוּ לִי דִינְרָא אַחְזָא : 16 וְאִיתִיו לֶהָ  
אָמַר לְהוֹן דְּמָגְנוּ צִלְמָא הָנָא וְכִתְבָּא הָנוּן דִּין אָמְרוּ דְקֶסֶר : 17 אָמַר לְהוֹן יִשׁוּעַ  
דְקֶסֶר הָבוּ לְקֶסֶר וְדֹאלֶהָא לֹאלֶהָא וְתַמְהוּ הוּוּ בָּהּ : 18 וְאָתּוּ וְדֹקֵינָא לְוִתְהָ הָנוּן  
דְּאִמְרִין דְקִימְתָּא לִית וּמִשְׁאֲלִין הוּוּ לֶהָ וְאִמְרִין : 19 מִלְפָּנָא מוֹשָׁא כְּתֹב לָן דָּאָן  
מָאָת אַחוּהִי דֹאנֵשׁ וּשְׁבָק אַנְתָּא וּבִנְיָא לֹא שְׁבָק נִסְבִּי אַחוּהִי אַנְתָּתָהּ וְנִקְסִים זֹרְעָא  
לְאַחוּהִי : 20 שְׂבָעָא אַחִין אִיתְּ הוּוּ קְדִמְיָא נִסְבִּי אַנְתָּתָא וּמִיתָ וְלֹא שְׁבָק זֹרְעָא :  
21 וְדִתְרִין נִסְבִּי וּמִיתָ כֹּד אָף לֹא הוּ שְׁבָק זֹרְעָא וְדִתְלֶתָּא הִכְנֹת : 22 וּשְׂבָעֲתִיהוֹן  
נִסְבוּהָ וְלֹא שְׁבָקוּ זֹרְעָא אַחֲרִית פְּלִהוֹן מִיתָתָּ אָף הִי אַנְתָּתָא : 23 בְּקִימְתָּא הִכִּיל  
דֹאִינָא מְנַהוֹן תְּהוּא אַנְתָּתָא שְׂבָעֲתִיהוֹן גִּיר נִסְבוּהָ : 24 אָמַר לְהוֹן יִשׁוּעַ לֹא הָנָא  
מִטַּל הִדָּא טַעִין אַנְתּוֹן דֹּלָא יִדְעִין אַנְתּוֹן כְּתֹבָא וְלֹא חִילָה דֹאלֶהָא : 25 מָא גִיר  
דְקִמּוּ מִן מִיתָא לֹא נִסְבִּין נִשָּׂא אָף לֹא נִשָּׂא הוֹיָן לְגַבְרָא אֱלֹא אִיתִיהוֹן אִיךְ מִלֵּאכָא  
דְּבִשְׁמִיָּא : 26 עַל מִיתָא דִּין דְקִימִין לֹא קְרִיתּוֹן בְּכִתְבָּא דְמוֹשָׁא אִיכְנָא מִן סִנְיָא  
אָמַר לֶהָ אֱלֶהָא אָנָּא אָנָּא אֱלֶהָא דֹאבְרָהֶם וְאֱלֶהָא דֹאיִסְחָק וְאֱלֶהָא דִיעֶקוֹב : 27 וְלֹא  
הוּא אֱלֶהָא דְמִיתָא אֱלֹא דִחִיָּא אַנְתּוֹן הִכִּיל סְגִי טַעִין אַנְתּוֹן : 28 וְקֶרֶב חֵד מִן סְפָרָא  
וּשְׁמַע אָנוּן דְּרִשִּׁין וְחֹזָא דְשִׁפִּיר אֲתִיב לְהוֹן פְּתַגְמָא וּשְׂאֵלָה אִינוּ פּוֹקֶדְנָא קְדִמְיָא  
דְּכָלְהוֹן : 29 אָמַר לֶהָ יִשׁוּעַ קְדָמִי מִן כָּלְהוֹן פּוֹקֶדְנָא שְׁמַע אִיסְכִּיל מְרִיָּא אֱלֶהָ  
מְרִיָּא חֵד הוּ : 30 וְדִתְרַחֶם לְמְרִיָּא אֱלֶהָ מִן כָּלְהָ לְכָךְ וּמִן כָּלְהָ נִפְשָׁךְ וּמִן כָּלְהָ  
רַעִינְךָ וּמִן כָּלְהָ חִילְךָ הִנוּ פּוֹקֶדְנָא קְדִמְיָא : 31 וְדִתְרִין דִּרְמָא לֶהָ דִּתְחַב לְקִרְיָךְ  
אִיךְ נִפְשָׁךְ פּוֹקֶדְנָא אַחֲרָנָא דְרַב מִן הָלִין לִית : 32 אָמַר לֶהָ הוּ סְפָרָא שִׁפִּיר רַבִּי  
בְּשִׁרְרָא אָמַרְתָּ דִּחֵד הוּ וְלִית אַחֲרִין לְבָר מְנָה : 33 וְדִנְרַחֲמִיוּהִי אֲנֵשׁ מִן כָּלְהָ לְכָא  
וּמִן כָּלְהָ רַעִינָא וּמִן כָּלְהָ נִפְשָׁא וּמִן כָּלְהָ חִילָא וְדִנְרַחֲמִי קְרִיבָה אִיךְ נִפְשָׁה וְתִירָא  
הִי מִן כָּלְהוֹן יִקְדָּא וְדִבְחָא : 34 יִשׁוּעַ דִּין חֲזִיהִי דִּחְכִּימָאִית מִפְּנָא פְּתַגְמָא עֵנָא  
וְאָמַר לֶהָ לֹא הִנִּית רַחִיק מִן מִלְפּוֹתָא דֹאלֶהָא וְלֹא אֲנִשׁ תּוֹב אַמְרַח דְּנִשְׂאֵלִיוּהִי :  
35 וְעֵנָא יִשׁוּעַ וְאָמַר כֹּד מִלָּף בְּהִיכְלָא אִיכְנָא אַמְרִין סְפָרָא דְמִשִּׁיחָא בְּרָהּ הוּ  
דְדִוִּיד : 36 הוּ גִיר דְוִיד אָמַר בְּרוּחָא דְקוֹדֶשָׁא דֹאמַר מְרִיָּא לְמִרִי תֵב לָךְ מִן יְמִינִי  
עֲדִמָּא דֹאִסִּים בְּעֻלְדִּבְיָךְ כּוֹבֶשָׁא תַחִית רְגְלִיךְ : 37 הוּ הִכִּיל דְוִיד קָרָא לֶהָ מְרִי  
וְאִיכְנָא בְּרָה אִיתּוּהִי וְכָלְהָ כְּנִשָּׂא שְׁמַע הוּא לֶהָ בְּסִימָאִית :



38. And in his teaching he would say to them, “Beware of the scribes who walk in long robes and love a greeting in the streets, 39. And the chief seats in the assembly, and chief places at banquets. 40. Those who devour the houses of widows. With the pretext that they lengthen their prayers they will receive the greater judgment.” 41. And when Y’shua sat near the treasury, he was looking at how the crowds were casting money into the treasury. And many rich men were casting in much. 42. And a certain poor widow came and cast in two minas, which are small coins. 43. And Y’shua called his disciples and said to them, “Truly I say to you that this poor widow gave more than all the men who cast his cast into the treasury. 44. For all of them gave from their abundance, but this one cast in from her need. She had cast in everything that she had, all her goods!”

## Chapter 13

1. And when Y’shua departed from the temple, one of his disciples said to him, “Teacher, behold. Look at those stones and buildings. 2. And Y’shua said to him, “Do you see these great buildings? Not one of them will be left here, that one stone upon another that will not be torn down.” 3. And while Y’shua sat on the Mount of Olives opposite the temple, Keefa and Ya’akov and Yochanan and Andraus asked him privately, 4. “Tell us when these things will happen?” and “What is the sign when all these things are near to being fulfilled?” 5. And Y’shua began to say to them, “Beware or else someone should deceive you. 6. For many will come in my name and say that it is I. And many will deceive. 7. But when you hear of wars and rumors of revolutions, do not have fear. This is bound to happen, but is yet not the end. 8. For nation will arise against nation and kingdom against kingdom, and there will be earthquakes in various places. And there will be famine and uprisings. These things are the beginning of sorrows. 9. But you watch out for yourselves, for they will deliver you to the judges and in the assemblies<sup>62</sup> you will be scourged and before kings and governors you will stand because of me as a testimony to them. 10. But first it is necessary that my Hope be preached among all nations. 11. And when they bring you up to deliver you, do not worry beforehand what to say or think, rather, that which is given to you at that moment, you should speak. For it is not you speaking, but the Ruach haKodesh. 12. For a brother will deliver his brother to death, and a father his son. And children will rise against their parents and put them to death. 13. And you will be hated by all men because of my name. But he who endures until the end, he will be saved. 14. And when you see that which was spoken of by Daniel the prophet, the sign of unclean desolation<sup>63</sup> that was standing where it should not be, then let him who reads understand.<sup>64</sup> 15. And he who is on the roof, he should not come down nor should he enter to take anything from his house. 16. And he who is in the field, he should not turn to his back to retrieve his clothes.

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<sup>62</sup> Khabouris has an isolated *beyt* here, between the words “and in the assemblies” and “you will be scourged.”

<sup>63</sup> Daniel 9:27; 11:31; 12:11

<sup>64</sup> Fulfilled when the Romans put their Pagan ensigns and altars where the Temple formerly stood, according to the historian Josephus.

## : מרקוס יב :

38 ובִּיּוֹלֶפְנָה אָמַר הָנָא לֵהוֹן אֲזִדְהָרוּ מִן סָפְרָא דְצָבִין דְּכָאסְטֵלָא נִהְלָכוּן וְרַחֲמִין שְׁלָמָא בִּשְׁוָקָא: 39 וְרִישׁ מוֹתֶבְא בְּכַנּוּשְׁתָּא וְרִישׁ סַמְכָא בַּחֲשִׁמְיָתָא: 40 הָנוּן דְּאֶכְלִין בְּתָא דְאַרְמִלְתָּא בְּעֵלְתָּא דְמוֹרֶכֶין צִלְתָּהוֹן הָנוּן נִקְבְּלוֹן דִּינָא יְתִירָא: 41 וְכֹד יִתְבִּי יֵשׁוּעַ לִוְקֹבֵל בֵּית גִּזָּא חָאֵר הָנָא אִיכְנָא כְּנָשָׁא רָמִין עוֹרֶפְנָא בֵּית גִּזָּא וּסְגִיָּאָא עֲתִירָא רָמִין הֵנוּ סְגִי: 42 נֶאֱתַת אַרְמִלְתָּא חֲדָא מִסְכְּנָתָא אַרְמִית תְּרִין מִנִּין דְּאִיתִיהוֹן שְׁמוּנָא: 43 וְקָרָא יֵשׁוּעַ לְתַלְמִידוֹהִי נֶאֱמַר לֵהוֹן אֲמִין אָמַר אָנָּא לָכוּן דִּהְדָּא אַרְמִלְתָּא מִסְכְּנָתָא יְתִיר מִן כָּלְהוֹן אֲנָשָׁא דְרָמִין אַרְמִית בֵּית גִּזָּא: 44 כָּלְהוֹן גִּיר מִן מִדָּם דִּיתִיר לֵהוֹן אַרְמִיּוֹ הֲדָא דִּין מִן חֲסִירוּתָהּ כָּל מִדָּם דְּאִיתָּ הָנָא לָהּ אַרְמִיתָה כָּלָה קִנְיָנָה:

## : מרקוס יג :

1 וְכֹד נִפֵּק יֵשׁוּעַ מִן חִיכְלָא אָמַר לָהּ חַד מִן תַּלְמִידוֹהִי מַלְפָּנָא הָא חֲזִי אֵילִין כֹּאפָא וְאֵילִין בְּנִינָא: 2 יֵשׁוּעַ דִּין אָמַר לָהּ חֲזָא אַנְתְּ הָלִין בְּנִינָא רוּרְכָא לָא מְשַׁתְּבָּקָא הֶרְכָּא כֹאף עַל כֹּאף דְּלָא מְסַתְּרָא: 3 וְכֹד יִתְבִּי יֵשׁוּעַ בְּטוּרָא דִּזְיִתָּא לִוְקֹבֵל חִיכְלָא שְׁאִלוֹהִי כֹאפָא וַיעֲקוֹב וַיִּוְחַנּוּ וַאֲנִדְרָאֲנִס בְּלַחוּדִיָּהוֹן: 4 אָמַר לֵן אֲמַתִּי הָלִין נְהוּיִן וּמָנָא אָתָּא מָא דְקִרְיָבֵן הָלִין כָּלְהִין לְמַשְׁתַּלְמוֹ: 5 הוּ דִּין יֵשׁוּעַ שְׂרִי לְמֵאמַר לֵהוֹן חֲזוּ דְלֵמָּא אֲנִשׁ נְטַעִיכוֹן: 6 סְגִיָּאָא גִיר נֶאֱתַתוֹן בְּשָׁמִי וְנֶאֱמַרוֹן דְּאָנָּא אָנָּא וְלִסְגִיָּאָא נְטַעוֹן: 7 מָא דִּין דְּשִׁמְעֵתוֹן קֶרְבָּא וְטָבָא דְקֶאֱרִסָּא לָא תִּדְחַלּוֹן עֲתִיד הוּ דִּנְהָנָא אֱלָא לָא עֲדִכִּיל חֲרֵתָא: 8 נְקוּם גִּיר עֲמָא עַל עֲמָא וּמִלְכוּ עַל מִלְכוּ וְנִהְוֹן זִוְעָא בְּדוּכָא דְדוּכָא וְנִהְוֹן כְּפִנָּא וּשְׁגִוְשִׁיא הָלִין רִשָּׁא אֲנִין דְּחִבְלָא: 9 חֲזוּ דִּין אֲנִתּוֹן נְפִשְׁכוֹן נְשַׁלְמוֹנְכוֹן גִּיר לְדִינָא וּבְכַנּוּשְׁתָּהוֹן תִּתְנַגְדּוּן וְקִדָּם מִלְכָּא וְהִגְמוּנָא תְקוּמוֹן מְטִלְתִּי לְסִהְדוּתָהוֹן: 10 לִוְקִדָּם דִּין עֲתִידָא דִּתְתִּכְרִזוּ סִכְרֵתִי בְּכָלְהוֹן עַמְמָא: 11 מָא דְמִקְרִבִּין לָכוּן דִּין דְּנִשְׁלִמוֹנְכוֹן לָא תְקַדְמוֹן תֹּאצְפוֹן מָנָא תְּמַלְלוֹן וְלָא תִרְנֹן אֱלָא מִדָּם דְּמִתִּיחָב לָכוּן בְּהִי שַׁעְתָּא הוּ מִלְּלוּ לָא הָנָא גִיר אֲנִתּוֹן מִמְלָלִין אֱלָא רִיחָא דְקוֹדֶשָׁא: 12 נְשַׁלֵּם דִּין אַחָא לְאַחֵהִי לְמוֹתָא וְאַכָּא לְבִרָהּ וְנִקְוִמוֹן בְּנִיָּא עַל אֲבִיהֵוֹן וְנִמִּיתּוֹן אֲנוּן: 13 וְתִהְוֹן סְנִיאִין מִן כָּלִישׁ מְטִל שְׁמִי מִן דִּין דְּנִסִּיבֵר עֲדֵמָא לְחֲרֵתָא הוּ נִחָא: 14 מָא דִּין דְּחִזִּיתּוֹן אָתָּא טַנְפָּתָא דְחורְכָּא הִי דְאִמִּירָא בְּדִינְאִיל נְבִיא דְקִימָא אִיכָּא דְלָא וְלָא הוּ דְקָרָא נְסַתְפֵּל הִידִין אֵילִין דְּבִיהוּדָא אֲנוּן נְעִרְקוֹן לְטוּרָא: 15 וּמִן דְּכֹאֲגָרָא הוּ לָא נְחוּתָא וְלָא נְעוּל לְמַשְׁקֵל מִדָּם מִן בֵּיתָה: 16 וּמִן דְּבַחְקָלָא הוּ לָא נְתַהֲפֹךְ לְכִסְתָּרָהּ דְּנִשְׁקוּל לְכִשָּׁה:

17. And woe to the pregnant and those who are nursing in those<sup>65</sup> days. 18. But pray that your flight might not be in winter. 19. For in those days there will be suffering such as has not occurred since the beginning of creation which Elohim created until now, nor will there ever be again.<sup>66</sup> 20. And if Master YHWH had not shortened those days, no flesh would live. But because of the elect whom he chose, those days are shortened. 21. If at that time a man should say to you, 'Behold, here is the Mashiyach!' or 'Behold, there he is!' do not believe him. 22. For false Messiahs<sup>67</sup> and lying prophets will give signs and wonders and will deceive even the elect if it is possible. 23. But you take heed! Behold, I have told you everything beforehand. 24. And in those days after that suffering, the sun will be darkened and the moon will not give its light. 25. And the stars will fall from heaven, and the powers of heaven will be shaken.<sup>68</sup> 26. And then they will see the Son of man when he comes in the clouds with great power and with glory.<sup>69</sup> 27. Then he will send his Messengers and assemble his chosen from<sup>70</sup> the four winds - from the beginning of the earth and up to the beginning of heaven. 28. Now from the fig tree learn the parable that when its branches are tender and sprout its leaves, you know summer has arrived. 29. Likewise, also when you see these things occur, know that it is near at the door. 30. Truly I say to you, that this tribe will not pass until all these things occur. 31. Heaven and earth will pass, but my words will not pass. 32. But concerning that day and concerning that hour, man does not know, not even the Messengers of heaven nor the Son, only the Father knows. 33. Watch! Be alert and pray for you do not know when is the time. 34. For it is like a man who went on a journey and left his house and gave authority to his servants, and to each man his work. And the porter he commanded that he be vigilant. 35. Be vigilant therefore because you do not know when the master of the house will come - In the evening<sup>71</sup> or in the middle of the night or at the crow of the rooster, or in the morning. 36. Or else he come suddenly and find you while you sleep. 37. The thing that I now say to all of you I say is, Be vigilant!"

## Chapter 14

1. And after two days was the Paskha of unleavened bread, and the chief priests and scribes were seeking with deception how they might seize him and kill him. 2. And they were saying, "Not during the feast or else a riot should occur among the people. 3. And while he was reclining in Beth-Anya in the house of Shimon the potter,<sup>72</sup> a woman came who had with her an alabaster vase of perfume of nard, the very best and expensive.<sup>73</sup> And she opened it and poured it upon the head of Y'shua. 4. And some of the disciples who were there were offended said among themselves, "Why was the waste of this perfume?" 5. For it was able to be sold for more than three hundred Denarii, and the money to be given to the poor. And they were angry with her.

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65 Khabouris has an isolated *qoph* here, between the words "in those" and "days".

66 Joel 2:2; Daniel 12:1

67 "False Messiahs" as opposed to the real Mashiyach Y'shua. The English term is used here deliberately to set up the contrast between the worldly humanistic counterfeit and the genuine Mashiyach vouchsafed by YHWH.

68 Isaiah 13:10; 34:4; Ezekiel 32:7; Joel 2:10; 3:4 (2:32); 4:15 (3:15); Haggai 2:6, 21

69 Daniel 7:13, 14

70 Khabouris has an isolated *samekh* here, between the words "from" and "the four winds."

71 An example of the other meaning of *ramsha*, sunset, there are four watches that belong to the night, not the previous *erev* that belongs to the day. In those other instances day is said to be "in setting," i.e., giving way to sunset. Here sunset begins the timing of the watches mentioned.

72 Aramaic reads Shimon the potter, not "leper" as the Greek has it, for more information, please see p. xiv.

73 Khabouris has an isolated *samekh* here, between the words "expensive" and "and she opened it."

## : מרקוס יג :

17 וְיֵין דִּין לְבִטְנָתָא וְלֵאילִין דְּמִינְקֵן בְּהֵנוּן יוֹמָתָא: 18 צִלוּ דִּין דְּלֵא נְהוּא עְרוּקִיכּוֹן בִּסְתָנָא: 19 נְהוּא גֵיר בִּיּוֹמָתָא הֵנוּן אֹלְצָנָא דְּלֵא הוּא אֲכֹתָה מִן רִישׁ בְּרִיתָא דְּבָרָא אֱלֹהָא עֲדָמָא לְהֶשָּׂא וְלֵא נְהוּא: 20 וְאֵלוּ לֹא מְרִיא דְּכָרִי יוֹמָתָא הֵנוּן לֹא חִיָּא הוּא כָּל בִּסְרָא אֱלֵא מְטֵל גִּבְיָא דְּגִבְיָא פְּרִי יוֹמָתָא הֵנוּן: 21 הִידִין אֵן אִנְשׁ נֹאמֵר לָכוֹן דְּהָא הֶרְפָּא הוּ מְשִׁיחָא וְהָא הֶרְתַּמֵּן לֹא תַחֲמִימוּן: 22 נְקוּמוּן גֵּיר מְשִׁיחָא דִּדְגֻלּוּתָא וּנְבִיא דְּכְדָבוּתָא וּנְתָלוֹן אֲתוּתָא וְתִדְמַרְתָּא וּנְטַעוּן אֵן מְשַׁפְחָא אָף לְגִבְיָא: 23 אַנְתוּן דִּין אֲזִדְהֵרוּ הָא קִדְמָתָא אֲמַרְתָּ לָכוֹן כָּל מַדְם: 24 בְּהֵנוּן דִּין יוֹמָתָא בְּתֵר אֹלְצָנָא הוּ שְׁמַשָּׁא נְחֻשָּׁךְ וְסִהֲרָא לֹא נָתַל נְוִהָה: 25 וְכֹכְבָא נָפְלוֹן מִן שְׁמִיא וְחִילָתָא דְּשְׁמִיא נִתְתַּזְעוּן: 26 וְהִידִין נְחֻזְוִיָּה לְבָרָה דֹּאנְשָׁא כִּד אֲתָא בַּעֲנָנָא עִם חִילָא רַבָּא וְעִם שׁוּבְחָא: 27 הִידִין נִשְׁדֵּר מִלֵּאכֹוִה וּנְכַנֵּשׁ לְגִבְוֵהִי מִן אַרְבַּעְתִּיהִין רֹחָא מִן רֶשֶׁה דֹּארְעָא וְעֲדָמָא לְרֶשֶׁה דְּשְׁמִיא: 28 מִן תַּתָּא דִּין יִלְכוּ פְּלִאתָא דְּמֹא דִּכְךָ סוּפִיָּה וּפְרַעַו טְרַפִּיָּה יִדְעִין אַנְתוּן דְּמִטָּא קִטָּא: 29 הִכְנָא אָף אַנְתוּן מֹא דְּחֻזְיָתוֹן הֵלִין דְּהוּזֵן דְּעוּ דְּקִרִיכָא הִי עַל תְּרַעָא: 30 אֲמִין אֲמֵר אֲנָא לָכוֹן דְּלֵא תַעֲבֵר שְׂרַבְתָּא הָדָא עֲדָמָא דְּהֵלִין כָּלֵהִין נְהוּזֵן: 31 שְׁמִיא וְאַרְעָא נְעַבְרוּן וּמְלִי לֹא נְעַבְרוּן: 32 עַל דִּין יוֹמָא הוּ וְעַל שְׁעָתָא הִי אִנְשׁ לֹא יָדַע אֲפֻלָּא מִלֵּאכָא דְּשְׁמִיא וְלֹא בָרָא אֱלֵא אֵן אֲכָא: 33 חֲזוּ אֲתַתְּעִירוּ וְצִלוּ לֹא גֵיר יִדְעִין אַנְתוּן אֲמַתִּי הוּ וּבִנָּא: 34 אִיךְ גִּבְרָא הוּ גֵיר דְּחֻזֵּק וּשְׁבִיכָא בִּיתָה וִיחָב שׁוּלְטָנָא לְעַבְדֹּוֹהִי וְלֹאנְשׁ אִנְשׁ עֲבָדָה וְלִתְרַעָא פִּקְדָּה דְּנְהוּא עִיר: 35 אֲתַתְּעִירוּ הִכִּיל דְּלֵא יִדְעִין אַנְתוּן אֲמַתִּי אֲתָא מָרָה דְּבִיתָא בְּרַמְשָׁא אוּ בְּפִלְגָּה דְּלִילָא אוּ בְּמִקְרָא תְּרַנְגֵּלָא אוּ בְּצַפְרָא: 36 דְּלִמָּא נֹאתָא מִן שְׁלִיא וּנְשַׁפְחִכוֹן כִּד דְּמַכִּין אַנְתוּן: 37 מַדְם דְּלָכוֹן דִּין אֲמֵר אֲנָא לְכָלכוֹן הוּ אֲמֵר אֲנָא הִנֵּיתוֹן עִירִין:

## : מרקוס יד :

1 בְּתֵר דִּין תִּרְקִין יוֹמִין הוּא הוּא פְּצַחָא דְּפִטִּירָא וּבָעִין הוּ רַבִּי כְּהֵנָא וְסַפְרָא אִיכְנָא בְּנִכְלָא נֶאֱחָדוֹן וְנִקְטֻלוּנִיָּה: 2 וְאִמְרִין הוּ לֹא בַּעֲדַעְדָּא דְּלִמָּא נְהוּא שְׁגֹוִשָׁא בַּעֲמָא: 3 וְכִד הוּ אִיתוּוִהי בְּכִיתָ עֲנִיא בְּכִיתָה דְּשְׁמַעוּן גִּרְבָּא כִּד סַמִּיךְ אֲתָת אַנְתָּא דֹּאיתָ עָלֶיהָ שְׁטִיפָתָא דְּבִסְמָא דְּנִרְדִּין רִשָּׁא סִגִּי דִּמְיָא וּפְתַחְתָּה וְאַשְׁפַּעְתָּה עַל רֶשֶׁה דִּישׁוּעָא: 4 אִיתָ הוּ דִּין אִנְשָׁא מִן תְּלַמִּידָא דֹּאֲתָבָאשׁ לְהוֹן בְּנַפְשֵׁהוֹן וְאִמְרוּ דְּלִמָּנָא הוּא אֲבִדְנָא דְּהֵנָּא בְּסִמָּא: 5 מְשַׁפַּח הוּא גֵיר לְמִזְדַּבְּנוּ יִתִּיר מִן תְּלַתִּמָּאא דִּינָרִין וְלִמְתִּיחָבֵר לְמִסְכְּנָא וּמִזְדַּעֲפִין הוּ כֹּה:

6. But Y'shua said, "Leave her alone! Why are you troubling her? She has done a good deed for me. 7. For you have the poor with you always, and whenever you desire you are able to do what is good for them. But I am not always among you. 8. She had to do this, she did it in advance as for my burial she has perfumed my body. 9. Truly I say to you, that wherever my Hope is preached, this thing that she has done will be told in all the world for her remembrance." 10. And Yehuda Skaryota, one of the twelve, went to the chief priests so as to betray Y'shua to them. 11. And when they heard him, they rejoiced and they promised to give him money. And he was seeking an opportunity for himself to betray him. 12. And in the first day of the unleavened bread in which the Yehudeans slay the Paskha, his disciples were saying to him, "Where do you desire us to go for you to prepare the Paskha to eat?" 13. And he sent two of his disciples and said to them, "Go into the city and behold you will meet up with a man who is carrying a vessel of water. Go and follow him. 14. And where he enters, say to the master of the house, 'Our master said, "Where is the guest house where I may eat the Paskha with my disciples?"'" 15. And behold he will show you a large upper room that is furnished. Make (that room) ready and prepared as that place for us (to eat)." 16. And his disciples went out and came to the city and found just as he had said to them. And they prepared the Paskha. 17. And when it became evening, He came with his twelve. 18. And while they were reclining and eating, Y'shua said, "Truly I say to you that one of you who eats with me will betray me." 19. And they began to be grieved and were saying to him one at a time, "Is it I?" 20. And he said to them, "It is one of the twelve who dips with me in the dish. 21. And the Son of man will go as it is written concerning him, but woe to that man by whose hand the Son of man is betrayed. It is better for him if he had not been born." 22. Then while they were eating, Y'shua took bread and blessed it and broke it and gave it to them and said to them, "Take it. This is my body." 23. And he took a cup and gave thanks and blessed it and gave it to them and all of them drank from it. 24. And he said to them, "This is my blood of the renewed covenant,<sup>74</sup> shed for the sake of many. 25. I say truly to you that I will not drink from the fruit of the vine again until that day in which I will drink it anew in the Kingdom of Elohim." 26. Then they offered praise and went out to the Mount of Olives. 27. Y'shua said to them, "All of you will be made to stumble at me in this night. For it is written that 'I will strike the shepherd and his lambs will be scattered.'<sup>75</sup> 28. But when I have risen, I will be in Galeela before you." 29. Keefa said to him, "Even if all of them stumble, I will not stumble." 30. Y'shua said to him, "Truly I say to you that you today in this night<sup>76</sup> will deny me three times before the cock will crow."<sup>77</sup> 31. But he<sup>78</sup> all the more was saying, "Even if it be that I must die with you, I will not deny you my Master. And likewise also all the disciples were saying. 32. Then they came to a place which was called Gadseman, and he said to his disciples, "Sit here while I pray."

<sup>74</sup> See Matthew 26:28.

<sup>75</sup> Zechariah 13:7

<sup>76</sup> Indicating that Y'shua held the day to begin at sunset. Aramaic reads *yomana b'layila hana qedem* (this day *in the night before*). The "rooster" crows before dawn, so the day must begin at sunset.

<sup>77</sup> The "temple crier" was a *Gaver*, Hebrew for "cock" or "rooster." He called out loudly to announce early morning services at the Temple.

<sup>78</sup> Khabouris clarifies "the disciple was saying" with the additional word *talmidah*; this reading is retained in the Aramaic.

## : מרקוס יד :

6 הו דיין ישוע אמר שובקוה מנא מהרין אנתון לה עבדא שפירא עבדת לנתי:  
7 בכלזבן גיר מסכנא אית לכון עמכון ואמתי דצבין אנתון משכחין אנתון  
דתעבדון להון דשפיר אנא דין לא בכלזבן איתי לנתכון: 8 הו דאית הנא לה  
להדא עבדת וקדמת איך דלקבורתא בסמת גושמי: 9 ואמין אמר אנא לכון דכל  
איכא דתתכרו סברתי הדא בכלה עלמא ואף מדים דעבדת הדא נתמלל לרובכנה:  
10 יהודא דין סכריוטא חד מן תרעסר אול לנת רבי כהנא איך דנשלמיוהי להון  
לישוע: 11 הנון דין כד שמעו חדיו ואשתודיו פספא דנתלון לה ובצעא הנא לה  
פלעא דנשלמיוהי: 12 וביומא קדמא דפטיקא דבה דבחין יהודיא פצחא אמרין  
לה תלמידיוהי איכא צבא אנת דנאול נטיב לך דתאכול פצחא: 13 ושדר תרין מן  
תלמידיוהי ואמר להון ולו למדינתא וקא פגע בכון גברא דשקיל מאנא דמא ולו  
בתרה: 14 ולאיקא דעאל אמרו למרא ביתא רבן אמר איכו בית משריא איכא  
דאכול עם תלמידי פצחא: 15 והא מחנא לכון עליתא רבתא דמשויא ומטיבא  
תמן תקנו לן: 16 ונפקו תלמידיוהי נאיתו למדינתא ואשבחו איכנא דאמר להון  
וטיבו פצחא: 17 וכד הנא רמשא איתא עם תרעסרתה: 18 וכד סמיכין ולעסין  
אמר ישוע אמין אמר אנא לכון דחד מנכון דאכל עמי הו נשלמני: 19 הנון דין  
שריו מתתעיקין ואמרין לה חד חד למא אנא: 20 הו דין אמר להון חד מן תרעסר  
דצבע עמי בלגתא: 21 וברה דאנשא אול איכנא דכתיב עלוהי ניי דין לגברא הו  
דבאינה משתלם ברה דאנשא פקח הנא לה לגברא הו אלו לא אתילד: 22 וכד  
הנון לעסין נסב ישוע לחמא וברך וקצא ויהב להון ואמר להון סבו הנא איתוהי  
פגרי: 23 ונסב כסא ואודי וברך ויהב להון ואשתיו מנה פלהון: 24 ואמר להון  
הנו דמי דיתקא חדתא דחלף סגיאא מתאשד: 25 אמין אמר אנא לכון דתוב  
לא אשתא מן ילדא דגפפתא עדמא ליומא הו דבה אשתיוהי חדתאית במלכותה  
דאלהא: 26 ושבחחו ונפקו לטור זיתא: 27 ואמר להון ישוע דכלכון תתפשלון בי  
בהנא לליא כתיב גיר דאמחא לרעיא ונתבדרון אמרוהי: 28 אלא מא דקמת קדם  
אנא לכון לגלילא: 29 אמר לה כאפא אן פלהון נתפשלון אלא לא אנא: 30 אמר  
לה ישוע אמין אמר אנא לך דאנת יומנא בלליא הנא קדם דנקרא תרנגלא תרתין  
זבנין תלת תכפור בי: 31 הו דין יתיראית אמר הנא דאן נהנא לי לממת עמן  
לא אכפור בך מרי ואכנתה אף פלהון תלמידיא אמרו: 32 נאיתו לרובכתא אידא  
דמתקריא גודסמן ואמר לתלמידיוהי תבו הרפא עד מצלא אנא:

33. And he took with him Keefa and Ya'akov and Yochanan and he began to be sad and depressed. 34. And he said to them, "Grievous, even to death is this situation to my soul. Remain here<sup>79</sup> and be alert." 35. And he went on a little and fell upon the ground and was praying that if possible, this hour might pass from him. 36. And he said, "Father! My Father! Anything is possible for You. Make pass from me this cup – yet, not my will but Yours." 37. And he came and found them while they were sleeping, and he said to Keefa, "Shimon you are sleeping! Are you not able to stay alert one hour? 38. Stay alert and pray or else you enter into temptation. The spirit is willing and ready, but the body is weak." 39. And he returned, prayed and came again 40. and found them while they were sleeping, because their eyes were heavy and they were not realizing what to say to him.<sup>80</sup> 41. And he came a third time and said to them, "Sleep now and rest. The end has arrived and the hour has come. And behold the Son of man is delivered into the hands of sinners. 42. Arise! Let us go! Behold he who has betrayed me draws near me." 43. While he was speaking, there came Yehuda Skaryota, one of the twelve, and many people with swords and staves from being with the chief priests and scribes and elders. 44. And he, the traitor who had betrayed him, had given them a sign, and he had said, "He whom I kiss, that is he. Seize him securely and take him away." 45. And at once he drew near and said to him, "Rabbi! Rabbi!" And kissed him. 46. And they placed their hands on him and seized him. 47. Then one of them who was standing there drew a sword and attacked the servant of the high priest, and severed his ear. 48. But Y'shua answered and said to them, "As against a robber do you come out<sup>81</sup> with swords and with staves to seize me. 49. I was with you all day while I was teaching in the temple, but you did not seize me. This has occurred that the Scriptures might be fulfilled." 50. Then his disciples left him and fled. 51. And a certain young lad was following after him and was clothed with a linen cloth. He was naked and they seized him. 52. And then he left the linen cloth and ran away naked. 53. Then they took Y'shua to Qayapa the high priest and the chief priests and scribes and elders were all gathered with him. 54. Shimon was following after him from afar, up to the edge of the courtyard of the high priest. And he was sitting among the servants and was warming himself near the fire. 55. The chief priests and all their assembly were seeking testimony against Y'shua, so that they might kill him. But they did not find it. 56. For while many were testifying against him, their testimony was not worthy. 57. Some false witnesses rose up against him and they said, 58. "We heard him when he said that 'I will tear down this temple which was made with hands, and in three days<sup>82</sup> I will build another that is not made with hands.'" 59. And thus, not even their testimony was worthy. 60. And the high priest arose in the midst and questioned Y'shua and said, "Why do you not answer the accusation they are testifying these things against you?" 61. But he was silent and did not answer him anything. And again the high priest asked him and said, "Are you the Mashiyach, the Son of the Blessed One?"

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79 Khabouris has "remain to here" which means exactly the same as the 1905 reading of "remain here." 1905 reading is retained in the Aramaic.

80 Transposition of words in this verse between Khabouris and 1905 has no effect on meaning.

81 Khabouris has "come out on/with swords." The 1905 reading drops "on" and is retained in the Aramaic.

82 Yochanan's Gospel (2:19) is the only place where this saying is recorded in real time. Matthew also records the memory of it the form of an accusation. This is fairly rare and may indicate that this saying was so widespread that Matthew—who wrote first—didn't see the need to give more of an explanation.

## : מרקוס יד :

33 וַדְּבַר עֲמָה לְכַאפָּא וְלִיעֲקֹב וְלִיִּחְנָן וְשָׂרִי לְמַתְכַּמְרוֹ וְלְמַתְעַקְרוֹ: 34 וְאָמַר  
לְהוֹן פְּרִיָּא הִי לָהּ לְנַפְשִׁי עֲדָמָא לְמוֹתָא קִנּוּ הָרָפָא וְאֶתְתַּעִירוּ: 35 וְקָרַב קָלִיל וְנָפַל  
עַל אַרְעָא וּמִצָּלָא הָנָא דָּאן מִשְׁכַּחַתָּא תַּעֲבַר מִנָּה שְׁעָתָא: 36 וְאָמַר אַכָּא אָבִי כָּל  
מִדָּם מִשְׁכַּח אֵנֶת אַעֲבַר מִנִּי כְּסָא הָנָא אֵלָא לֹא צְבִינִי דִּילִי אֵלָא דִּילָךְ: 37 וְאֶתָּא  
אַשְׁכַּח אֲנוֹן כַּד דַּמְכִּין וְאָמַר לְכַאפָּא שְׁמַעוֹן דַּמְכַּת לָךְ לֹא אֲשַׁכַּחַת חֲדָא שְׁעָא  
לְמַתְתַּעֲרוֹ: 38 אֶתְתַּעִירוּ וְצִלוּ דְלָא תַּעֲלוֹן לְנִסְיוֹנָא רוּחָא צְבִיָּא וּמִטִּיבָא אֵלָא  
פִּגְרָא כְּרִיה: 39 וְאִזְל תּוֹב צִלִי וְהִי מְלֵתָא אָמַר: 40 וְהַפֵּךְ אֶתָּא תּוֹב אֲשַׁכַּח אֲנוֹן  
כַּד דַּמְכִּין מְטֵל דַּעֲיִנְהוֹן יִקִּירָן הִנֵּי וְלֹא יִדְעִין הֵנוּ מָנָא נֶאֱמָרוֹן לָהּ: 41 וְאֶתָּא  
דַּתְלָת וּבְנִין וְאָמַר לְהוֹן דַּמְכוּ מִכִּיל וְאֶתְתַּנִּיחוּ מִטָּת חֲרָתָא וְאֶתָּת שְׁעָתָא וְהָא  
מִשְׁתַּלֵּם בִּרְהָ דַּאנְשָׁא בִּאֲיִדְהוֹן דַּחֲטִיָּא: 42 קוֹמוּ נִאִזְל הָא קָרַב הוּא דַּמְשַׁלֵּם לִי:  
43 וְעַד הוּא מִמְלָל אֶתָּא יְהוּדָא סְכָרְיוּטָא חַד מִן תַּרְעֶסֶר וְעָמָא סְגִיָּא עִם סַפְסָרָא  
וְחוּטְרָא מִן לֵת רַבִּי כְּהֵנָא וּסְפָרָא וּקְשִׁישָׁא: 44 וַיְהִיב לְהוֹן אֶתָּא מִשְׁלֵמָנָא הוּא  
דַּמְשַׁלֵּם וְאָמַר הוּא דַּנְשָׁק אָנָּא הוּוּ אֹחַדְהוּי זַהִירָאִית נֶאֱוַבְלוּהִי: 45 וְכַר שְׁעָתָה  
קָרַב וְאָמַר לָהּ רַבִּי רַבִּי וּנְשָׁקָה: 46 הֲנוֹן דִּין אֲרַמְיוֹ עֲלוּהִי אֲיִדְיָא וְאֶחָדְהוּי:  
47 חַד דִּין מִן הֲנוֹן דַּקִּימִין שְׁמַט סִיפָּא וּמַחִיָּה לַעֲבָדָה דַּרְבַּ כְּהֵנָא וּשְׁקֵלָה  
אַדְנָה: 48 הוּא דִּין יִשׁוּעַ עָנָא וְאָמַר לְהוֹן אֵיךְ דַּעַל גִּיטָא נִפְקַתוֹן בְּסִיפָּא וּבְחוּטְרָא  
דַּתְּאֶחָדְהוֹנִי: 49 כְּלִיֹּם לִנְתַּכּוֹן הוּיָת כַּד מִלָּף אָנָּא בַּהִיפְלָא וְלֹא אֶחָדְהוֹנִי אֵלָא  
דַּנְשַׁלְמוֹן כְּתָבָא הֵתָּה דַּדָּא: 50 הִידִין שְׁבָקוּהִי תַלְמִידוּהִי וְעַרְקוּ: 51 וְעֲלִימָא  
חַד אֶתָּא הָנָא בְּתַרְהָ וְעֲטִיף סְדוֹנָא עֲרֻטֵּל וְאֶחָדְהוּי: 52 הוּא דִּין שְׁבַק סְדוֹנָא וְעַרְק  
עֲרֻטֵּל: 53 וְאֹבְלוּהִי לִישׁוּעַ לֵת קִיפָּא רַב כְּהֵנָא וְאֶתְכַּנְשׁוּ לֵתָהּ כְּלֵהוֹן רַבִּי כְּהֵנָא  
וּסְפָרָא וּקְשִׁישָׁא: 54 שְׁמַעוֹן דִּין מִן רוּחָקָא אֶתָּא הָנָא בְּתַרְהָ עֲדָמָא לְגוֹ דַּרְתָּא דַּרְבַּ  
כְּהֵנָא וַיְתֵב הָנָא עִם מִשְׁמִשְׁנָא וּשְׁחֹן לִיקְבֹּל גִּוְרָא: 55 רַבִּי כְּהֵנָא דִּין וְכֵלָה כְּנִשְׁהוֹן  
בְּעִין הוּוּ עַל יִשׁוּעַ סַהֲדוּתָא דַּנְמִיתוֹנִיָּה וְלֹא אֲשַׁכַּחוּ: 56 כַּד סְגִיָּא גִיר מִסַּהֲדִין  
הוּוּ עֲלוּהִי לֹא שׁוּן הִנֵּי סַהֲדוּתְהוֹן: 57 אֲנָשִׁין דִּין קָמוּ עֲלוּהִי סַהֲדָא דְשׁוּקְרָא  
וְאָמְרוּ: 58 דַּחֲנָן שְׁמַעֲנִיָּה דַּאֲמַר דַּאֲנָא שְׂרָא אָנָּא הִיכְלָא הָנָא דַּעֲבִיד בִּאֲיִדְיָא  
וּלְתַלְתָּא יוֹמִין בְּנָא אָנָּא אַחֲרָנָא דְלֹא עֲבִיד בִּאֲיִדְיָא: 59 וְאֶפְלָא דִּין הֲכָנָא שׁוּיָא  
הֵתָּה סַהֲדוּתְהוֹן: 60 וְקָם רַב כְּהֵנָא בְּמַצַּעֲתָא וּשְׁאֵלָה לִישׁוּעַ וְאָמַר לֹא מַפְנָא אֵנֶת  
פִּתְגָמָא מָנָא מִסַּהֲדִין עֲלִיד הָלִין: 61 הוּא דִּין יִשׁוּעַ שְׁתִּיק הָנָא וּמִדָּם לֹא עֲנִיָּה וְתוֹב  
שְׁאֵלָה רַב כְּהֵנָא וְאָמַר אֵנֶת הוּא מְשִׁיחָא בִּרְהָ דַּמְבְּרָכָא:



62. And Y'shua<sup>83</sup> said to him, "I am."<sup>84</sup> And you will see the Son of man sitting at the right hand of power and coming upon the clouds of heaven."<sup>85</sup> 63. Then the high priest tore his robe and said, "Why are we seeking witnesses now?" 64. "Behold, from his mouth you have heard blasphemy!<sup>86</sup> What do you think?" They and all of them judged that he deserved death. 65. And some began spitting in his face. And they covered his face and were striking him and saying "Prophecy" And the soldiers were striking him on his cheeks. 66. And while Shimon was below in the courtyard, a certain maiden came of the high priest.<sup>87</sup> 67. She saw him while warming himself, and she looked at him and said to him, "You were also with Y'shua the Nasraya." 68. But he denied it and said, "I do not know what you are talking about!" And he went outside to the porch and the cock crowed. 69. And that maiden saw him again and she began telling those who were standing there that, "This one was one of them." 70. But he denied it again. And after a little while again those who were standing there said to Keefa, "Truly you are one of them, for even your speech is like theirs. You are one from Galeela."<sup>88</sup> 71. And he was beginning to curse and swore that, "I do not know this man that you are talking about!" 72. And at that moment, the cock crowed the second time. And Shimon remembered the saying of Y'shua who had said to him that, "Before the cock crows two times, three times you will deny me." And he began to weep.

## Chapter 15

1. And immediately in the morning the chief priests with the elders and with the scribes, all of the assembly took counsel and they bound Y'shua and led him away and delivered him to Peelatos.<sup>89</sup> 2. And Peelatos asked him, "Are you the king of the Yehudeans?" And he answered and said to him, "You have said it." 3. And the chief priests were accusing him of many things. 4. And Peelatos again asked him and said to him, "Will you not answer the accusation? See how many are testifying against you! 5. But Y'shua did not return an accusation, so that Peelatos was amazed. 6. Now he was accustomed during every feast to release to them one prisoner, whomever they wanted. 7. And there was one who was called Bar Abba, who was a prisoner with the ones who made insurrection – those who had committed murder in the insurrection. 8. And the people cried out and began to ask him as he was accustomed for them to do. 9. And Peelatos answered and said, "Do you desire that I release to you the King of the Yehudeans? 10. For Peelatos did realize that the high priests had delivered him up from envy. 11. And the chief priests incited the crowds all the more that Bar Abba should be released to them. 12. And Peelatos said to them, "What then do you desire that I do to this one whom you call the King of the Yehudeans? 13. And they again cried out, "Put him to death on the stake!" 14. And Peelatos said to them, "For what evil has he done?" And they all the more were crying out, "Put him to death on the stake!" 15. And Peelatos desired to do the will of the crowds and release Bar Abba to them. Then after Y'shua was scourged, he delivered him to be executed on a stake.

83 Khabouris identifies the speaker as Y'shua, this reading is retained in the Aramaic.

84 "I am that I am" in Aramaic is *Ena-Na*, in Hebrew *Ehyeh Asher Ehyeh* (Exodus 3:14-16). Matthew 22:32 says, "I Am the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob" which is prefaced with *Ena-Na*. The expanded *I Am* could also be translated as "I Am that I Am—the Elohim of Abraham, Isaac and Jacob." No human can rightfully say *Ena-Na* of himself; this is unique to Y'shua who was indwelt by the Ruach of YHWH from conception. From a rabbinical viewpoint, by applying "I Am that I Am" to himself, along with the title "*Son of Man*" Y'shua was viewed culpable of three forms of blasphemy: 1) saying the Name, 2) calling himself the Messiah/Son of Man when they didn't believe he was and, 3) calling himself One and the Same with the Father. All three statements are true of Y'shua and were predicted centuries in advance to apply to HaMashiyach.

85 Daniel 7:13; Psalm 110:1

86 Steeped in corrupt tradition, the plain truth of Scripture eluded the high priest. It is not blasphemy to quote the prophet Daniel. The high priest had succumbed to the religio-political forces of the day with which he had been ensnared.

## : מרקוס יד :

62 הו דיין ישוע אמר לה אנא ונתחזון לברה דאנשא דיתב מן ימינא דחילא ואתא על ענני שמיא: 63 רב כהנא דיין צרא כותינה ואמר מנא מכיל מתבעין לן סהדא: 64 הא מן פומה שמעתון גודפא מנא מתחזא לכון הנון דיין בלהון דנו דחב לה מותא: 65 ושריו אנשין רקין בפרצופה ומחפין אפוהי ומקפחין לה ואמרין אתנבא ודחשא מחין הנו לה על פכוהי: 66 וכד שמעון לתחת בדרתא אתת עלימתא חדא דרב כהנא: 67 חזתה דשחן וחרת בה ואמרא לה ואף אנת עם ישוע הנית נצריא: 68 הו דיין כפר ואמר לא ידע אנא מנא אמרא אנת ונפק לבר לספא נקרא תרנגלא: 69 וחזתה תוב עלימתא הי ושרית דתאמר לאילין דקימין דאף הנא מנהון הו: 70 הו דיין תוב כפר ובתר קליל תוב הנון דקימין אמרו לכאפא שריאית מנהון אנת אף גיר גליליא אנת וממלך דמא: 71 הו דיין שרי הנא מחרם וימא דלא ידע אנא לגברא הנא דאמרין אנתון: 72 וכה בשעתא קרא תרנגלא דתרמין זבנין ואתדכר שמעון מלתה דישוע דאמר הנא לה דקדם דנקרא תרנגלא דתרמין זבנין תלת תכפור בי ושרי דנבכא:

## : מרקוס יה :

1 ומחדא בצפרא עבדו מלכא רבי כהנא עם קשישא ועם ספרא ועם כלה כנושתא ואסרו לישוע ואובלוהי ואשלמוהי לפילטוס הגמונא: 2 ושאלה פילטוס אנת הו מלכא דיהודיא הו דיין ענא ואמר לה אנת אמרת: 3 ואכלין הנו קרצוהי רבי כהנא בסגיאתא: 4 הו דיין פילטוס תוב שאלה ואמר לה לא מפנא אנת פתגמא חזי כמא מסהדין עליך: 5 הו דיין ישוע מדם פתגמא לא יחב איכנא דנתדמר פילטוס: 6 מעד הוא דיין בכל עאדא למשא להון אסירא חד אינא דשאלין: 7 ואית הוא חד דמתקרא בראבא דאסיר הוא עם עבדי אסטסין הנון דקטלא באסטסין עבדו: 8 וקעו עמא ושריו למשאל איך דמעד הוא עבד להון: 9 הו דיין פילטוס ענא ואמר צבין אנתון אשרא לכון מלכא דיהודיא: 10 ידע הוא גיר פילטוס דמן חסמא אשלמוהי רבי כהנא: 11 רבי כהנא דיין יתיראית חפטו לכנשא דלבראבא נשרא להון: 12 הו דיין פילטוס אמר להון מנא הכיל צבין אנתון אעבד להנא דקרין אנתון מלכא דיהודיא: 13 הנון דיין תוב קעו זקופיהי: 14 הו דיין פילטוס אמר להון מנא גיר דביש עבד והנון יתיראית קעין הנו זקופיהי: 15 פילטוס דיין צבא דנעבד

87 Transposition of words has no effect on meaning.

88 There are minor variations but identical meaning phrases here and in 14:71 between Khabouris and other Peshitta manuscripts/1905. The 1905 reading is retained in the Aramaic.

89 Khabouris adds Pilate's title *hegemonia* (governor) which is adopted in the Aramaic.

16. The soldiers led him away into the courtyard that was the Praetorium. And they called all of the company of soldiers. 17. And they dressed him with a purple robe, and wove and placed a crown of thorns on him. 18. And they began to salute him with, "Hail King of the Yehudeans!" 19. And they were striking him on his head with a reed. And they were spitting in his face and were kneeling upon their knees, and were worshipping him. 20. And while they mocked him, they stripped off the purple robe and dressed him with his own clothes and took him out to put him on the execution stake. 21. Then they compelled one who was passing by, Shimon, a Cyrenian who was coming from the field, the father of Alexandros and of Rupus, to carry his stake. 22. And they brought him to Gajultha,<sup>90</sup> the place that is interpreted, "The Skull." 23. And they gave him wine in which was mixed myrrh to drink, but he did not take it. 24. And while they were nailing him on the execution stake, they divided his garments and cast lots for them, who should take what. 25. And it was about the third hour when they nailed him to the stake. 26. And the reason for his death was written in the inscription, "This is the King of the Yehudeans."<sup>91</sup> 27. And they executed him on the stake with two robbers, one at his right and one at his left. 28. And the Scriptures were fulfilled that said, "He was reckoned with the wicked." 29. And also those who were passing by were blaspheming against him and nodding their heads and saying, "He will tear down the temple and build it in three days. Indeed! 30. Deliver yourself and come down from the stake!" 31. And likewise even the chief priests and the scribes were laughing amongst each other and saying, "He gave life to others, yet he is not able to give life to himself. 32. The Mashiach, King of Israel, come down now from the stake that we may see and believe in you!" And even those who were (being) executed on the stake with him were reviling him. 33. And when the sixth hour arrived, there was darkness over all the land until the ninth. 34. And in the ninth hour, Y'shua cried out in a loud voice and said, "Eil! Eil! lemana shabakhthani," that is "My El! My El! Why have you spared me?"<sup>92</sup> 35. Then some of those who were standing there who heard were saying, "He calls to Eliyahu!" 36. And one ran and filled a sponge with vinegar and fastened it on a reed to give him to drink.<sup>93</sup> But they said, "Leave him alone. Let us see if Eliyahu comes to take him down. 37. And Y'shua cried out in a loud voice, and he died. 38. And the curtain of the door of the temple was rent in two from the top to the bottom. 39. And when the centurion who was standing near him saw that he cried out thus and died, he said, "Truly this man was the Son of Elohim!" 40. And there were also women who were watching from afar: Maryam of Magdala and Maryam the mother of Ya'akov the lesser and of Yoseh and Shalom. 41. Those who were following him in Galeela and ministering to him and many others who had gone up with him to Urishlim. 42. And when the afternoon was setting<sup>94</sup> on the (Annual) Shabbat,<sup>95</sup> 43. Yosip who was from Ramtha, an honorable counselor who was also waiting for the Kingdom of Elohim, came and took courage and approached Peelatos and requested the body of Y'shua.

90 A spelling variant representing the dialectical difference between Mark's Aramaic and that of the other Good News writers.

91 Identical meaning phrases between Khabouris and other Peshitta manuscripts/1905. 1905 is retained in the Aramaic.

92 Compare "Eli, Eli, lemana shabakhthani?" (Matthew 27:46 Younan Peshitta Interlinear Version, cross referenced to NIV) with "Eloi, Eloi, lama sabachthani" (Mark 15:33 NIV). Aramaic had to be transliterated and translated into Greek, so it's important to note that the Aramaic letter for "h" (heh--h) has no equivalent Greek letter. The only way Greek can approximate an "H" sound is through a *breathing accent on the letter "O"*, however, such an accent is only allowed at the beginning of a word, never the middle. The best the Greek redactors of Mark could do, was to insert the "o" into "Eli" to produce the word "Eloi". In Mark, Aramaic reads *Ail, Ail*, representing a shift from one Aramaic dialect into another. As for the reading and why this does not translate into "forsaken" please see the "My El! My El!..." in Appendix.

93 Psalm 69:22 (21)

94 Mark has an unusual term here, *ramsha d'erubata* where *ramsha* can mean "evening", as it does in Mark 4:35 and 13:35. However, the other meaning, which is intended here, is suggested in Mark 1:32 which literally reads, "in the evening of the setting sun". It is this latter reading that proves *ramsha* does not always mean "evening" as we think of that term. The dual meanings are carried over from Hebrew where "*ereb*" can be either late afternoon (Arise and attack at noon, for the shadows of *ereb* lengthen—Jeremiah 6:4) or sunset. In this odd instance, *ramsha d'erubata* literally means "afternoon of setting", meaning the night period was coming on but still before sunset. As the other Gospels indicate, the Annual Shabbat was setting, or closing down.

צְבִינָא לְנִשְׂא וּשְׂרָא לְהוֹן לְבִרְאָבָא וְאִשְׁלֵם לְהוֹן לִישׁוּעַ כֹּד מְנַגֵּד דְּנִזְדַּקָּה:

: מַרְקוֹס י ה :

16 אָסְטֵרִטִיּוּטָא דִּין אֹבִלְוִהי לְגֹ דְרֵתָא דְאִיתִיה פִּרְטוֹרִין וְקִרְו לְכֹלָה אָסְפִיר:  
17 וְאַלְבִּשְׁוִהי אֲרָגוֹנָא וְגָלְלוּ סָמוּ לָהּ כְּלִילָא דְכּוּבָא: 18 וּשְׂרִיו לְמִשְׁאֵל בְּשִׁלְמָה  
שְׁלֵם מִלְכָּא דִּיהוּדֵיָא: 19 וּמָחִין הוּוּ לָהּ עַל רִשָּׁה בְּקִנְיָא וְרָקִין הוּוּ בְּאַפּוּהי וְכִרְפִּין  
הוּוּ עַל בּוֹרִפִּיָּהוֹן וְסָגְדִין לָהּ: 20 וְכֹד בְּזַחוּ בָּהּ אֲשִׁלְחוּהי אֲרָגוֹנָא וְאַלְבִּשְׁוִהי  
מָאנוּהי וְאַפְקוּהי דְּנִזְקָפוֹנִיָּהי: 21 וּשְׁחִירוּ חֵד דְּעִבְרָא הוּא שְׁמַעוֹן קוֹרִינְיָא דְאַתָּא  
הוּא מִן קִרְיָתָא אַבּוּהי דְאַלְכְּסַנְדְּרוֹס וְדִרְפוֹס דְּנִשְׁקוֹל זְקִיפָּה: 22 וְאִיתִיהי  
לְגִלְתָּא דְּכּוּכָתָא דְּמִתְּפִשְׁקָא קִרְקֶפְתָּא: 23 וְיַהֲבִי לָהּ לְמִשְׁתָּא חֲמִרָא דְּחִלִּיט בָּהּ  
מוֹרָא הוּוּ דִּין לֹא נִסְבִּ: 24 וְכֹד זְקוּפּוּהי פִּלְגֹ מָאנוּהי וְאַרְמִיו עֲלִיהוֹן פִּסָּא מִנּוּ  
מִנָּא נִסְבִּ: 25 אִיתָּ הוּא דִּין שְׁעָא תִּלְתָּ כֹד זְקוּפּוּהי: 26 וְכִתְיָבָא הֵתָּ עֲלִתָּא דְּמוֹתָהּ  
בְּכִתְבָּא הוּא הוּ מִלְכָּא דִּיהוּדֵיָא: 27 וְזִקְפֹּ עֲמָה תִּרְיִן לְסִטְיָא חֵד מִן זְמִינָה וְחֵד  
מִן סְמָלָה: 28 וּשְׁלֵם כְּתָבָא דְּאַמֵּר דַּעַם עוֹלָא אֶתְחַשֵּׁב: 29 וְאַף אֵילִין דִּין דְּעִבְרִין  
הוּוּ מַגְדִּפִּין הוּוּ עֲלוּהי וּמְנִידִין רִשְׁיָהוֹן וְאַמְרִין אֹן שְׂרָא הִיכְפֹּלָא וְכִנָּא לָהּ לְתִלְתָּא  
יּוֹמִין: 30 פִּצָּא נִפְשָׁךְ וְחוֹת מִן זְקִיפָּא: 31 וְהִכְנָא אָף רַבִּי כְּהִנָּא גָּחִפִּין הוּוּ חֵד  
עִם חֵד וְסִפְרָא וְאַמְרִין אַחֲרָנָא אַחִי נִפְשָׁה לֹא מִשְׁכַּח לְמַחֲיו: 32 מִשְׁיַחָא מִלְכָּה  
דְּאִיסְרִיָּל נְחוֹתָהּ הָשָׂא מִן זְקִיפָּא דְּנַחֲזָא וְנַהֲיִמֵּן בָּהּ וְאַף הִנּוּן דִּין דְּזִקְיָפִין הוּוּ עֲמָה  
מַחֲסִדִּין הוּוּ לָהּ: 33 וְכֹד הוּי שֵׁת שְׁעִין הוּא חֲשׁוּכָא עַל כְּלָה אֲרַעָא עֲדָמָא לְשַׁעָא  
תִּשְׁע: 34 וְכִתְשַׁע שְׁעִין קַעָא יִשׁוּעַ בְּקִלָּא רָמָא וְאַמֵּר אֵיל אֵיל לְמָנָא שְׁבִקְתָּנִי  
דְּאִיתִיה אֱלֹהִי אֱלֹהִי לְמָנָא שְׁבִקְתָּנִי: 35 וְאַנְשִׁין דְּשַׁמְעוּ מִן הִנּוּן דְּקִימִין אֲמִרִין  
הוּוּ לְאַלְיָא קִרָּא: 36 רִהֵט דִּין חֵד וּמִלָּא אָסְפּוֹנָא חִלָּא וְאַסֵּר בְּקִנְיָא דְּנִשְׁקִיוּהי  
וְאַמְרוּ שְׁבוּקוּ נַחֲזָא אֵן אֶתָּא אֱלִיָּא מַחֲתָ לָהּ: 37 הוּ דִּין יִשׁוּעַ קַעָא בְּקִלָּא רָמָא  
וּשְׁלֵם: 38 וְאַפִּי תִרַעָא דְּהִיכְפֹּלָא אֲצִטְרִי לְתִרְיִן מִן לַעֵל עֲדָמָא לְתַחַת: 39 כֹּד חֲזָא  
דִּין קִנְטֵרוֹנָא הוּ דִּקְאֵם הוּא לִוְתָּהּ דְּהִכְנָא קַעָא וּשְׁלֵם אֲמֵר שְׁרִירָאִיתָּ הוּא גִבְרָא  
בָּרָה הוּא דְּאַלְהָא: 40 אִיתָּ הוּי דִּין אָף נִשָּׂא מִן רִוְחָקָא דְּחִזְזִין הוּי מִרִּים מַגְדִּלִּיתָּא  
וּמִרִּים אֲמָה דְּעִקְוֹב זְעוּרָא וְדִיֹּסָא וּשְׁלֹם: 41 הִנִּין דְּכֹד הוּ בְּגִלְיָלָא נְקִיפִין הוּי לָהּ  
וּמִשְׁמִשָּׁן לָהּ וְאַחֲרִנִּיתָּא סְגִיָּאֶתָּא דְּסִלְקָ הוּי עֲמָה לְאוּרִשְׁלֵם: 42 וְכֹד הוּא רָמָשָׁא  
דְּעִרֻבְתָּא דְּאִיתִיה קִדָּם שְׁבִתָּא: 43 אֶתָּא יוֹסֵף הוּ דִּמֵּן רָמָתָא מִיִּקְרָא בּוֹלוּטָא  
אִינָא דְּאַף הוּ מִסְפָּא הוּא לְמִלְפּוֹתָא דְּאַלְהָא וְאַמְרַח וְעַל לִוְתָּ פִּילָטוֹס וּשְׁאֵל פִּגְרָה  
דִּישׁוּעַ:

95 That is, before the regular Shabbat that would have begun Friday at sunset, apparently to distinguish between it and the Annual Shabbat that is the day Y'shua was crucified. See footnote for Luke 23:54.

44. And Peelatos marveled that he was already dead, and he called the centurion and asked him if he had already died. 45. And when he learned it, he gave his body to Yosip. 46. And Yosip bought linen cloth and took him down and wrapped him in it and placed him in a grave that was hewn out in the rock. And he rolled a stone upon the door of the grave. 47. And Maryam of Magdala and Maryam the mother of Yoseh saw where he was laid.

## Chapter 16

1. And when the Shabbat had passed,<sup>96</sup> Maryam of Magdala and Maryam the mother of Ya'akov and Shalom bought spices that they might come to anoint him. 2. And at early morning on the first of the week, they came to the cemetery as the sun was rising. 3. And they were saying among themselves, "And who will roll that stone from the door of the tomb?" 4. And they looked and saw that that stone was rolled away, for it was very great. 5. Then they entered the tomb and saw a young man who was sitting on the right with a white robe, and they were astonished! 6. But he said to them, "Do not have fear, Y'shua the Nasraya whom you seek who was executed on the stake, has risen! He is not here. Behold the place where he was laid! 7. Rather go say to his disciples and to Keefa that "Behold he goes before you to Galeela. There you will see him as he had told you." 8. And when they heard, they fled and went away from the tomb, for amazement and trembling had seized them. And they did not say anything to anyone, for they were afraid.<sup>97</sup> 9. Then, at early morning on the first of the week, he had risen and appeared first to Maryam of Magdala, she from whom he had cast out seven demons. 10. And she went and brought hope to those who had been with him, who were mourning and weeping. 11. And when they heard what they were saying, that he was alive and had appeared to them, they did not believe them. 12. After these things, he appeared to two of them in another form while they were walking and going to a village. 13. And those went and told the rest, and they did not even believe them. 14. And finally he appeared to the eleven while they were reclining, and he reviled the lack of their faith and the hardness of their hearts, since those who had seen him, that he had risen, they did not believe.<sup>98</sup> 15. And he said to them, "Go into all the world and preach my Hope to all of creation. 16. Whoever believes and is immersed will live, and whoever does not believe will be condemned. 17. These signs will follow those who believe in my name: they will cast out demons and they will speak in new tongues, 18. And they will handle serpents, and if they should drink a deadly poison,<sup>99</sup> it will not harm them. And they will place their hands on the sick, and they will be healed." 19. And Y'shua our Master, after speaking with them, went up to heaven and sat at the right hand of Elohim.<sup>100</sup> 20. And they went out and preached in all places. And our Master was helping them and establishing their words by the signs that they were doing.

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96 The Aramaic *aiḇret* (ayin-beyt-resh-yodh-taw), is the same as *arobata* (ayin-resh-waw-beyt-taw-alap) that is used in Matthew 27:62, in exactly the same context. Mark 16:1 is also a clearer reading than Matthew 28:1. This may suggest a later clarification for those unfamiliar with the use of *ramsha*, as a metaphor for the conclusion of an occasion like Shabbat. Such progression upholds the view that Matthew, Mark, Luke and John were indeed written in this order, contradicting scholarship that postures Mark as the first book with "simpler" readings. A better argument is that a simpler more straightforward reading evolves from a previous original, after having excited some confusion.

97 While the two oldest Greek manuscripts have not retained verses 9-20, the Peshitta has. In fairness to Mark's report we must remember he was not an eye witness to the resurrection, but in reality neither were any of the talmidim; they were only witnesses to an empty tomb. Both Peshitta and later Greek manuscripts agree, this verse states that it was early morning on the first of the week when the talmidim *first realized* Y'shua had risen. This fact is indisputable.

98 Identical meaning phrases between Khabouris and other Peshitta manuscripts/1905, with the 1905 reading retained in the Aramaic. However, Khabouris uses the synonym *zaorot* (little) as this recalls the famous *zowray haymanutha* (oh you little of faith - Matthew 6:30; 8:26; 14:31; 16:8; Luke 12:28) and the wordplay with "smallest of seeds" (Matthew 13:32; Mark 4:31) with a nearly identical word, which are hallmarks of Y'shua's teachings.

## : מרקוס יח :

44 פִּילָטוֹס דִּין תַּמָּה דָּאן מִן כְּדוּ מִית וּקְרָא לְקִנְטִרְוֹנָא וּשְׁאֵלָה דָּאן מִן קִדָּם עֲדָנָא מִית: 45 וְכִד יִלְף יַהֲב פִּגְרָה לְיוֹסֵף: 46 וּזְבִן יוֹסֵף כְּתָנָא וְאַחַתְּהָ וּכְרָכָה בָּהּ וּסְמָה בְּקִבְרָא דְנִקִּיר הָנָא בְּשׁוּעָא וְעָגֹל כְּאַפָּא עַל תַּרְעָה דְקִבְרָא: 47 מַרִּים דִּין מַגְדָּלִיתָא וּמַרִּים הִי דִּיוֹסָא חֲזִי אִיכָא דְאַתְתַּחֲסִים:

## : מרקוס יו :

1 וְכִד עֲבֵרַת שְׁבֹתָא מַרִּים מַגְדָּלִיתָא וּמַרִּים דִּיעֲקוּב וּשְׁלוֹם זִבְן הָרוּמָא דִּנְאֲתִין נְמַשְׁחָנִיָּה: 2 בְּשַׁפְרָא דִּין בַּחַד בִּשְׂבָא אֲתִי לְבִית קְבוּרָא כִד דִּנַּח שְׁמַשָּׁא: 3 נְאֻמְרִין הָנִי בְּנַפְשֵׁהִין מִן דִּין עָגֹל לֵן כְּאַפָּא מִן תַּרְעָא דְבִית קְבוּרָא: 4 וְחָר חֲזִי דְמַעְגָּלָא הִי כְּאַפָּא רַבָּא הֵנָּה גִיר טַב: 5 וְעָלִין לְבִית קְבוּרָא וְחֲזִי עֲלִימָא דִּיתֵב מִן יְמִינָא וְעֵטִיף אָסְטֵלָא חֲזִירָתָא וְתַמָּה: 6 הוּ דִּין אָמַר לֵהִין לֹא תִדְחֹלֵן לִישׁוּעַ נְצָרְיָא בְּעִין אֲנִתִין הוּ דְאֻזְדֻּקֵּף קָם לֹא הָנָא תִנֵּן הָא דְּוּכְתָא אִיכָא דְסִים הָנָא: 7 אֲלֹא זִלִּין אָמְרִין לְתַלְמִידֵיהוּ וְלִכְאַפָּא דְהָא קִדָּם לָכוֹן לְגַלִּילָא תִמְן תַּחְזוּנִיָּה אִיכָנָא דְאָמַר לָכוֹן: 8 וְכִד שְׁמַע עֵרַק נִפְקָ מִן קְבִרָא אַחִיד הָנָא לֵהִין גִּיר תַּהֲרָא וְרִתִּיתָא וְלֹאנֶשׁ מְדָם לֹא אָמְרִין דְּחִילֵן הָנִי גִיר: 9 בְּשַׁפְרָא דִּין בַּחַד בִּשְׂבָא קָם נְאֲתַחֲזִי לְיוֹקִדָם לְמַרִּים מַגְדָּלִיתָא הִי דְשִׁבְעָא שְׁאֲדִין אָפֵק הָנָא מִנָּה: 10 וְהִי אֲזֻלַּת סַבְרַת לִהְנוֹן דְּעָמָה הָנוּ דְאִבִּילִין הָנוּ וּבְכִין: 11 וְהָנוּ כִד שְׁמַעוּ דְאֻמְרִין דְּחִי נְאֲתַחֲזִי לֵהִין לֹא הִימְנוּ אֲנִין: 12 בְּתֵר הָלִין אֲתַחֲזִי לְתַרְוִין מְנַהֵן בְּדִמוּתָא אַחֲרָתָא כִד מִהֲלָכִין נְאֻזִּלִין לְקִרְיָתָא: 13 וְהָנוּ אֲזֻלוּ אָמְרוּ לְשִׁרְפָא אָף לֹא לִהְנוֹן הִימְנוּ: 14 אַחֲרִית דִּין אֲתַחֲזִי לְחַדְעֶסֶר כִד סְמִיכִין וְחִסְדִּי לְחִסְרֵי הִימְנוֹתֵיהוֹן וְלִקְשִׁוֹת לְבַהוֹן דְּלִהְנוֹן דְּחֻאֹנָהִי דְקָם לֹא הִימְנוּ: 15 נְאֻמְרִין לֵהוֹן זֵלוּ לְעִלְמָא כִלָּה וְאִכְרִזוּ סְבִרְתִּי בְכִלָּה בְּרִיתָא: 16 אִינָא דְמַהִימֵן וְעָמֵד חִיָּא וְאִינָא דְלֹא מַהִימֵן מִתְחַיֵּב: 17 אֲתַחֲזִי דִין לְאִילִין דְּמַהִימֵן הָלִין נִקְפֵּן בְּשִׁמִּי שְׁאֲדָא נִפְקוֹן וּבְלִשְׁנָא חֲדָתָא נִמְלָלוֹן: 18 וְחֻנְתָּא נִשְׁקָלוֹן נְאֻ סְמָא דְמוּתָא נִשְׁתַּוֵּן לֹא נִהַר אֲנִין וְאִידִיָּהוֹן נְסִימוֹן עַל כְּרִיָּהָ וְנִתְחַלְמוֹן: 19 יִשׁוּעַ דִּין מִרְן מִן בְּתֵר דְמִלָּל עֲמַהוֹן לְשִׁמְיָא סִלֵּק וִיתֵב מִן יְמִינָא דְאַלְהָא: 20 הָנוּ דִּין נִפְקוּ וְאִכְרִזוּ בְּכָל דְּרָכָא וּמִרְן מַעְדֵּר הָנָא לִהְנוֹן וּמִשֵּׁר מְלִיָּהוֹן בְּאַתְוָתָא דְעֵבֵדִין הָנוּ:

99 The imagery is from Psalm 91:13 which relates to our faith in YHWH that overcomes the obstacles of the world. Y'shua told haSatan that "you shall not test Master YHWH your Elohim"; therefore, it is safe to say this admonition also applies to his followers. Rav Shaul recovered from a poisonous snakebite (Acts 28:3-6), and so did many Israelites who looked to the "fiery serpent" on the pole (B'midbar/Numbers 21:8, 9), not as testing YHWH but by exercising their Faith according to His will.

100 Psalm 110:1

Chapter 1

1. Because many have desired to write the history of those works which we are familiar with, 2. According to that which they delivered to us, those who from the beginning were eyewitnesses and ministers of the Word, 3. It seemed good also to me because I have attended carefully to all of them that everything I should write down in its order for you, noble Tawpeela, 4. That you may know the truth of the words by that you were taught. 5. In the days of Herodus the king of Yehuda, there was a certain priest whose name was Zakharyah, from the order of the house of Awiya and his wife from the descended daughters of Ahron. Elishwa was her name. 6. And both of them were righteous before Elohim and walked in all the Commandments and in the righteousness of Master YHWH without blame. 7. But they did not have a son because Elishwa was barren, and both of them were many in their days. 8. And it came to pass while he was serving as priest in the order of his ministry before Elohim, 9. In the custom of the priesthood, it was his turn to place the incense. And he entered into the temple of Master YHWH. 10. And all the crowds of the people would pray outside at the time of the incense. 11. And a Messenger of Master YHWH appeared to Zakharyah who stood at the right of the altar of incense. 12. When Zakharyah saw him he was dumbfounded and fear fell upon him. 13. And the Messenger said to him, “Do not have fear because your prayer has been heard and your wife, Elishwa, will bear you a son, and you will call his name Yochanan. 14. And you will have joy and gladness and many will rejoice at his birth. 15. For he will be great before Master YHWH. And he will not drink strong drink and wine, and he will be filled with the Ruach haKodesh while he is in the womb of his mother. 16. And many of the sons of Israel he will turn to Master YHWH their Elohim. 17. And he will go before Him in the spirit and in the might of Eliyahu the prophet, that he might turn the heart of the fathers to the children,<sup>1</sup> and those that are not obedient to the knowledge of the just, and he will prepare a perfect people for Master YHWH.” 18. And Zakharyah said to the Messenger, “How should I understand this, for I am an elderly man and my wife is many in her days?” 19. And the Messenger answered and said to him, “I am Gawriel<sup>2</sup> who stands before Elohim, and I have been sent to speak with you and declare these things. 20. Now you will be mute and you will not be able to speak until the day that these things happen, because you did not believe these my words which will be fulfilled in their time.” 21. And the people were standing and waiting for Zakharyah and were wondering about his delay in the temple. 22. And when Zakharyah came out he was not able to speak with them. And they understood that he saw a vision in the temple. And he was repeatedly making signs but remained mute<sup>3</sup> to them. 23. And when the days of his service were fulfilled, he went to his house. 24. And it happened after those days Elishwa his wife conceived. And she had hidden herself for five months and she said, 25. “These things Master YHWH has done for me in the days that he looked on me to take away my reproach that was among the sons of men.” 26. And in the sixth month, the Messenger Gawriel was sent from the presence of Elohim to Galeela<sup>4</sup> to the city whose name is Nasrath, 27. To a virgin who was betrothed to a man whose name was Yosip from the house of Dawid. And the name of the virgin was Maryam.

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<sup>1</sup> Malachi 4:5, 6 (3:23, 24)

<sup>2</sup> Gawriel means “El is my strength”; therefore the messenger is also making a statement in addition to revealing his name. <sup>3</sup> Zakharyah was of the 8th course of Abijah (1 Chron 24:10; Luke 1:5). Abijah served exactly 15 Hebrew months (442 days) before the birth of Y’shua. The service cycle corresponds to June 30–July 6, 6 BCE. On the Hebrew calendar this service traverses Tammuz 17, the day Babylon broke through the walls of Jerusalem. The destruction of the Temple was three weeks later, according to the Rabbis, on Ab 9 (July 11), 586 BCE. By the first century it was customary to view that date as cursed. The Second Temple was destroyed on the same Hebrew calendar day (August 2) 70 CE, which added more impetus to the tradition. In Lamentations 2:9–10, the prophet Jeremiah talks about this exact moment—Tammuz 17—when “*the elders of Zion stay on the ground and remain silent*”; this is fulfilled with Zakharyah—another elder or priest of Zion—being made mute by Gabriel at exactly the same time of year. There is no other time of the year when a priest being made mute would have such power and resonance to a Jewish mind. YHWH apparently waited for just such a year when the 8th division would serve at that precise week to time the birth of His Son 15 months later. Rabbinic tradition puts the destructions on the 9th of



## : לוקא א :

1 מְטַל דִּסְגִּיאָא צִבּוֹ דִּנְכַתְבֹּן תְּשַׁעֲיָא דְסוּעֲרָנָא אֵילִין דַּחֲנָן מִפְסִין חֲנָן בְּהוֹן :  
 2 אֵיךְ מָדָם דְּאִשְׁלָמוּ לָן הָנוּן דַּמָּן קָדִים הוּוּ חֲזִיא וּמִשְׁמִשְׁנָא דִּילָה דְּמִלְתָּא :  
 3 אֶתְחִזִּי אָף לִי מְטַל דְּקָרִיב הוּיָת יִצְיָפָאִית לְכַלְהוֹן דְּכָל מָדָם בְּטַכְסָה אֶכְתּוּב  
 לָךְ נְצִיחָא תְּאֻפִּילָא : 4 דִּתְדַע שְׂרָא דְּמָלָא דְּאִתְתַּלְמַדְתָּ לְהוֹן : 5 הָנָא בְּיוֹמָתָה  
 דְּהָרוּדְס מִלְכָּא דִּיהוּדָא כְּהָנָא חֵד דְּשִׁמָּה הָנָא זְכָרִיא מִן תְּשַׁמְשָׁתָּא דְּכִיתָא אֲבִיא  
 וְאִנְתָּתָה מִן בְּנֵתָה דְּאֶהְרֹן שָׁמָּה הָנָא אֱלִישִׁבַּע : 6 תְּרִיהוֹן דִּין וְדִיקִין הוּוּ קָדָם  
 אֱלֹהָא וּמִהֲלִכִין בְּכַלְהוֹן פּוֹקֶדְנוּהִי וּבְכֹאנּוּתָה דְּמָרִיא דְּלָא עֲדִלִי : 7 בְּרָא דִין  
 לִית הָנָא לְהוֹן מְטַל דְּאִלִּישִׁבַּע עֲקֶרְתָּא הָנָת וְתִרְיָהוֹן סִגְיָא בְּיוֹמָתָהוֹן הוּוּ :  
 8 הָנָא הָנָא דִין כֹּד מַכְהֵן הָנָא בְּטַכְסָא דִּתְשַׁמְשָׁתָּה קָדָם אֱלֹהָא : 9 בְּעִידָא  
 דְּכֹהֲנֹתָא מְטִיָּה דְּנִסִּים בְּסִמָּא וְעַל לְהִיכְלָה דְּמָרִיא : 10 וְכֹלָה כְּנֻשָּׁא דְּעָמָא  
 מִצְלָא הָנָא לְבָר בְּעִדָּנָא דְּבִסְמָא : 11 נְאֶתְחִזִּי לָהּ לְזִכְרִיא מִלְאכָּא דְּמָרִיא דְּקָאָם  
 מִן יְמִינָא דְּמִדְּבַחָא דְּבִסְמָא : 12 נְאֶשְׁתַּגֵּשׁ זְכָרִיא כֹּד חֲזִיָּה וְדַחֲלָתָא נְפִלָתָא  
 עֲלוּהִי : 13 נְאֶמַר לָהּ מִלְאכָּא לָא תְּדַחֵל זְכָרִיא מְטַל דְּאִשְׁתַּמְעַת צִלּוֹתָךְ וְאִנְתָּתְךָ  
 אֱלִישִׁבַּע תְּאֻלֵּד לָךְ בְּרָא וְתִקְרָא שָׁמָּה יוֹחָנָן : 14 וְתִהְיֶה לָךְ חֲדוּתָא נְאֶרְוָא  
 וּסְגִיאָא נְחֻדָּן בְּמוֹלָדָה : 15 נְהָנָא גִיר רַב קָדָם מָרִיא וְחִמְרָא וּשְׂכָרָא לָא נִשְׁתָּא  
 וְרוּחָא דְּקוּדְשָׁא נְתַמְלָא עַד הוּוּ בְּכִרְסָא דְּאָמָה : 16 וּסְגִיאָא מִן בְּנֵי אִיסְרִיל נְפִנָא  
 לִנְתָּ מָרִיא אֱלֹהֵהוֹן : 17 וְהוּוּ נְאֻזֵּל קְדָמוּהִי בְּרוּחָא וּבְחִילָא דְּאֱלֹהִיא נְבִיאָא דִּנְפִנָא  
 לְבָא דְּאֶבְהָא עַל בְּנֵיא וְלֵאילִין דְּלָא מְתַטְפִּיסִין לִידְעָתָא דְּכֹאנָא וְנִטְיָב לְמָרִיא  
 עָמָא גְּמִירָא : 18 נְאֶמַר זְכָרִיא לְמִלְאכָּא אֵיכָנָא אָדַע הָדָא אָנָּא גִיר אִיתִי סְכָא  
 וְאִנְתָּתִי סִגְיָאִת בְּיוֹמָתָה הִי : 19 וְעָנָא מִלְאכָּא וְאֶמַר לָהּ אָנָּא אָנָּא גְּבִירָאִיל  
 דְּקָאָם אָנָּא קָדָם אֱלֹהָא נְאֶשְׁתַּלַּחַת דְּאִמְלֵל עִמָּךְ נְאֶסְבַּרְךָ הָלִין : 20 מְפִיל תְּהוּנָא  
 שְׁתִּיק וְלֹא תִשְׁכַּח לְמַמְלָלוּ עִדְמָא לְיוֹמָא דְּהָלִין נְהוּן עַל דְּלָא הִימְנַת לְמִלִּי  
 הָלִין דְּמִתְמַלֵּין בְּזִבְנָהִין : 21 עָמָא דִין קָאָם הָנָא וּמִסְכָּא לְזִכְרִיא וְתִמְיָהִין הוּוּ  
 עַל תּוֹחֲרִתָּה דְּבִהִיכְלָא : 22 כֹּד נִפְקֵי דִין זְכָרִיא לָא מִשְׁכַּח הָנָא דִּנְמַלֵּל עֲמֵהוֹן  
 וְאִסְתַּפְּלוּ דְּחֻזָּא חֻזָּא בְּהִיכְלָא וְהוּוּ מְרִמְז רְמִז הָנָא לְהוֹן וְקוּי כֹּד חֲרָשׁ : 23 וְכֹד  
 אֶתְמַלְיוּ יוֹמָתָא דִּתְשַׁמְשָׁתָּה אֻזֵּל לְבִיתָה : 24 וְהוּנָא מִן בֵּתֵר יוֹמָתָא הָנוּן בְּטַנְתָּ  
 אֱלִישִׁבַּע אִנְתָּתָה וּמִשְׁשִׁיא הָנָת נְפִשָּׁה יְרוּחָא חִמְשָׁא וְאֶמַרָא הָנָת : 25 דְּהָלִין עֲבֹד  
 לִי מָרִיא בְּיוֹמָתָא דְּחָר בִּי לְמִסְכָּב חֲסָדִי דְּכִיתָא בְּנֵי אִנְשָׁא : 26 בִּירְחָא דִין דִּשְׁתָּא  
 אֶשְׁתַּלַּח גְּבִירָאִיל מִלְאכָּא מִן לִנְתָּ אֱלֹהָא לְגִלְיָלָא לְמַדְיִנְתָּא דְּשִׁמָּה נְצִרְתָּ : 27 לִנְתָּ  
 בְּתוֹלְתָא דְּמִכְרִיא לְגִבְרָא דְּשִׁמָּה יוֹסֵף מִן בֵּיתָה דְּדוּרִיד וּשְׁמָה לְבִתּוֹלְתָא מָרִים :

Ab, eyewitness records—Jeremiah for the First and Josephus for the Second Temple—put the destruction on 10 Ab. Perhaps the 9th refers to when the fires were started while these other sources refer to the 10th when the flames were extinguished.

4 There is no coincidence that Mashiych is being “revealed” in the place called Galeela, which means “to reveal.” Nor is it happenstance that he would grow up in the City of the Branch, Nazareth.



28. And the Messenger came to her and said to her, "Peace to you full of grace, our Master (Y'shua)<sup>5</sup> is with you (and so you are) blessed among women!" 29. But when she saw him she was disturbed at his saying and wondered, "What is this greeting?" 30. And the Messenger said to her, "Do not be afraid, Maryam, for you have found grace with Elohim. 31. For behold you will receive conception<sup>6</sup> and bear a son and you will call his name Y'shua. 32. This one will be great and will be called the Son of the Highest, and Master YHWH (your) Elohim will give to him the throne of Dawid his father. 33. And he will reign over the house of Ya'akov forever. And there will not be an end to his Kingdom forever. 34. And Maryam said to the Messenger, "How can this be for not a man has known me?" 35. And the Messenger answered and said to her, "The Ruach haKodesh will come and the power of the Highest will rest upon you. Because of this, he who is to be born of you is Set Apart and will be called the Son of Elohim. 36. And behold, Elishwa your kinswoman is also pregnant with a son in her old age. And this is the sixth month to her, she who was called barren, 37. Because nothing is impossible for Elohim." 38. Maryam said, "Behold I am the handmaid of Master YHWH. Let it be to me according to your word! And the Messenger departed from her presence. 39. And Maryam arose and went in those days quickly to a mountain, to a city of Yehuda. 40. And she entered the house of Zakharyah and greeted Elishwa. 41. And it happened that when Elishwa heard the greeting of Maryam, the infant in her womb leaped and Elishwa was filled with the Ruach haKodesh. 42. And she cried out with a loud voice and said to Maryam, "Blessed are you among women, and blessed is the fruit of your womb!" 43. "How did this happen to me that the mother of my Master<sup>7</sup> comes to me?" 44. "For behold when the sound of your greeting fell upon my ears, the infant in my womb leaped with a great joy." 45. "And blessings to she who believed, because there will be fulfillment to those things that were spoken to her in the presence of Master YHWH." 46. And Maryam said, "My soul magnifies Master YHWH. 47. And my spirit has rejoiced in Elohim my Savior. 48. Because He has looked at the meekness of his handmaid,<sup>8</sup> for behold from now on will give me blessings to all generations. 49. Because He has done great things for me, He who is mighty and Set Apart is his Name. 50. And His mercy is upon generations for ages of those who fear Him.<sup>9</sup> 51. And He has accomplished victory with his arm and has scattered the proud hearted. 52. He has cast down the mighty from the seats and exalted the meek. 53. He has satisfied the hungry with good things, and the wealthy he has dismissed empty-handed. 54. He has helped his servant Israel and he has remembered his mercy. 55. As he spoke with our fathers Awraham and with his seed forever." 56. And Maryam remained with Elishwa about three months, and then she returned to her home. 57. Now Elishwa came to her the time that she bear, and she bore a son. 58. And her neighbors and her relatives heard that Elohim had increased his mercy towards her, and they were rejoicing with her. 59. And it happened on the eighth day they came to circumcise the boy and they were calling him by the name of his father Zakharyah. 60. And his mother answered and said to them, "Not so, rather he will be called Yochanan." 61. And they said to her, "There is no man in your clan<sup>10</sup> who is called by this name." 62. And they made signs to his father as to what he desired to name him. 63. And he asked for a writing tablet, and he wrote and said "Yochanan is his name." And everyone marveled. 64. Immediately his mouth was opened and he spoke and blessed Elohim.

5 It would have been redundant for the messenger to say "YHWH is with you" because the very fact the messenger was sent from YHWH already proved that. Rather, Maryam is being told that their Master, the Son of man, will be inside her womb.

6 See footnote on Matthew 1:25.

7 *Mari*, my Master, refers to Mashiyach who is in Miriyam's womb, not YHWH.

8 1 Samuel 1:11; 2:1

9 Psalm 103:17; 111:9

10 Aramaic *sharbata* can mean "generation" or "tribe", but here "clan" is the best rendering because Zakhariah is surrounded by relatives who would mostly be from his "tribe". Therefore, a more specific meaning is called for, such as "family group" or "clan", because there can be many of those within a single tribe. Elsewhere though, Y'shua himself uses this word in a wider context.

28 ועל לנתה מלאכא ואמר לה שלם לכי מלית טיבותא מרן עמכי בריכת  
 בנשא: 29 הי דין פד חזת אתרהבת במלתה ומתחשכא הנת דמנא הו שלמא  
 הנא: 30 ואמר לה מלאכא לא תדחלין מרים אשכחתי גיר טיבותא לנת אלהא:  
 31 הא גיר תקבלין בטנא ותאלדין ברא ותקרין שמה ישוע: 32 הנא נהנא רב  
 וברה דעליא נתקרא ונתל לה מריא אלהא פורסיה דדניד אבוהי: 33 ונמלך על  
 ביתה דיעקוב לעלם ולמלכותה סוף לא נהנא: 34 אמרא מרים למלאכא איפנא  
 תהנא הדא דגברא לא חכים לי: 35 ענא מלאכא ואמר לה רוחא דקודשא תאמא  
 וחילה דעליא נגן עליכי מטל הנא הו דמתיילד בכי קדישא הו וברה דאלהא  
 נתקרא: 36 והא אלישבע אחינתכי אף הי בטנא ברא בסיבותה והנא ירחא דשפא  
 לה להי דמתקריא עקרתא: 37 מטל דלא עטל לאלהא מדם: 38 אמרא מרים  
 הא אנא אמתה דמריא נהנא לי איך מלתך נאזל מלאכא מן לנתה: 39 קמת דין  
 מרים בהון ביומתא הנון נאזלת בטילאית לטורא למדינתא דיהוד: 40 ועלת  
 לביתה דזכריא ושאלת שלמה דאלישבע: 41 והנא דכד שמעת אלישבע שלמה  
 דמרים דין עולא בכרסה נאתמלית אלישבע רוחא דקודשא: 42 וקעת בקלא רמא  
 נאמרת למרים מברכתא אנתי בנשא ומברך הו פארא דבכרסכי: 43 אימכא לי  
 הדא דאמה דמרי תאמא לנתי: 44 הא גיר פד נפל קלא דשלמכי באדני בחדווא  
 רבתא דין עולא בכרסי: 45 וטוביה לאידא דהימנת דהנא שולמא לאילין  
 דאתמלל עמה מן לנת מריא: 46 נאמרת מרים מורכא נפשי למריא: 47 וחזית  
 רוחי באלהא מחני: 48 דחר במוככא דאמתה הא גיר מן השא טובא נתלן לי  
 שרפתא פלהין: 49 דעבד לנתי רורכתא הו דחילתן וקדיש שמה: 50 וחננה לדרא  
 ושרפתא על אילין דדחלין לה: 51 עבד זכותא בדדעה ובדר חתירי בתרעיתא  
 דלבהון: 52 סוף תקיפא מן פורסותא וארים מכיכא: 53 כפנא סבע טבתא  
 ועתיקא שרא ספיקאית: 54 עדר לאיסריל עבדה נאתדכר חננה: 55 איך דמלל  
 עם אבהין עם אברהם ועם ירעה לעלם: 56 קוית דין מרים לנת אלישבע איך  
 ירחא תלתא והפכת לביתה: 57 אלישבע דין הנא הנא לה זכנא דתאלד וילדת  
 ברא: 58 ושמעו שכתיה נבני טוהמה דאסגי אלהא חננה לנתה וחזין הנו עמה:  
 59 והנא ליומא דתמניא נאתו למגזרה לטליא וקריין הנו לה בשמא דאבוהי  
 זכריא: 60 וענת אמה נאמרא להון לא הכנא אלא נתקרא יוחנן: 61 נאמרו לה  
 דלית אנש בשרבתכי דמתקרא בשמא הנא: 62 ורמזו לאבוהי דאיכנא צבא  
 דנשמיוהי: 63 ושאל פנקיתא וכתב נאמר יוחנן הו שמה נאתדמרו פלנש:  
 64 ומחדא אתפתח פומה ולשנה ומלל וברך לאלהא:

65. And fear came upon all their neighbors. And in all the mountains of Yehuda these things were spoken of. 66. And all who heard were thinking in their hearts and saying, “What indeed will this boy be?” and the hand of Master YHWH was with him. 67. And his father Zakharyah was filled with the Ruach haKodesh and he prophesied and said,<sup>11</sup>

Strophe 1<sup>12</sup>

Stiche 1 68a “Blessed is Master YHWH the Elohim of Israel,<sup>13</sup>

Stiche 2 68b Who has visited his people and wrought salvation to it.

Stiche 3 69a And he has raised up a horn of salvation

Stiche 4 69b For us in the house of Dawid his servant.

Stiche 5 70 As he spoke by the mouth of his Set Apart prophets who were from old,

Stiche 6 71a That he would save us from our enemies

Stiche 7 71b And from the hand of all who hate us

Strophe 2

Stiche 1 72a And he has shown his mercy to our fathers

Stiche 2 72b And has remembered his Set Apart covenant,

Stiche 3 73 And the oaths that he swore to Awraham our father that he would give to us.

Stiche 4 74a That we would be delivered from the hand of our enemies.

Stiche 5 74b And we might serve before Him without fear

Stiche 6 75a All the days of our days in ritual purity<sup>14</sup>

Stiche 7 75b In Separateness and Righteousness

Strophe 3

Stiche 1 76a. And you, my child, will be called a prophet of the Most High,<sup>15</sup>

Stiche 2 76b For you will go before the face<sup>16</sup> of Master YHWH to prepare His way.<sup>17</sup>

Stiche 3 77 So that He might give the knowledge of life to his people in the forgiveness of their sins.

Stiche 4 78a By the kindness of the mercy of our Elohim

Stiche 5 78b By which will visit us from a ray above.

Stiche 6 79a To enlighten those who are in darkness

Stiche 7 79b And sit in the shadows of death<sup>18</sup> that he might direct our feet in the way of peace.”<sup>19</sup>

80. And the boy grew and was strengthened in spirit. And he was in the wilderness until the day of his appearance to Israel.

Chapter 2

1. Now it happened in those days that a decree went out from Augustus Caesar that the names of all the people of his dominion should be written down.<sup>20</sup> 2. This census first happened during the time Quirinius was managing<sup>21</sup> affairs in Syria. 3. And everyone went in his own city to be registered.

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11 This poetic section is best read line-by-line to show the structure of the semitic poetry which Luke employs.

12 Semitic poetry uses two main structures. Similar to a stanza in the West, the *strophe* can be thought of as paragraph or main idea. Within each strophe are smaller verse-like units called *stiches*. Rhyme is meant to emphasize deeper insights within the stiches in conjunction with adjacent meaning of the text and the strophe as a whole.

13 Psalm 41:14 (13); Psalm 72:18; Psalm 106:48

14 Paul Younan translates the word *kanota* here as “godliness.” However, partly due to a preference of avoiding common names and also from a technical standpoint, “ritual purity” is preferred. The reason for this is, the word is a homonym for *kahnota*, “priesthood,” the Aramaic cognate for cohen! The spelling is slightly different, but the meaning is consistent between the two words.

15 “Most high,” *ailya*, the cognate of Hebrew *aliyah*, “to go up” as in ascending towards heaven, Jerusalem, or the bimah of a shul.

## : לוקא א :

- 65 והנת דחלתא על פלהון שבכיהון ובכלה טורא דיהוד הלן מתמללן הוי:  
66 וכלהון דשמעו מתחשבין הו בלבהון נאמרין מנא פי נהנא טליא הנא ואידה  
דמריא אית הנת עמה: 67 נאתמלי זכריא אבוהי רוחא דקודשא נאתנבי נאמר:  
68 מברך הו מריא אלהה דאיסריל דסער עמה ועבר לה פורקנא:  
69 נאקים לן קרנא דפורקנא בביתא דדוריד עבדה:  
70 איך דמלל בפומא דנביוהי קדישא דמן עלם:  
71 דנפרקן מן בעלדבבין ומן אידא דכלהון סנאין:  
72 ועבר חננה עם אכהין ועהד לדיתקוהי קדישתא:  
73 ומומתא דימא לאברהם אבון דנתל לן:  
74 דנתפרק מן אידא דבעלדבבין ודלא דחלא נפלוח קדמוהי:  
75 כללהון יומתן בכאנותא ובזדיקוהא:  
76 ואנת טליא נביה דעליא תתקרא תאזל גיר  
קדם פרצופה דמריא דתטיב אורחה:  
77 דנתל מדעא דחיא לעמה בשובקנא דחטהיהון:  
78 ברחמא דחננא דאלהן דבהון נסערן דנחא מן רומא:  
79 למנהרו לאילין דבחשוכא ובטללא דמותא  
יתבין דנתרוץ גלין באורחא דשלמא:  
80 טליא דין רבא הנא ומתחיל ברוחא ובחורבא איתוהי  
הנא עדמא ליומא דתחיתא דלנת איסריל:

## : לוקא ב :

- 1 הנא דין ביומתא הנון ונפך פוקדנא מן אגוסטוס קסר דנתכתב  
כלה עמא דאוחדנה: 2 הדא מכתבנותא קדמיתא הנת בהגמנותא  
דקורינוס בסוריא: 3 נאזל הנא כלנש דנתכתב במדינתא:

16 Or presence.

17 Malachi 3:1; Isaiah 40:3

18 Isaiah 9:1, 2

19 Magnificent poetic patterns abound in Hebrew and Aramaic. The second strophe in particular is truly amazing! Beginning with stiche 1, the statement "to show mercy" is *khnan*, the Aramaic root of *Yu-khnan* (John). Followed by stiche 2, the phrase "he remembers his covenant," *zakhar* is Hebrew for "he remembers," combined with a name for Elohim who does the remembering, or Zakhar-Yah (Zechariah). Stiche 3 has "the oath which YHWH swore to our father Awraham," combined with another Hebrew name for "Elohim" *Eli* and "oath" *shaba*, to form the name of the Yochanan the Immerser's mother, *Eli-shaba* (Elizabeth). There is no coincidence that the names of Zechariah, Elizabeth and John are contained poetically "within" verses that are expressly about them. Furthermore, this poem has the exact Hebrew/Aramaic pattern found in both Hebrew Scriptures and Peshitta Tanakh. The text follows Semitic rules; the first deals with the past, the second the present and third the future.

20 Josephus the historian tells of Herod the Great losing his tax exempt status after angering Augustus. The local census in Luke's region (6 BCE) was then merged with an Empire wide tribute to Augustus (2 BCE), which accounts for Luke recording the sequence as an Empire wide registration.

21 Hegemon does not carry the technical sense of "governor" in English. Pilate is called by this title and he also was not a governor, but a procurator. Quirinius is acting as a military authority under the governorship of Saturnius. In this capacity, Quirinius carried out orders from Rome to manage censuses as early as 10 BCE, including Apamea Syria which was literally next door.

4. And Yosip was also going up from Nasrath, a city of Galeela into Yehuda to the city of Dawid, which is called Beth-Lekhem, because he was from the house and from the clan of Dawid, 5. With Maryam his bride while she was pregnant, that there they might be registered. 6. And it happened that while they were there, her days of pregnancy were fulfilled. 7. And she bore him a firstborn son and wrapped him in swaddling clothes, and laid him in a manger<sup>22</sup> because there was no room where they could lodge. 8. At this time shepherds were there in that region where they were lodging and keeping watch there at night over their flocks. 9. And behold a Messenger of Elohim came to them. And the glory of Master YHWH shone upon them and they feared with a great fear! 10. And the Messenger said to them, “Do not have fear, for behold I announce hope to you! A great joy which will be to the whole world. 11. For born to you all today (is the) Savior that is Master YHWH the Mashiyach,<sup>23</sup> in the city of Dawid. 12. And this is a sign to you; you will find an infant who is wrapped in swaddling clothes and lying in a manger.” 13. And at that instant the great host of heaven appeared with the Messenger, glorifying Elohim and saying, 14. “Glory to Elohim in the highest, and on earth peace and good hope to the sons of men.” 15. Then it happened that when the Messengers had departed from their presence to heaven, the shepherds talked amongst each other and said. “Let us journey to Beth-Lekhem. And let us see this matter that has occurred as Master YHWH has made known to us.” 16. And they hurriedly came and they found Maryam and Yosip and the infant who was lying in a manger. 17. After they had seen him, they made known the matter that had been told to them concerning the boy. 18. All who heard marveled at those things that had been spoken to them by the shepherds. 19. And Maryam kept all these words and pondered them in her heart. 20. And those shepherds returned while glorifying and giving praise to Elohim concerning all that they had seen and heard as it was told to them. 21. Then when eight days had passed so that the boy could be circumcised, they called his name Y’shua, as the Messenger had called him before he was conceived in the womb. 22. And when the days of their purification were fulfilled according to the instruction of Moshe, they took him up to Urishlim to present him before Master YHWH, 23. According to what is written in the Torah of Master YHWH that every male who opens the womb will be called a Set Apart one of Master YHWH.<sup>24</sup> 24. And as a sacrifice it is said in the Torah of Master YHWH to give a pair of turtledoves or two chicks of pigeons.<sup>25</sup> 25. And now there was a certain man in Urishlim; His name was Shimon. And this man was just and righteous and was waiting for the consolation of Israel. And the Ruach haKodesh was upon him. 26. And it had been said to him by the Ruach haKodesh that he would not see death until he saw the Mashiyach of Master YHWH. 27. He came by the Spirit to the temple, and when his parents brought the boy Y’shua to do on his behalf as is commanded in Torah, 28. He received him upon his arms and blessed Elohim and said, 29. “Now dismiss your servant in peace my Master according to your Word.<sup>26</sup> 30. For behold my eyes have (seen) your mercy, 31. That which you have prepared before the face of all nations, 32. a light for the revelation to the Gentiles.<sup>27</sup> And a glory to your people Israel.”

22 The Aramaic “*aurya*” means both a feeding trough for animals and a stable, as in Luke 13:15. The letters also spell Aur Yah (Light of YHWH) and the root is Ari, the Hebrew word for “lion”—a very deep clue that the Light of YHWH and the Lion of Yehuda are one and the same in the baby Y’shua who is laying with them! Genesis 33:17-20 indicates that Ya’akov built feeding stalls (*sukkot*) for his animals at a place called Succoth. The same word for Feast of Tabernacles (*Sukkot*) that is happening at this time. So, while the baby Y’shua is lying in one kind of *sukkah*, his parents are sheltering under another kind with him!

23 One of the most powerful statements about YHWH and His Mashiyach in the entire Aramaic NT. YHWH is the real Mashiyach, who chose the vessel of Y’shua the man. However, within Y’shua the man is an occurrence of the One Divine Nature of YHWH, also known as the Ruach haKodesh. This is the literal meaning of the fullness of YHWH dwelling inside Mashiyach, and in accordance with Tanakh prophecy (Isaiah 53:1, Zechariah 12:10). The divine and human natures exist separately yet side-by-side within Y’shua. Please see *YHWH is Y’shua Mashiyach*, in Appendix.

24 Exodus 13:2

25 Leviticus 12:8

26 Shimon’s blessing is toward YHWH; he is seeing His Word being fulfilled as he had desired; he is now holding the promise in his arms. Shimon is *not* praying to the baby Y’shua here but venerates YHWH who vouchsafes His promises.

## : לוקא ב :

4 סֶלֶק הָאָה דִּין אָף יוֹסֵף מִן נַצְרַת מְדִינַתָּא דְגַלִּילָא לִיהוּדָא לְמִדְּיִנְתָּה דְדָוִיד  
דְּמַתְקֵרִיא בֵּית־לַחֶם מְטֵל דְּאִיתּוּהִי הָאָה מִן בֵּיתָהּ וּמִן שְׂרַבְתָּהּ דְדָוִיד : 5 עִם  
מַרִּים מְכִירְתָּהּ כֹּד בְּטַנָּא דִתְמָן נִתְכַתֵּב : 6 וְהָאָה דְכֹד תְּמָן אָנֹן אֶתְמַלְיוּ יוֹמָתָהּ  
דְתֵאלֶדֶד : 7 וְיִלְדַת בְּרָה בּוֹכְרָא וְכִרְכָּתָהּ בַּעֲזֻרְכָּא וְאַרְמִינְתָּהּ בְּאוּרִיָּא מְטֵל דְלִית  
הָאָה לְהוֹן דְּוֹכְתָּא אִיפָּא דְשָׁרִין הֵנוּ : 8 רַעֲוֹתָא דִין אֵיתָּהּ הֵנוּ בְּהָ בְּאַתְרָא דְשָׁרִין  
הֵנוּ תְּמָן וְנִטְרִין מְטֵרְתָּא דְלִילָא עַל מְרַעֲיָתָהּ : 9 וְהָאָה מְלֵאכָא דְאַלְהָא אֶתָּא  
לְנִתְהוֹן וְתִשְׁבּוּחַתָּהּ דְמַרְיָא אֲנַהֲרַת עַלִּיהוֹן וְדִחְלוּ דְחַלְתָּא רַבְתָּא : 10 וְאַמֵּר  
לְהוֹן מְלֵאכָא לֹא תִדְחֻלּוֹן הָאָ גִּיר מִסַּבֵּר אֲנָא לְכּוֹן חֲדוֹתָא רַבְתָּא דִתְהָאָה לְכָלָּהּ  
עֲלֵמָא : 11 אֶתִּילֵד לְכּוֹן גִּיר יוֹמָנָא פְּרוֹקָא דְאִיתּוּהִי מַרְיָא מְשִׁיחָא בְּמִדְּיִנְתָּהּ  
דְדָוִיד : 12 וְהָאָה לְכּוֹן אֶתָּא מְשַׁבְּחִין אֲנַתּוֹן עוֹלָא דְכִרְיָךְ בַּעֲזֻרְכָּא וְסִים בְּאוּרִיָּא :  
13 וּמִן שְׁלִי אֶתְחַזִּיו עִם מְלֵאכָא חִילוֹתָא סִגִּיאָא דְשִׁמְיָא כֹּד מְשַׁבְּחִין לְאַלְהָא  
וְאַמְרִין : 14 תִּשְׁבּוּחַתָּא לְאַלְהָא בְּמִרוּמָא וְעַל אַרְעָא שְׁלֵמָא וְסַבְּרָא טְבָא לְבָנִי  
אַנְשָׁא : 15 וְהָאָה דְכֹד אָזְלוּ מִן לְנִתְהוֹן מְלֵאכָא לְשִׁמְיָא מְלָלוּ רַעֲוֹתָא חֲדָ עִם  
חֲדָ וְאַמְרִין נִרְדָּא עֲדָמָא לְבֵית־לַחֶם וְנִחְזָא לְמִלְתָּא הָדָא דְהֵנָּה אֵיךְ דְמַרְיָא  
אוֹדַע לָן : 16 נֵאתָּו מִסְרַהֲבֵאִית וְאַשְׁפַּחוּ לְמַרִּים וְלִיוֹסֵף וְלַעֲזֵרָא דְסִים בְּאוּרִיָּא :  
17 וְכֹד חֲזוּ אוֹדַעוּ לְמִלְתָּא דְאַתְּמַלְלַת עֲמַהוֹן עֲלוּהִי עַל טִלְיָא : 18 וְגַלְהוֹן  
דְשִׁמְעוּ אֶתְדַּמְרוּ עַל אֵילִין דְאַתְּמַלְלַת לְהוֹן מִן רַעֲוֹתָא : 19 מַרִּים דִּין נִטְרָא הֵנָּה  
כְּלֵהִין מְלָא הֵלִין וּמַפְחָמָא בְּלִבָּהּ : 20 וְהַפְּכוּ רַעֲוֹתָא הֵנוֹן כֹּד מְשַׁבְּחִין וּמַהֲלִין  
לְאַלְהָא עַל כָּל דְחֲזוּ וְשִׁמְעוּ אִיפְּנָא דְאַתְּמַלְלַת עֲמַהוֹן : 21 וְכֹד מְלוּ תְּמַנְיָא יוֹמִין  
דְנִתְגִּזֹּר טִלְיָא אֶתְקַרִי שְׁמָה יִשׁוּעַ דְאַתְקַרִי מִן מְלֵאכָא קִדָּם דְנִתְבְּטִין בְּכֹרְסָא :  
22 וְכֹד אֶתְמַלְיוּ יוֹמָתָא דִתְדִכִּיתְהוֹן אֵיךְ נְמוּסָא דְמוּשָׁא אִסְקוּהִי לְאוּרִשְׁלָם  
דְנַקִּימוּנִיָּהּ קִדָּם מַרְיָא : 23 אֵיךְ דְכִתְיֵב בְּנִמוּסָא דְמַרְיָא דְכָל דְכָרָא פִּתַּח מִרְבַּעָא  
קִדִּישָׁא דְמַרְיָא נִתְקַרָּא : 24 וְדִנְתְּלוֹן דְבַחְתָּא אִיפְּנָא דְאַמִּיר בְּנִמוּסָא דְמַרְיָא וּוְגָא  
דְשׁוּפְנִינָא אוּ תִרִין פְּרוּגָא דִיוּנָא : 25 גִּבְרָא דִין חֲדָ אֵיתָּהּ הָאָה בְּאוּרִשְׁלָם שְׁמָה  
הָאָה שְׁמַעוֹן וְגִבְרָא הָאָה כָּאִין הָאָה וּזְדִיק וּמִסְכָּא הָאָה לְבוּיָאָה דְאִיסְרָקֵל וְרוּחָא  
דְקוֹדֶשָׁא אֵיתָּהּ הֵנָּה עֲלוּהִי : 26 וְאַמִּיר הָאָה לָהּ מִן רוּחָא דְקוֹדֶשָׁא דְלֹא נִחְזָא  
מוֹתָא עֲדָמָא דְנִחְזָא לְמְשִׁיחָהּ דְמַרְיָא : 27 הֵנוּ הָאָה אֶתָּא הָאָה בְּרוּחָא לְהִיכְלָא  
וְכֹד מַעֲלִין לָהּ אֲבָהוּהִי לִישׁוּעַ טִלְיָא דְנַעֲבִדוֹן חֲלָפּוּהִי אִיפְּנָא דְפִקִּיד בְּנִמוּסָא :  
28 קְבִלָּהּ עַל דְרַעֲוִיָּהּ וּבְרַךְ לְאַלְהָא וְאַמֵּר : 29 מְכִיל שְׂרָא אֲנִת לָהּ לַעֲבֹדָךְ  
מַרִי אֵיךְ מְלִתְךָ בְּשִׁלְמָא : 30 דְהָא חֲזִי עֵינִי חֲנֻנְךָ : 31 הֵנוּ דְטִיבַת בְּפִרְצוּפָא  
דְכָלְהִין אֲמוֹנְתָא : 32 וְהִרָא לְגַלְיָנָא דְעֲמָמָא וְשׁוֹבְחָא לַעֲמָךְ אִיסְרָקֵל :

33. And Yosip and his mother were marveling at these things that were spoken concerning him.  
 34. And Shimon blessed them and said to his mother Maryam,

Strophe 4<sup>28</sup>

Stiche 1 34a "Behold this one is appointed

Stiche 2 34b For the fall

Stiche 3 34c And for the rise

Stiche 4 34d Of many in Israel,

Stiche 5 34e And for a sign of dispute

Stiche 6 35a And in your soul will pass through a spear

Stiche 7 35b So that the thoughts of many hearts may be revealed

36. Then there was Kanna the prophetess a daughter of Peniel from the tribe of Ashir;<sup>29</sup> she was also advanced in her days. And she was seven years with her husband whom she had lived with since her virginity. 37. And she was a widow for about eighty-four years. And she would not go out from (the Temple). (But would) with fasting and with prayer serve by day and by night. 38. And she also stood up in that hour and gave thanks to Master YHWH and was speaking concerning him to everyone who was waiting for the salvation of Urishlim. 39. And when they had completed everything as was in the Torah of Master YHWH, they returned to Galeela to Nasrath their city.<sup>30</sup> 40. And the boy would grow up and become strong in spirit and was filled with wisdom, and the grace of Elohim was upon him. 41. And every year his people would go to Urishlim during the feast of the Paskha. 42. Then when he was twelve years old they went up as they were accustomed to the feast. 43. And after the days of the feast were completed, they returned. But the boy Y'shua remained in Urishlim and Yosip and his mother did not know. 44. For they were hoping that he was with the people in their company. And after they had gone on a one day journey, they searched for him among their relatives and among anyone who knew them. 45. And they did not find him, and they returned to Urishlim and were seeking him. 46. And after three days, they found him in the temple while sitting in the midst of the teachers. And he was listening to them and questioning them. 47. All those who were listening to him were amazed by his wisdom and by his answers. 48. And when they saw him they were amazed and his mother said to him, "My son, why have you acted such towards us, for behold I and your father were searching for you with much anxiety?" 49. He said to them, "Why were you searching for me? Did you not realize it is necessary for me to be in the House of my Father?" 50. But they did not understand the saying that he had told them. 51. And he went down with them and came to Nasrath and was subject to them. And his mother kept all these words in her heart. 52. And Y'shua would grow in his stature and in his wisdom and in favor with Elohim and man.

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28 Another seven-stiche strophe which makes four "sevens" in a row, and all in the first two chapters! Jews and Arameans alike – past, present and future – consider the number seven as the embodiment of perfection since Elohim chose to create the Universe in six days and to rest on the seventh.

29 A hidden message is revealed within the names, decoded here as: "**Hear (Shimon) of the Mercy (Kanna) before the Face of El (Peniel/Phanuel) Who is (Asher) Y'shua!**" Luke in particular enjoys employing this way of communication, as in chapter 1 with the blessing of Yochanan the Immerser's father. Such Hebraisms were lost when Hebrew names were Hellenized and the text translated into Greek.

30 Another key clue to the overall chronology goes deeper into details about the registration and payment of tax, based on the location of the taxpayer and the time of year. Since the Empire-wide tribute to Augustus happened only 4 years later, it would be natural for Luke to assume the Latin word tributum was referring to its meaning of "tax payment" rather than a generic "tribute" which it can also mean. There was no ancient Roman "Freedom of Information Act" where Luke could have conclusively proven or disproven his idea that 2 BCE was the payment for the 6 BCE registration (4 years earlier), but it is also the case that Luke is never contradicted by any known documentation from the time. Here is the actual account: "When Sylleus said so, and added invidiously, that he would not himself have come out of the country, unless he had believed



## : לוקא ב :

33 יוֹסֵף דִּין נְאֻמָּה תְּמִיּהִין הוּוּ עַל אֵילִין דְּמֶתְמַלְלֵן הָי עֲלוּהִי: 34 וְכֵרֶךְ אָנוּן שְׁמַעוֹן וְאִמֵּר לַמִּרְיָם אָמָה הָא הֵנָּה סִים לַמְּפֹלֶתָא וּלְקִימָא דְּסִגְיָאא בְּאִיסְרִיִּל וּלְאֵתָא דְּחֶרֶינָא: 35 וּבְנִפְשֵׁי דִין דִּילְכִי תַעֲבֹר רֹמְחָא אִיךְ דִּנְתַּגְלִין מַחֲשַׁבְתָּא דְּלִבְנוֹתָא דְּסִגְיָאא: 36 וּחֵנָּה דִין נְבִיתָא בְּרִתָּה דְּפִנּוּאִיל מִן שְׁבֻט דָּאשִׁיר אָף הִי קִשְׁיִשֶׁת בְּיוֹמָתָה הָתָּה וּשְׁבַע שָׁנִין עִם בַּעֲלָה חֵיתָּ מִן בְּתוּלוֹתָה: 37 וְהָתָּה אֲרַמְלָתָא אִיךְ שָׁנִין תִּמְנָאִין וְאַרְבַּע וְלֹא פִּרְקָא הָתָּה מִן הִיפְלָא וּבְצוּמָא וּבְצִלוֹתָא פִּלְחָא הָתָּה בְּאִימָמָא וּבְלֵילָא: 38 וְאָף הִי קָמַת בָּהּ בְּשַׁעֲתָא וְאוּדִיתָּ לְמָרִיא וּמִמְלָלָא הָתָּה עֲלוּהִי עִם כָּלנָשׁ דְּמִסְכָּא הָנָא לְפִוּרְקָנָה דְּאוּרִשְׁלָם: 39 וְכֵד שְׁלֹמוֹ כָּל מָדָם אִיךְ דְּבִנְמוּסָא דְּמָרִיא הִפְכוּ לְגִלְיָלָא לְנֹצְרֵת מְדִינַתְהוֹן: 40 טְלִיא דִין רָבָא הָנָא וּמִתְחִיל בְּרוּחָא וּמִתְמַלָּא חֲכַמְתָּא וּטִיבוֹתָא דְּאַלְהָא אֵיתָּ הָתָּה עֲלוּהִי: 41 וְאַנְשׁוּהִי בְּכָל שָׁנָא אֲזֻלִין הוּוּ לְאוּרִשְׁלָם בַּעֲדַעֲדָא דְּפִצְחָא: 42 וְכֵד הָנָא בְּרַ שְׁנִין תִּרְתַּעֲסָרָא סֻלְקוֹ אִיכְנָא דְּמַעֲדִין הוּוּ לַעֲדַעֲדָא: 43 וְכֵד שְׁלֹמוֹ יוֹמָתָא הִפְכוּ לְהוֹן יִשׁוּעַ דִּין טְלִיא פֶּשֶׁלָּה בְּאוּרִשְׁלָם וְיוֹסֵף וְאִמָּה לֹא יָדְעוּ: 44 סְבָרִין הוּוּ גֵיר דַּעַם בְּנִי לוֹיִתְהוֹן הוּוּ וְכֵד אֵתוּ מִרְדָּא יוֹמָא חֵד בַּעֲאוּהִי לֵנָת אֲנִשׁוֹתְהוֹן וּלְנָת מִן דִּידַע לְהוֹן: 45 וְלֹא אֲשַׁכְחוּהִי וְהִפְכוּ לְהוֹן תּוֹב לְאוּרִשְׁלָם וּבָעִין הוּוּ לָהּ: 46 וּמִן כְּתָר תִּלְתָּא יוֹמִין אֲשַׁכְחוּהִי בְּהִיפְלָא כֵּד יִתֵּב מְצַעַת מִלְפָּנָא וּשְׁמַע מְנַהוֹן וּמִשְׁאָל לְהוֹן: 47 וְתִמְיָהִין הוּוּ כָּלְהוֹן אֵילִין דְּשַׁמְעִין הוּוּ לָהּ בְּחַכְמָתָה וּבְפִתְגָמוּהִי: 48 וְכֵד חֲזַאוּהִי תִמְהָא וְאַמְרַת לָהּ אָמָה בְּרִי לְמָנָא עֲבַדַת לֵן הִכְנָא דְּהָא אֲבוּךְ וְאַנָּא בְּטוּרְפָּא סִגְיָאא בָּעִין הוּוּ לָךְ: 49 אָמַר לְהוֹן מָנָא בָּעִין הִנִּיתוֹן לִי לֹא יָדְעִין אֲנַתוֹן דְּכִיתָּ אֲבִי וְלֹא לִי דְּאַהֲנָא: 50 הֵנוּן דִּין לֹא אֲשַׁתּוּדַעוּ לְמִלְתָּא דְּאַמֵּר לְהוֹן: 51 וְנִחַת עֲמַהוֹן וְאַתָּא לְנֹצְרֵת וּמִשְׁתַּעֲבֵד הָנָא לְהוֹן אָמָה דִּין נְטָרָא הָתָּה פִּלְחִין מְלָא בְּלָפָּה: 52 יִשׁוּעַ דִּין רָבָא הָנָא בְּקוֹמָתָה וּבְחַכְמָתָה וּבְטִיבוֹתָא לֵנָת אֲלֵהָ וּבְנִינְשָׁא:

that Caesar would have provided that they should all have peace one with another, and that, had he been there, he would have taken care that the war should not have been to Herod's advantage. Caesar was provoked when this was said, and asked no more than this one question, both of Herod's friends that were there, and of his own friends, who were come from Syria, whether Herod had led an army there? And when they were forced to confess so much, Caesar, without staying to hear for what reason he did it, and how it was done, grew very angry, and wrote to Herod sharply. The sum of his letter was this, that whereas of old he had used him as his friend, he should now use him as his subject." (Antiquities 16:289-290). Subjects, by definition, are taxed, while friends of Rome such as Herod was (and his predecessor Antigonus), are typically exempt from taxation. The change in status from exempt to taxable was the cause of the 6 BCE registration that Quirinius was put in charge of.



1. (We begin)<sup>31</sup> now in the fifteenth year of the reign of Tiberius Caesar (which was also) during the governorship of Pontius Peelatots in Yehuda. Herodus was tetrarch in Galeela (at this time). (Additionally this was also while) Pelepos his brother was tetrarch in Ituraea and in the region of Trachona. (In this time also) Lusania was tetrarch of Abileena.<sup>32</sup> 2. (Finally) during the high priesthood of Khanan and Qayapa, the Word of Elohim came upon Yochanan, the son of Zakharyah, in the wilderness. 3. And he went into all the regions that surround the Yordanan while preaching the immersion of repentance for the forgiveness of sins. 4. As it is written in the book of the words of Yesha'yahu the prophet who said, "A voice that cries in the wilderness, 'Prepare the way of Master YHWH, and make straight the path in the plains for our Elohim. 5. All the valleys will be filled and all the mountains and heights will be leveled. And the rough will become smooth, and the difficult land a plain 6. And all flesh will see the life of Elohim.'"<sup>33</sup> 7. And he would say to the crowds, those who would come to him to be immersed, "Offspring of vipers! Who has warned you to flee from the wrath that is to come? 8. Therefore produce fruit that is worthy for repentance and do not begin to say within yourselves that, 'We have Awraham as a father.' For I say to you that from these rocks Elohim is able to raise up children to Awraham!" 9. And "Behold, the axe is placed upon the root of the tree. Every tree therefore that does not produce good fruit will be cut down and thrown into the fire." 10. And the crowds would say to him, "What then should we do?" 11. And he answered and said to them, "He who has two coats let him give to him who does not have. And he who has food, likewise let him do." 12. And the tax collectors also came to be immersed and said to him, "Teacher, what should we do?" 13. And he said to them, "Do not require anything more than what is commanded to require you. 14. And the soldiers would ask him and say, 'What should we do also?'" He said to them, "Do no violence to man and do not accuse anyone. This is sufficient for you for your wages. 15. And while the people were thinking about Yochanan and all were considering in their heart whether he was the Mashiyach, 16. Yochanan answered and said to them, "Behold I immerse you with water, but he will come after me who is stronger than I who I am not worthy to loosen the straps of his sandals. He will immerse you by the Ruach haKodesh and by fire."<sup>34</sup> 17. He who holds a winnowing fan in his hand and has cleansed his threshing floor, he will gather the wheat into his granaries, but the chaff he will burn in the fire that does not extinguish." 18. And he would also teach and declare many other things to the people. 19. And Herodus the tetrarch, because he was rebuked by Yochanan on account of Herodia, the wife of his brother Pileepa, and on account of all the evils that he had done, 20. Added all this above that he also locked away Yochanan in prison. 21. Now it happened while he immersed all the people, and while he also immersed Y'shua, He prayed and heaven was opened.<sup>35</sup> 22. And the Ruach haKodesh descended upon him in the likeness of the form of a dove. And a Voice came from heaven that said, You are my beloved Son in whom I am pleased. 23. And Y'shua was about thirty years old and was thought to be the son of Yosip, the son of Heli, 24. The son of Mattath the son of Lewi, the son of Malki, the son of Yani, the son of Yosip,

31 These two verses are difficult to render word for word into English without some very confusing extra long sentences. The connectors, as indicated by ( ), serve as a best attempt to keep Aramaic structure intact while conveying it into the receiving language.

32 All of the historical references match up to the year 27 CE. There were two ways to count the "15th year of Tiberius": from the time Tiberius began co-ruling with Augustus (12 CE) or from the time Tiberius began ruling alone after Augustus died (14 CE). Josephus counts by the latter method, Luke the former method. Yochanan 2:23 says it took "46 years to build the Temple" which corresponds with 27 CE rather than 29 CE. The other confirmation is from Daniel 9:24-27, where 69 weeks (483 years) from the issuing of the decree to rebuild all of Jerusalem (Ezra 7:1-26; 9:8-9) is fixed to 457 BCE at the start and ending at 27 CE, or the time of Y'shua's immersion by Yochanan.

33 Isaiah 40:3-5

34 Khabouris adds the word "after" as in "he who comes after me." 1905 is corrected according to Khabouris.

35 Heaven is not up, but "in"; heaven opened means the observer sees into another dimension of reality that is not otherwise accessible.

1 בשנת חמשעשרא דין דמלכותה דטיבירוס קסר בהגמנותא דפנטיוס-פילטוס ביהוד כד רשא רביעיא הרוזס בגלילא ופיליפוס אחוהי רשא רביעיא באיטוריא ובאתרא דטרבונא ולוסניא רשא רביעיא דאבילינא: 2 ברבות כהנותא דחנן נדקיפא הנת מלתא דאלהא על יוחנן בר זכריא בחורבא: 3 ואתא בכלה אתרא דחדרי יורדנן כד מכרו מעמודיתא דתיביותא לשובכנא דחטאה: 4 איפנא דכתוב פכתבא דמלא דאשעיא נביא דאמר קלא דקרא בחורבא טיבו אורחה דמריא ותרצו בפקעתא שבילא לאלהן: 5 פלהון נחלא נתמלון וכלהון טורא ורממא נתמכון ונהא ערמא לשפא ואתרא עסקא לפקעתא: 6 ונחזא כל בסר חיא דאלהא: 7 ואמר הנא לכנשא אילין דאתין הנו לנתה למעמד ילדא דאכדנא מנו חויבון למערק מן רוגזא דעתיד: 8 עבדו הכל פארא דשנין לתיביותא ולא תשרון למאמר בנפשכון דאבא אית לן אברהם אמר אנא לכון גיר דמן הלן כאפא משכח אלהא למקמו בניא לאברהם: 9 הא דין נרגא סים על עקרא דאילנא כל אילנא הכל דפארא טבא לא עבד מתפסק ובנורא נפל: 10 ומשאלין הנו לה כנשא ואמרין מנא הכל נעבד: 11 ענא ואמר להון מן דאית לה תרתין פותינין נפל למן דלית לה ומן דאית לה סיברתא הכנא נעבד: 12 ואתו אף מכסא למעמד ואמרין לה מלפנא מנא נעבד: 13 הו דין אמר להון לא תתבעון מדם יתיר על מא דפקיד לכון למתבע: 14 ומשאלין הנו לה פלחי אסטריטא ואמרין מנא נעבד אף חנן אמר להון לא באנש תתטגרון ולאנש לא תעשקון ונספקן לכון אפסוניתכון: 15 כד דין מסבר הנא עמא על יוחנן וכלהון מתחשכין הנו בלבהון דדלמא הויו משיחא: 16 ענא יוחנן ואמר להון אנא הא מעמד אנא לכון במיא אתא דין בתרי הו דחילתן מני הו דלא שוא אנא דאשרא ערקא דמסנוהי הו נעמדכון ברוחא דקודשא ובנורא: 17 הו דאחיד רפשא באידה ומדכא אדרוהי וחטא כנש לאוצרוהי ותבנא נוקד בנורא דלא דעכא: 18 אף אחרניתא דין סגיאנתא מלף הנא ומסבר לעמא: 19 הרוזס דין טטרברכא מטל דמתכסס הנא מן יוחנן על הרוזיא אנתת פיליפוס אחוהי ועל פלהין בישתא דעבד הנא: 20 אוסף אף הדא על פלהין וחבשה ליוחנן בית אסירא: 21 הנא דין כד עמד בלה עמא נאף ישוע עמד וכד מצלא אתפתחו שמיא: 22 ונחתת רוחא דקודשא עלוהי בדמות גושמא דיונא וקלא הנא מן שמיא דאמר אנת הו ברי חביבא דכך אצטביית: 23 הו דין ישוע איתוהי הנא איך בר שנין תלתין ומסתבר הנא בר יוסף בר הלי: 24 בר מטתת בר לוי בר מלכי בר יאני בר יוסף:

25. The son of Matta, the son of Amos, the son of Nakhum, the son of Khasli, the son of Nagi,  
 26. the son of Maath, the son of Matath, the son of Shamei, the son of Yosip, the son of Yehuda,  
 27. the son of Yochanan, the son of Rasa, the son of Zerubavel, the son of Shilathiel, the son of Neri,  
 28. The son of Malki, the son of Addi, the son of Qusam, the son of Almodad, the son of Ayir,  
 29. the son of Yoseh, the son of Eliazar, the son of Yoram, the son of Matitha, the son of Lewi,  
 30. The son of Shimon, the son of Yehuda, the son of Yosip, the son of Yonam, the son of Eliakim,  
 31. The son of Malia, the son of Manni, the son of Mattha, the son of Nathan, the son of Dawid.  
 32. The son of Aishi, the son of Obed, the son of Bo'az, the son of Salmon, the son of Nekhshon,  
 33. The son of Aminadab, the son of Aram, the son of Khetzron, the son of Peretz, the son of  
 Yehuda, 34. The son of Ya'akov, the son of Yitz'chak, the son of Awraham, the son of Terakh,  
 the son of Nakhor 35. The son of Sarug, the son of Araw, the son of Palag, the son of Awar, the  
 son of Shalakh, 36. The son of Qaynan, the son of Arpakshar, the son of Shem, the son of Noah,  
 the son of Lamakh, 37. The son of Mathushlakh, the son of Knokh, the son of Yared, the son of  
 Mahlalaiei, the son of Qaynan, 38. The son of Anosh, the son of Sheth, the son of Adam, who  
 was from Elohim.

## Chapter 4

1. Now Y'shua while being filled with the Ruach haKodesh returned from the Yordanan and the Spirit led him into the wilderness 2. For forty days that he might be tempted by the accuser. And he did not eat anything in those days. And when he had completed them, he hungered at the end.  
 3. And the accuser said to him, "If you are the Son of Elohim, say to these rocks that they should become bread." 4. Y'shua answered and said to him, "It is written that man should not live by bread alone, rather, by every Word of Elohim."<sup>36</sup> 5. And Satan took him up to a high mountain and showed him all the kingdoms of the earth in a short period of time. 6. And the accuser<sup>37</sup> said to him, "I will give all this authority and all its glory that is delivered to me, and I can give it to whomever I desire. 7. All of it will be yours, if therefore you prostrate yourself before me."  
 8. But Y'shua answered and said to him, "It is written that you should worship Master YHWH your Elohim, and you should serve Him alone."<sup>38</sup> 9. And he brought him to Urishlim and placed him upon the edge of the temple and said to him, "If you are the Son of Elohim, cast yourself down from here to below, 10. For it is written that He will command to His Messengers that concerning you, to keep watch over you, 11. And they will bear you upon their arms, or else you dash your foot against a stone."<sup>39</sup> 12. But Y'shua answered and said to him, "It is said that you should not test<sup>40</sup> Master YHWH your Elohim." 13. And when the accuser had finished all his temptations, he departed from His presence for a while. 14. And Y'shua returned in the power of the Spirit to Galeela and the news concerning him went out into every region that was around them. 15. And he would teach in their assemblies and would be praised by every man. 16. And he came to Nasrath where he had been raised, and he entered into the assembly as he was accustomed on the day of the Shabbat and stood up to read. 17. Then the scroll of the prophet Yesha'yahu was given to him, and Y'shua opened the scroll and found the place where it is written,

<sup>36</sup> Deuteronomy 8:3

<sup>37</sup> In this sentence the terms "satan" and "Akhel Khartza" (the Accuser) are used interchangeably to refer to the same being.

<sup>38</sup> Deuteronomy 6:13, 14. Also in this line: Khabouris has "but (*din*) answered Y'shua and said" whereas 1905 just has "answered Y'shua and said." 1905 is corrected according to Khabouris.

<sup>39</sup> Psalm 91:11, 12

<sup>40</sup> Not test/tempt in the sense of YHWH being forced to consider changing his mind, because this is impossible. Rather, Aramaic here means something closer to, "*don't attempt to force YHWH to pass one of your man made tests.*" (See Deuteronomy 6:16.)

## : לוקא ג :

25 בַּר מַתְתָּא בַּר עֲמוּנָן בַּר נַחוּם בַּר חֲסִלִּי בַּר נָגִי: 26 בַּר מָאָת בַּר מַטֶּת בַּר שְׁמַעִי  
בַּר יוֹסֵף בַּר יְהוּדָא: 27 בַּר יוֹחָנָן בַּר רָסָא בַּר זֹורְבָּבֶל בַּר שְׁלֹתָאִיל בַּר נְרִי:  
28 בַּר מְלָכִי בַּר אָדִי בַּר קוֹסִם בַּר אֱלִמּוּד בַּר עִיר: 29 בַּר יוֹסָא בַּר אֱלִיעֶזֶר בַּר  
יֹרָם בַּר מַתִּיתָא בַּר לִוִּי: 30 בַּר שְׁמַעְיוֹן בַּר יְהוּדָא בַּר יוֹסֵף בַּר יוֹנָם בַּר אֱלִיקִים:  
31 בַּר מַלְיָא בַּר מַאֲנִי בַּר מַטְתָּא בַּר נָתָן בַּר דּוּיָד: 32 בַּר אִישִׁי בַּר עֲזֹבִיד בַּר בְּעִז  
בַּר סַלְמוֹן בַּר נַחֲשׁוֹן: 33 בַּר עֲמִינַדָּב בַּר אָרָם בַּר חֲצִרוֹן בַּר פֶּרֶץ בַּר יְהוּדָא:  
34 בַּר יַעֲקֹב בַּר אִיסְחָק בַּר אַבְרָהָם בַּר תָּרַח בַּר נַחוּר: 35 בַּר סְרוּג בַּר אַרְעֻו  
פִּלְג בַּר עֲבָר בַּר שָׁלַח: 36 בַּר קִינָן בַּר אַרְפַּכְשָׁר בַּר שִׁים בַּר נֹח בַּר לֶמֶךְ:  
37 בַּר מַתּוּשַׁלַּח בַּר חֲנוּךְ בַּר יִרְד בַּר מַהֲלֵלְאִיל בַּר קִינָן:  
38 בַּר אַנוּש בַּר שִׁית בַּר אָדָם דִּמְן אֱלֹהָא:

## : לוקא ד :

1 יֵשׁוּעַ דִּין כַּד מְלָא רוּחָא דְקוּדְשָׁא הַפָּךְ מִן יוֹרְדָנָן נִדְבַרְתָּהּ רוּחָא לְחוּרְכָּא:  
2 יוֹמָתָא אַרְבַּעִין דְּנִתְנָסָא מִן אֶבְלָקְרָצָא וְלֹא לְעַם מַדָּם בִּהְנוּן יוֹמָתָא וְכַד שְׁלָם  
אָנוּן לְחִרְתָּא כֶּפֶן: 3 וְאָמַר לָהּ אֶבְלָקְרָצָא אֵן בִּרְה אַנְת דַּלָּהָא אָמַר לְכַאפָּא  
הָדָא דִּתְהוּא לְחִמָּא: 4 עָנָא יֵשׁוּעַ וְאָמַר לָהּ כִּתִּיב הוּ דְלֹא הוּא בִּלְחִמָּא בִּלְחוּד  
חִיָּא בְּרִנְשָׁא אֱלֹא בְּכַל פִּתְגָם דַּלָּהָא: 5 וְאַסְקָה סִטְנָא לְטוּרָא רָמָא וְחוּיָהּ כִּלְהִין  
מִלְכוּתָא דַּארְעָא בַּעֲדָנָא זַעוּרָא: 6 וְאָמַר לָהּ אֶבְלָקְרָצָא לֵךְ אֶתְל שׁוֹלְטָנָא הָנָא  
כִּלְהָ וְשׁוּבְחָהּ דְּלִי מִשְׁלָם וְלִמְן דַּאצְבָּא יְהִב אָנָּא לָהּ: 7 אֵן הָכִיל תְּסַגּוּד קִדְמִי  
דִּילָךְ נְהוּא כִּלְהָ: 8 עָנָא דִּין יֵשׁוּעַ וְאָמַר לָהּ כִּתִּיב הוּ דְלִמְרִיא אֱלֹהֶךָ תְּסַגּוּד וְלָהּ  
בִּלְחוּדוּהִי תְּפִלּוּח: 9 וְאִיתִּיהָ לְאוּרִשְׁלָם וְאַקִּימָה עַל פִּנְפָּא דִּהִיפְלָא וְאָמַר לָהּ  
אֵן בִּרְה אַנְת דַּלָּהָא אַרְמָא נִפְשֶׁךָ מְכָא לְתַחַת: 10 כִּתִּיב גִּיר דְלִמְלַאכּוּהִי נִפְקֵד  
עֲלִיד דְּנִנְטְרוּנֶךָ: 11 וְעַל דִּרְעִיָּהוֹן נִשְׁקִלּוּנֶךָ דְלֹא תִתְקַל רְגֵלְךָ בְּכַאפָּא: 12 עָנָא  
דִּין יֵשׁוּעַ וְאָמַר לָהּ אָמִיר הוּ דְלֹא תִנְסָא לְמִרְיָא אֱלֹהֶךָ: 13 וְכַד שְׁלָם אֶבְלָקְרָצָא  
כִּלְהוּן נְסִינּוּהִי פִּרְק מִן לוּתָהּ עַד זְבָנָא: 14 וְהַפָּךְ יֵשׁוּעַ בַּחִילָא דִּרוּחָא לְגַלִּילָא  
וּנִפֵּק עֲלוּהִי טָבָא בְּכִלְהָ אַתְרָא דְחִדְרִיָּהוֹן: 15 וְהוּ מֵלֵךְ הוּא בְּכַנּוּשְׁתָּהוֹן וּמִשְׁתַּבַּח  
הוּא מִן כָּל אָנָּשׁ: 16 וְאַתָּא לְנִצְרַת אִיכָּא דַּאֲתֵּרְבִּי וְעַל אִיכָּנָא דְמַעַד הוּא לְכַנּוּשְׁתָּא  
בִּיּוֹמָא דְשַׁבְתָּא וְקָם לְמִקְרָא: 17 וְאַתִּיָּהֵב לָהּ סִפְרָא דַּאשְׁעִיא נְבִיא וּפִתַּח יֵשׁוּעַ  
סִפְרָא וְאַשְׁכַּח דּוּכְתָּא אִיכָּא דְכִתִּיב:

18. “The Spirit of Master YHWH is upon me and because of this, He has anointed me to declare hope to the poor. And He has sent me to heal the brokenhearted and to preach release<sup>41</sup> to the captives and sight to the blind. And to free those with the power of forgiveness who are oppressed.<sup>42</sup> 19. And to preach the acceptable year of Master YHWH.<sup>43</sup> 20. And he rolled up the scroll and gave it to the minister and went and sat down. And all of those in the assembly, their eyes were fixed on him. 21. And he began to say to them that, “This Scripture in your ears is fulfilled today.” 22. All of them were testifying about him and were marveling at the words of blessing that were proceeding from his mouth. And they were saying, “Is this man not the son of Yosip? 23. Y’shua said to them, “Perhaps you might tell me this parable, ‘Physician heal yourself.’ And all that we have heard that you did in Capurnakhum, do here also in your city.” 24. And he said, “Truly I say to you that there is no prophet who is accepted in his own city. 25. For truly I say to you that many widows there were in the house of Israel in the days of the prophet Eliyahu when the heavens were shut up three years and six months and a great famine was in all the land. 26. And Eliyahu was not sent to one of them except to Sarpath of Tsidon to a woman, a widow. 27. And there were many lepers in the house of Israel in the days of the prophet Elisha,<sup>44</sup> and not one of them was cleansed except for Naaman the Aramean.” 28. Then when those in the assembly had heard these things, all of them were filled with anger. 29. And they rose up and cast him outside of the city and they brought him up to the ridge of a mountain that which their city was built upon to cast him down from a cliff. 30. But he passed between them and departed. 31. After this, he went down to Capurnakhum, a city of Galeela, and he would teach them every Shabbat. 32. And they were astonished at his teaching because his message had authority. 33. And in the assembly there was a man who had a spirit of an unclean demon, and he cried out in a loud voice, 34. And said, “Leave me alone! What have we to do with each other Y’shua the Nasraya? Have you come to destroy us? I know who you are, you are the Set Apart one of Elohim.” 35. And Y’shua rebuked him and said, “Shut your mouth and come out from him!” And the demon threw him down in the midst and departed from him, though he did not harm him at all, 36. And a great amazement seized every man, and they were speaking with one another and saying, “What indeed is this message that with authority and power he commands to unclean spirits and they depart?” 37. And the news went out concerning him in all the regions that surround them. 38. After Y’shua departed from the assembly, he entered into the house of Shimon. And the mother-in-law of Shimon was afflicted with a great fever, and they entreated him for her sake. 39. And he stood over her and rebuked her fever and it left her. And she arose and immediately was ministering to them. 40. And at the setting of the sun, all those who were sick, who were ill with various sicknesses, brought them to him and he would lay his hand upon them one at a time, and would heal them. 41. And many demons were also departing while crying out and saying that, “You are the Mashiyach, the Son of Elohim!” And he would rebuke them and would not allow them to say that they knew he was the Mashiyach.

41 See *Deliverance* in Appendix.

42 Aramaic literally reads, “free those who are oppressed by the power of forgiveness”, but that could leave the wrong impression that the power of forgiveness is oppressing them! Instead, the verse says, “free those who are oppressed—have their oppression end—because of the power of forgiveness. This is a great example of how a “word for word” translation could potentially result in a unintentional meaning.

43 This language is specific to either a Land Sabbath (shemittah) or a Jubilee (yovel) year according to Torah, when the land is required to rest. The occasion that Y’shua is referring to here, is him freeing the captives in Sheol after his death (Isaiah 58:6; 61:1, 2). Y’shua’s burial and resurrection occurred in the year 30 CE, during a Land Sabbath.

44 The 1611 King James Version reads “many lepers were in Israel in the time of *Elizeus* the Prophet.” Elisha means “Elohim is Salvation”; Elizeus means “God is Zeus”. In this respect, Christianity is a continuum of ancient “Zeus style” worship. Christmas trees, Ishtar (Easter) eggs, Sun-day church and “the Trinity” are but a few examples of anti-Torah and anti-Mashiyach pagan traditions. Eli-Zeus and Je-Zeus are hybrid names of polytheistic pedigree, which became infused into the “New Testament” through the translators’ Hellenistic associations with the “modern” paganism of their day. See *Y’shua to Zeus* in Appendix.

## : לוקא ד :

18 רוחה דמריא עלי ומטל הדא משחני למסכרו למסכנא ושלחני למאסיו לתבירי לבא ולמכרוזו לשביא שובקנא ולעוירא חזיא ולמשררו לתבירא בשובקנא: 19 ולמכרוזו שנתא מקבלתא למריא: 20 וכרך ספרא ויהבה למשמשנא ואזל יתב פלהון דין דבכנושתא עיניהון חירן הני בה: 21 ושרי למאמר לותהון דיומנא אשתלם כתבא הנא באדיכון: 22 וסהדין הנו לה פלהון ומתדמין הנו במלא דטיבותא דנפקן הני מן פומה ואמרין הנו לא הנא הנא בר יוסף: 23 אמר להון ישוע כבר תאמרין לי מתלא הנא אסיא אסא נפשוך וכל דשמען דעבדות בכפרנחום עבד אף הרפא במדינתך: 24 הו דין אמר אמין אמר אנא לכון דלית נביא דמתקבל במדינתה: 25 שררא גיר אמר אנא לכון דסגי ארמלתא אית הני באיסריל ביומי אליא נביא כד אתתחדו שמאי שנין תלת וירחא שתא והוא כפנא רבא בכלה ארעא: 26 ולות חדא מנהין לא אשתדר אליא אלא לצרפת דצידין לות אנתתא ארמלתא: 27 וסגיאא גרבא אית הנו בית איסריל ביומי אלישע נביא וחד מנהון לא אתדכי אלא אן נעמן ארמא: 28 וכד שמעו הלין הגון דבכנושתא אתמליו חמתא פלהון: 29 וקמו אפקוהי לבר מן מדינתא ואיתוהי עדמא לגבינא דטורא הו דמדינתהון בניא הנת עלוהי דנשדוניהי מן שקיפא: 30 הו דין עבר בינתהון ואזל: 31 ונחת לכפרנחום מדינתא דגלילא ומלך הנא להון בשבא: 32 ותמיהין הנו ביולפנה דמשלטא הנת מלתה: 33 ואית הנא בכנושתא גברא דאית הנא בה רוחא דשאדא טנפא וזעק בקלא רמא: 34 ואמר שבוקיני מא לן ולך ישוע נצריא אתית למוכדוֹתן ידע אנא לך מן אנת קדישה דאלהא: 35 וכאא בה ישוע ואמר סכור פומך ופוק מנה ושריהי שאדא במצעתא ונפק מנה כד לא סרח בה מדם: 36 ותמקא רבא אחד לכלנש וממללין הנו עם חדרא ואמרין מנא הי כי מלתא הדא דבשולטנא ובחילא פקדא לרוחא טנפתא ונפקן: 37 ונפק עלוהי טבא בכלה אתרא דחדריהון: 38 וכד נפק ישוע מן כנושתא על לביתה דשמעון ונחמתה דשמעון אליצא הנת באשתא רבתא ובעו מנה מטלתה: 39 וקם לעל מנה וכאא באשתה ושבכתה ומחדא קמת ומשמשא הנת להון: 40 מערבכי שמשא דין פלהון אילין דאית הנא להון פריהא דכריהין בכורהנא משחלפא איתיו אגון לותה הו דין על חד חד מנהון אייה סאם הנא ומאסא הנא להון: 41 ונפקין הנו אף שאדא מן סגיאא כד מזעקין ואמרין דאנת הו משיחא ברה דאלהא וכאא הנא בהון ולא שבק הנא להון דנאמרון דידעין דהויר משיחא:

42. Then on the morning of the day he departed and went to a deserted place, and the crowds were seeking him, and they came up to him and held tightly to him or else he leave from their presence. 43. And Y'shua said to them that, "It is necessary for me to preach to other cities the Kingdom of Elohim, for because this reason I have been sent." 44. And he would preach in the assemblies of Galeela.

## Chapter 5

1. Now it happened that while the crowds gathered around him to hear the Word of Elohim and he was standing at the side of the lake of Genesar, 2. He saw two ships that were docked at the side of the lake, and the fishermen that had disembarked from them were washing their nets. 3. One of them belonged to Shimon Keefa, and Y'shua embarked and sat in it and asked that they take him a little way from dry land. And he sat on the water and would teach from the ship to the crowds. 4. And after he had stopped talking, he said to Shimon, "Row to deep water and cast your nets to fish." 5. Shimon answered him and said to him, "Rabbi we have labored all night and we have not caught anything! But at your word, I will cast the nets. 6. And after they did this, they caught very many fish and were tearing their nets. 7. And they beckoned to their friends who were in another ship that they come and help them. And after they came, they filled both ships, so much so that they were near to sinking. 8. When Shimon Keefa saw this, he fell before the feet of Y'shua and said to him, "I beg you my Master, depart from me for I am a sinful man." 9. For amazement had seized him and all who were with him because of that catch of fish that they had caught. 10. And likewise also Ya'akov and Yochanan the sons of Zawdee who were partners with Shimon. But Y'shua said to Shimon, "Do not have fear. From now on the sons of men will be caught to life."<sup>45</sup> 11. And they brought those ships to land and left everything and followed after him. 12. And when Y'shua was in one of the cities, a man came who was completely covered with leprosy. He saw Y'shua and fell upon his face and was beseeching him and said to him, "My Master, if you desire you are able to cleanse me." 13. And Y'shua stretched forth his hand and touched him and said to him, "I do desire. Be cleansed."<sup>46</sup> And his leprosy departed from him at once! 14. And he commanded him, "Do not tell to anyone, rather go show yourself to the priests and offer an offering<sup>47</sup> for your purification as Moshe commanded for their testimony." 15. And the news concerning him went out all the more, and a large crowd was gathered to hear from him and to be healed from their diseases. 16. But he had departed into the wilderness and was praying. 17. And it happened that on one of those days while Y'shua was teaching, Pharisees and the teachers of Torah were sitting there who had come from all the villages of Galeela and of Yehuda and of Urishlim. And the power of Master YHWH was there to heal them. 18. And men brought a certain man who was a paralytic on a pallet and were beseeching that they might bring him in to place him before him.

45 "Caught unto life" rather than "fishers of men." In Aramaic, it is clear that the "catching" of men is very different than that of fish. Fish are caught unto death, men are caught (or rescued/saved, a variant on the meaning of Y'shua's name) unto eternal life; a very big difference indeed.

46 Although it is implied that the leper means "I do desire to be cleansed" Khabouris lacks "cleansed" and simply says "I do desire (it)." The 1905 and other Peshitta manuscripts have "cleansed" so 1905 is retained in the Aramaic here.

47 Khabouris reads "offer an offering" here whereas 1905 does not. The 1905 is corrected according to Khabouris.

## : לוקא ד :

42 ולצפֿרָה דִּיּוּמָא נִפֿק אָזל לָהּ לַאֲתָרָא חוּרְבָא וּכְנָשָׁא בְּעִין הוּוּ לָהּ וְאִתּוּ עֲדָמָא  
לְנִתָּה וְאִחְדוּהִי דְּלֹא נֶאֱזַל לָהּ מִן לְנִתָּהוּן : 43 הוּ דִּין יֵשׁוּעַ אָמַר לְהוּן דָּאָהָ  
לְמַדִּינְתָּא אַחֲרֵנִיָּתָא וְלֹא לִי לְמַסְבְּרוּ מַלְכוּתָהּ דְּאַלְהָא דַּעַל הָדָא הוּ אָשְׁתַּדְרָת :  
44 וְהוּ מַכְרֹז הוּא בְּכַנּוּשְׁתָּא דְּגַלִּילָא :

## : לוקא ה :

1 הוּא דִּין כִּד פִּנְשׁ עֲלוּהִי כְּנָשָׁא לְמַשְׁמַע מַלְתָּא דְּאַלְהָא וְהוּ קָאָם הוּא עַל יַד  
יְמִתָּא דְּגֵנְסֵר : 2 חָזָא סְפִינָא תַרְתִּין דְּקִימֵן עַל גִּנְבִּי יְמִתָּא וְצִידָא דְּסַלְקוּ מְנַהִין  
וּמִשִּׁיגִין מְצִידֵתְהוּן : 3 וְחָדָא מְנַהִין דְּשִׁמְעוּן הֵנָּה כְּאַפָּא וְסַלְקִי יֵשׁוּעַ יְתֵב בָּהּ וְאָמַר  
דְּנִדְּבִירוּנָה קָלִיל מִן יִבְשָׁא לְמִיָּא וְיְתֵב הוּא וּמַלְאָךְ מִן סְפִינְתָּא לְכְּנָשָׁא : 4 וְכִד שִׁתְקִי  
מִן מַמְלָלָה אָמַר לְשִׁמְעוּן דְּבִירוּ לְעוּמְקָא וְאָרְמוּ מְצִידֵתְכֹון לְצִידָא : 5 עָנָא שְׁמַעוּן  
וְאָמַר לָהּ רַבִּי לְלִיָּא פִּלָּה לֹאִין וּמָדָם לֹא אָחֲדֵן עַל מַלְתָּךְ דִּין רָמָא אָנָּא מְצִידֵתָּא :  
6 וְכִד הָדָא עֲבִדוּ חֲבִשׁוּ גִנוּנָא סְגִיָּאָא דְּטֵב וּמְצִיטֵרָא הֵנָּה מְצִידֵתְהוּן : 7 וְרַמְזוּ  
לְחִבְרִיהוּן דְּבִסְפִינְתָּא אַחֲרֵתָא דְּנִאֲתָוִן נַעֲדִירוּן אָנוּן וְכִד אָתּוּ מְלוּ אָנוּן סְפִינָא  
תַרְתִּיָּהִין אֵיךְ דְּקִרִיבָן הִי לְמַטְבַּע : 8 כִּד חָזָא דִּין שְׁמַעוּן כְּאַפָּא נִפֿל קִדָּם רְגֵלוּהִי  
דִּישׁוּעַ וְאָמַר לָהּ בָּעָא אָנָּא מִנֶּךְ מְרִי פְרוּק לָךְ מְנִי דְּגִבְרָאָא אָנָּא חֲטִיָּא : 9 תַּמְהָא גִיר  
אַחֲדָה הוּא וּלְכִלְהוּן דַּעֲמָה עַל צִידָא הוּ דְּנוּנָא דַּצֵּדוּ : 10 הִכֹּנֶת דִּין אָהָ לִיעֲקוֹב  
וּלְיוֹחָנָן בְּנֵי זְבִדִּי דְּאִיתִּיהוּן הוּוּ שׁוּתְפָא דְּשִׁמְעוּן אָמַר דִּין יֵשׁוּעַ לְשִׁמְעוּן לֹא  
תִּדְחַל מִן הָשָׂא בְּנֵי אִנְשָׁא תְּהֵנָּא צָאָד לְחִיָּא : 11 וּקְרַבּוּ אָנוּן סְפִינָא לְאַרְעָא וּשְׁבָקוּ  
כָּל מָדָם וְאִתּוּ בְּתֵרָה : 12 וְכִד הוּא יֵשׁוּעַ בַּחֲדָא מִן מַדִּינְתָּא אָתָּא גִבְרָא דְּמַלְא  
כָּלָה גִּרְבָּא חָזָא לִישׁוּעַ וְנִפֿל עַל אַפּוּהִי וּבָעָא הוּא מְנָה וְאָמַר לָהּ מְרִי אָן צָבָא  
אַנְתְּ מְשַׁפַּח אַנְתְּ לְמַדְפִּיּוֹתִי : 13 וּפִשְׁט אִידָהּ יֵשׁוּעַ קִרְבִּי לָהּ וְאָמַר לָהּ צָבָא אָנָּא  
אַתְּדַכָּא וְכִר שַׁעֲתָה אָזל מְנָה גִּרְבָּה וְאַתְּדַכִּי : 14 וּפִקְדָה דְּלֵאנֵשׁ לֹא תֵאמַר אֱלֹא זֶל  
חָזָא נִפְשֵׁךְ לְכָהֲנָא וּקְרַבּ קוֹרְבָנָא חֲלָף תִּדְכִּיתֵךְ אִיכְנָא דְּפִקְדֵּי מוֹשָׁא לְסֵהֲדוּתְהוּן :  
15 וְנִפֿק עֲלוּהִי טְבָא יִתִּירָאִית וּמִתְּפִנֵּשׁ הוּא עָמָא סְגִיָּאָא לְמַשְׁמַע מְנָה וּלְמִתְאַסִּי  
מִן בּוֹרֵהִינִיָּהוּן : 16 הוּ דִּין מִשְׁנָא הוּא לְדְּבִרָא נְמַצְלָא : 17 וְהוּא בַּחֲדִי מִן יוּמִתָּא כִּד  
מַלְאָךְ הוּא יֵשׁוּעַ יְתֵבִין הוּוּ פִּרְיָשָׁא וּמַלְפִּי נְמוּסָא דְּאִתּוּ הוּוּ מִן כָּל קוֹרִיא דְּגַלִּילָא  
וְדִיהוּד וְדְּאוּרִשְׁלָם וְחִילָא דְּמִרְיָא אִיתְּוִהִי הוּא לְמַאסִּיּוֹתְהוּן : 18 וְאִנְשָׁא אִיתִּי  
בְּעֶרְסָא גִבְרָא חֲדָ מִשְׁרִיא וּבְעִין הוּוּ דְּנַעֲלוֹן נְסִימוּנִיָּהִי קִדְמוּהִי :



19. And when they could not find how they might bring him in because of the multitude of people, they went up to the roof and let him down on his pallet from the ceiling into the midst before Y'shua. 20. And when Y'shua saw their faith, he said to that paralytic, "Man, you are forgiven you your sins." 21. And the scribes and Pharisees began reasoning and saying, "Who is this man who speaks blasphemy? Who is able to forgive sins, except Elohim alone?" 22. But Y'shua knew their thoughts and answered and said to them, "Why are you reasoning in your hearts? 23. Which is easier to say, 'You are forgiven your sins.' Or to say, 'Arise and walk.' 24. But that you might know that it is Lawful for the Son of man to forgive sins on earth," he said to the paralytic, "I say to you, arise! Take up your pallet and go to your house." 25. And he arose immediately before their eyes and took his pallet and went to his house while glorifying Elohim.<sup>48</sup> 26. And amazement seized everyone and they were glorifying Elohim and they were filled with fear and said, "We have seen wonders today!" 27. After these things, Y'shua went out and saw a tax-collector whose name was Lewi who was sitting at the house of customs. And he said to him, "Come. Follow after me." 28. And he left everything and arose and went after him and followed. 29. And Lewi made a great feast for him in his house, and there was a large crowd of publicans and of others who were reclining with them. 30. And the scribes and the Pharisees were arguing and they said to his disciples, "Why are tax-collectors and sinners eating and drinking among you?" 31. And Y'shua answered and said to them, "The physician is not needed by the healthy, rather by those who are severely ill. 32. I did not come to call the righteous, but the sinners to repentance." 33. Then they said to him, "Why do the disciples of Yochanan and of the Pharisees fast and pray continually, but yours are eating and drinking?" 34. But he said to them, "You are not able to make the sons of the wedding feast fast as long as the bridegroom is with them. 35. But the days will come when the bridegroom will be taken from them. Then they will fast in those days." 36. And he told them a parable: "No man tears a piece of cloth from a new garment and places it on a used garment or else the new is torn from the used and makes a worse hole in the used. 37. And no man puts new wine into used wineskins or else the new wine should burst the wineskins and that wine be poured out and the wineskins be destroyed. 38. Instead new wine they put in new wineskins and both of them are preserved. 39. And no man drinks old wine and immediately desires the new wine for he says the old is delicious."

## Chapter 6

1. Now it happened on the Shabbat while Y'shua was walking in the fields that his disciples were plucking heads of grain and rubbing them in their hands and eating. 2. And some of the Pharisees said to them, "Why do you the thing that is not Lawful to do on the Shabbat?"<sup>49</sup> 3. Y'shua answered and said to them, "And have you not read the thing which Dawid did when he hungered, and those who were with him?"

<sup>48</sup> Khabouris has an isolated *beyr* after 5:25 but before the first word of 5:26.

<sup>49</sup> For some 2,500 years, long before the Shabbat Commandment was written upon stone at Mt. Sinai, Shabbat had been a weekly memorial of that "Divine rest" of the Seventh Day of Creation. Exodus 20:11 states; "***For in six days YHWH made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day; wherefore YHWH blessed the Shabbat day, and Set it Apart.***" For some 2,500 years there was no religion to order what was "lawful to do on the Shabbat." There was no religious discrimination to dictate who could or could not celebrate Shabbat, when to celebrate Shabbat, no theological arguments for or against Shabbat. Shabbat was a spiritual and intellectual consciousness that pointed to the Architect of Life, long before Sinai. YHWH "*blessed the Shabbat day*" from the time He rested at the Seventh Day of Creation. Mashiach restored the Edenic nature of Shabbat, the beauty of "divine rest", a day of wonder and glory that YHWH gave to provide spiritual sustenance for thirsty souls. The Shabbat that Mashiach Y'shua offers is not about religion, or a "religious formula", nor a doctrine about which day to rest on, nor a cause for religious discrimination or "creed rattling". Shabbat is Kadosh L'YHWH. Please also see footnote on Matthew 12:2.

## : לוקא ה :

19 וכֹּד לֹא אָשַׁפְחוּ דַּאיכְנָא נַעֲלוֹנִיָּהי מְטֵל סוּגָאא דַּעֲמָא סִלְקוּ לַהוֹן לֹאגְרָא  
וּשְׁבוּהִי עִם עֶרְסָה מִן תַּטְלִילָא לַמְּצַעֲתָא קְדָמוּהִי דִישׁוּעַ: 20 כֹּד חֲזָא דִין  
יִשׁוּעַ הִימְנֻתְהוֹן אָמַר לְהוּ מִשְׂרָא גִבְרָא שְׂבִיקִין לֶךְ חֲטָהִיד: 21 וּשְׂרִיו סְפָרָא  
נְפְרִישָׁא מִתְחַשְׁבִּין נֹאמְרִין מִנּוּ הֵנָּה דַּמְמַלֵּל גִּוְדָפָא מִנּוּ מִשְׁבַּח לַמְּשַׁבֵּק חֲטָהָא  
אֵלָא אֵן אֵלְהָא בִּלְחֹד: 22 יִשׁוּעַ דִּין יַדַּע מַחֲשַׁבְתְּהוֹן וַעֲנָא נֹאמַר לַהוֹן מִנָּא  
מִתְחַשְׁבִּין אַנְתּוֹן בִּלְבַבְכוֹן: 23 אֵידָא פְּשִׁיקָא לְמֹאמַר דְּשְׂבִיקִין לֶךְ חֲטָהִיד אוּ  
לְמֹאמַר קוּם הֵלֶךְ: 24 דִּתְדַעֲוִן דִּין דְּשִׁלִּט הוּ בְּרָה דֹּאנְשָׁא בְּאַרְעָא דְנִשְׁבּוּק  
חֲטָהָא אָמַר לְמִשְׂרָא לֶךְ אָמַר אֵנָּה קוּם שְׁקוּל עֶרְסֶךָ וְזֵל לְבִיתֶךָ: 25 וּמַחְדָּא  
קָם לַעֲנִיָּהוֹן וּשְׁקֵל עֶרְסָה וְאִזֵּל לְבִיתָהּ כֹּד מִשְׁבַּח לֹאֲלֵהָא: 26 וְתִמְהָא אַחַד  
לְכָלנָשׁ וּמִשְׁבַּחִין הֵנוּ לֹאֲלֵהָא נֹאֲתַמְלִיו דְּחַלְתָּא נֹאמְרִין דְּחִזִּין יוֹמְנָא תְּדַמְרָתָא:  
27 בְּתֵר הֵלִין נִפֵּק יִשׁוּעַ וַחֲזָא מְכָסָא דְשִׁמָּה לְוִי דִּיתָב בֵּית מְכָסָא נֹאמַר לָהּ  
תָּא בְּתָרִי: 28 וּשְׂבֵק כָּל מָדָם וְקָם אִזֵּל בְּתָרָה: 29 וַעֲבַד לָהּ לְוִי בְּבִיתָהּ קוֹבְלָא  
רַבָּא וְאִיתְּ הֵנָּה כְּנִשָּׁא סְגִיָּאא דְּמְכָסָא וְדֹאחְרָנָא דְּסַמִּיכִין הֵנוּ עֲמִהוֹן: 30 וּרְטִנִּין  
הֵנוּ סְפָרָא נְפְרִישָׁא נֹאמְרִין תְּלַמִּידוּהִי לְמִנָּא עִם מְכָסָא וַחֲטִיָּא אַכְלִין אַנְתּוֹן  
וּשְׁתִּין: 31 וַעֲנָא יִשׁוּעַ נֹאמַר לַהוֹן לֹא מִתְּבַעָּא אֲסִיָּא לְחַלִּימָא אֵלָא לֵאֵלִין  
דְּבִישׁ בִּישׁ עֲבִידִין: 32 לֹא אֲתִיתְּ דֹּאקְרָא לְזִדִּיקָא אֵלָא לְחַטִּיָּא לְתִיבּוּתָא:  
33 הֵנּוּן דִּין אָמְרִין לָהּ לְמִנָּא תְּלַמִּידוּהִי דִּיּוֹחֲנָן צִימִין אַמִּינָאִית וּמַצְלִין אָף  
דְּפִרִישָׁא דִּילֶךְ דִּין אַכְלִין וּשְׁתִּין: 34 הוּ דִּין אָמַר לַהוֹן לֹא מִשְׁבַּחִין אַנְתּוֹן  
לְבִנְוִהִי דְּגִנּוּנָא כְּמָא דְּחַתָּנָא עֲמִהוֹן דְּתַעֲבָדוֹן דְּנַצְוִמוֹן: 35 נֹאֲתּוֹן דִּין יוֹמְתָא  
כֹּד נְתַתְרִים חַתָּנָא מְנַהוֹן הִידִין נַצְוִמוֹן בְּהֵנוֹן יוֹמְתָא: 36 נֹאמַר לַהוֹן מִתְּלָא  
דְּלֹא אִנֵּשׁ קָאֵד אֹורְקַעֲתָא מִן מֹאנָא חֲדָתָא וּרְמָא עַל מֹאנָא בְּלִיָּא דְּלֹא לְחֲדָתָא  
קָאֵד וּלְבְּלִיָּא לֹא שְׁלֵמָא אֹורְקַעֲתָא דְּמִן חֲדָתָא: 37 וְלֹא אִנֵּשׁ רְמָא חֲמַרָא חֲדָתָא  
בְּזָקָא בְּלִיָּתָא נֹאן דִּין לֹא מְבֹזַע חֲמַרָא חֲדָתָא לְזָקָא וְהוּ חֲמַרָא מְתָאשֵׁד וְזָקָא  
אַבְדִּין: 38 אֵלָא חֲמַרָא חֲדָתָא בְּזָקָא חֲדָתָא רְמִין נְתַרִיָּהוֹן מְתַנְטְרִין: 39 וְלֹא  
אִנֵּשׁ שְׁתָּא חֲמַרָא עֲתִיקָא וּמַחְדָּא בְּעָא חֲדָתָא אָמַר גִּיר עֲתִיקָא בְּסִים:

## : לוקא ו :

1 הֵנָּה דִּין בְּשַׁבְתָּא כֹּד מִהֵלֶךְ יִשׁוּעַ בֵּית זִרְעָא תְּלַמִּידוּהִי מְלָגִין הֵנוּ שְׁבִלָא וּפְרָפִין  
בְּאִידִיָּהוֹן נֹאכְלִין: 2 אִנֵּשִׁין דִּין מִן פְּרִישָׁא אָמְרִין לַהוֹן מִנָּא עֲבִידִין אַנְתּוֹן מָדָם  
דְּלֹא שְׁלִיט לְמַעַבְדַּב בְּשַׁבְתָּא: 3 עֲנָא יִשׁוּעַ נֹאמַר לַהוֹן וְלֹא הִדָּא קְרִיתוֹן מָדָם דַּעֲבַד  
דְּוִיד כֹּד כְּפֹן הוּ נֹאֵלִין דַּעֲמָה:

4. How he entered into the House of Elohim and he took the bread on the table of Master YHWH and ate it and he gave to those who were with him, that which was not Lawful for anyone to eat except only the priests.” 5. And he said to them that, “The Son of man is the Master of the Shabbat.”<sup>50</sup> 6. Then it happened on another Shabbat he entered the assembly and was teaching and there was a man whose right hand was withered. 7. The scribes and Pharisees were watching him whether or not he would heal on the Shabbat, that they might be able to accuse him. 8. But he knew their thoughts. He said to that man whose hand was withered, “Arise! Come here in the midst of the assembly.” And when he arose and came 9. Y’shua said to them, “I ask you what is Lawful on the Shabbat to do, good or evil, to make a soul to live, or to destroy it?” 10. And he stared at them, at all of them, and said to him, “Stretch out your hand!” And he stretched it out and his hand was restored like his other hand. 11. And they were filled with bitterness and were speaking one with another about what they should do to Y’shua. 12. And it happened in those days that Y’shua went out to a mountain to pray, and there he had spent the night in the prayers of Elohim. 13. And when the day broke, he called his disciples and chose from them twelve, those whom he named Shlichim. 14. Shimon whom he named Keefa, and Andraus his brother, and Ya’akov and Yochanan and Pileepos and Bar-Tulmay 15. And Matti and Tooma and Ya’akov the son of Khalpai and Shimon who is called the Zealot, 16. And Yehuda the son of Ya’akov and Yehuda Skaryota, he who was the betrayer. 17. And Y’shua came down among them and stood in the plain and a large crowd of his disciples and a multitude of crowds of people from all of Yehuda and from Urishlim and from the coast of the sea of Tsur and of Tsidon 18. Who had come to hear his words. And he healed them from their illnesses and those who were afflicted by unclean spirits, and they were healed. 19. And all of the crowds were beseeching to touch him, for power was going out from him and he was healing all of them. 20. And he lifted up his eyes to his disciples and said, “Blessed are you who are poor, because yours is the Kingdom of Elohim. 21. Blessed are you who are now hungry because you will be satisfied. 22. Blessed are you when the sons of men hate you and separate you and revile you and cast out your name as evil for the sake of the Son of man. 23. In that day rejoice and leap for joy for your treasure is great in heaven, for likewise their fathers had done to the prophets. 24. But woe to you who are rich, for you have received your comfort. 25. Woe to you who are satisfied because you will hunger. 26. Woe to you those who are now laughing because you will weep and you will mourn. Woe to you while the sons of men speak good things about you, for likewise had done their false fathers to the prophets. 27. But to you I say to those who hear, Love your enemies and do good things to those who hate you. 28. And bless those who curse you and pray for those who take you with violence. 29. And to him who strikes you on your cheek, offer the other to him. And from him who takes your cloak do not keep back also your coat. 30. From everyone who asks you give to him, and from him who takes your property, do not demand your property back.

<sup>50</sup> Please see *Shabbat* in Appendix.

## : לוקא ו :

4 דעל לביטה דאלהא ולחמא דפתורה דמריא נסב אכל ויהב לאילין דעמה הו  
דלא שליט הנא למאכל אלא לכהנא בלחוד: 5 ואמר להון דמרה הו דשבתא  
ברה דאנשא: 6 הנא דין לשבתא אחרתא על לכנושתא ומלף הנא ואית הנא תמן  
גברא דאידיה דימינא יבישא הנת: 7 וספרא נפרישא נטרין הנו לה דאן הו דמאסא  
בשבתא דנשפחון גאכלון קרצוהי: 8 הו דין ידע מחשבתהון ואמר להו גברא  
דיבישא אידיה קום תא לך למצעת כנושתא וכד אתא וקם: 9 אמר להון ישוע  
אשאכלון מנא שליט בשבתא דטב למעבד או דביש נפשא למחיו או למופדו:  
10 וחר בהון בכלהון ואמר לה פשוט איך נפשט ותקנת אידיה איך חברתה:  
11 הנון דין אתמלי חסמא וממלילין הנו חד עם חד דמנא נעבדון לה לישוע:  
12 הנא דין ביומקתא הנון נפק ישוע לטורא למצלי ותמן אגה הנא בצלותה  
דאלהא: 13 וכד נגהת קרא לתלמידוהי וגבא מנהון תרעסר הנון דשליחא שמי  
אנון: 14 שמעון הו דשמי כאפא ואנדראוס אחוהי ויעקוב ויוחנן ופיליפוס ובר  
תולמי: 15 ומתי ותאומא ויעקוב בר חלפי ושמעון דמתקרא טננא: 16 ויהודא בר  
יעקוב ויהודא סכריוטא הו דהנא משלמנא: 17 ונחת עמהון ישוע וקם בפקעתא  
וכנשא סגיאא דתלמידוהי וסגיאא דכנשא דעמא מן פלה יהוד ומן אורשלם  
ומן ספר ימא דצור ודצידן: 18 דאתו דנשמעון מלתה ודנתאסון מן פורהניהון  
ואילין דמתאלצין מן רוחא טנפתא ומתאסין הנו: 19 וכלה פנשא בעין הנו  
למתקרבו לה חילא גיר נפק הנא מנה ולכלהון מאסא הנא: 20 וארים עינוהי  
על תלמידוהי ואמר טוביפון מסכנא דדילכון הי מלכותא דאלהא: 21 טוביפון  
אילין דכפנין השא דתסבעון טוביפון לדבכין השא דתגחכון: 22 טוביפון מא  
דסגין לכון בנינשא ומפרשין לכון ומחסדין לכון ומפקין שמכון איך בישא חלף  
ברה דאנשא: 23 חדו בהו יומא ודוצו דאגרכון סגי בשמיא הכנא גיר עבדין  
הנו אבתהון לנביא: 24 ברם וי לכון עתיקא דקבלתון בויאכון: 25 וי לכון  
סבעא דתכפנון וי לכון לדגחכין השא דתבכון ותתאבלון: 26 וי לכון כד נהון  
אמרין עליכון בני אנשא דשפיר הכנא גיר עבדין הנו לנביא דגלוותא אבתהון:  
27 לכון דין אמר אנא לדשמעין אחבו לבעלדבכיפון ועבדו דשפיר לאילין  
דסגין לכון: 28 וברכו לאילין דליטין לכון וצלו על אילין דדברין לכון בקטירא:  
29 ולדמחא לך על פכך קרב לה אחרנא ומן מן דשקל מרטוטך לא תכלא אף  
פותינג: 30 לכל דשא לך הב לה ומן מן דשקל דילך לא תתבע:

31. And as you desire to do to you, you also do likewise to the sons of men. 32. For if you love those who love you, what is your blessing? For even sinners love those who love them. 33. And if you do good to those who do good to you, what is your blessing? For even sinners do likewise. 34. And if you lend to whom you expect to be repaid from, where is your blessing? Even sinners lend to sinners that they might likewise be repaid. 35. But love your enemies, and do good to them. And lend and do not cut off the hope of man, and great will be your reward. And you will be the sons of the Most High because he is pleasant to the evil and the cruel. 36. Therefore be merciful as your Father is also merciful. 37. Do not judge and you will not be judged. Do not condemn and you will not be condemned. Release and you will be released. 38. Give and it will be given to you in good measure and pressed down and abundant it will pour into your robe in that measure. For the measure with which you measure, it will be measured to you.” 39. And he was speaking a parable to them, “Why are the blind not able to lead the blind? Both of them would fall into a ditch. 40. There is no disciple that is greater than his master. For everyone who is perfect should be as his master. 41. And why do you see the straw that is in the eye of your brother, but the beam that is in your eye is not seen by you? 42. Or how are you able to say to your brother, “My brother allow me to take the straw out from your eye” for behold the beam that is in your eye is not seen by you? Hypocrite! First take out the beam from your eye and then you will be able to see to take out the straw from the eye of your brother. 43. There is not a good tree which produces bad fruit. There is also no bad tree which produces good fruit. 44. For every tree is known by its fruit. For they do not gather thorns from figs nor do they gather grapes from a thorn bush. 45. From a good man the treasures that are in his good heart<sup>51</sup> brings forth good things, and an evil man the evil treasures that are in his heart brings forth evil things. For the abundance of the heart speak the lips. 46. Why do you call to me, “My Master, my Master” and the thing that I say, you do not do? 47. Every man who comes to me and hears my words and does them, I will describe to you what he is likened to. 48. He is likened to a man who built a house and dug and went deep and placed its foundations upon rock. And when a flood occurred, the flood beat against that house and was not able to shake it. For its foundations were placed on rock. 49. And he who hears but does not is likened to a man who built his house on soil without a foundation. And when the river beat upon it, it fell at once and great was the fall of that house.”

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51 Y’shua’s teaching that good treasures come from a good heart and evil things from an evil heart is a black and white concept. However, religions about Mashiyach have relegated these specific elements of Faith into relativism and relativism into secular humanism with worn out cliché’s such as, “hate the sin but love the sinner”. Although it seems right, the core issue then is focused on “love” and how to “love” the sinner rather than matters of heart consciousness. Y’shua teaches that “evil things come from an evil heart” so it is futile to “love the sinner” unless that means leading them into true repentance and a spiritual heart transplant. In fact Torah requires us to rebuke a brother in sin both firmly and in love at the same time. Our love is perfected in many cases in our willingness to provide Scripture based correction. In reality, “hate the sin but love the sinner” often ends up as a warm fuzzy way of coping with treacherous sinning. Y’shua offers expansive watershed teachings regarding these matters of the heart. In Matthew 5:28 he taught against “*adultery in the heart*” more specifically, covetousness, a sin of the mind and spirit. If the end result of desiring something is sin, then all steps that lead to the act, whether by thought or deed, are also sin. This is very clearly the nature of the high spiritual and mental discipline Y’shua requires of his followers. The proper balance then of expressing this love for the sinner is realized in the Torah precept of Vayikra/Leviticus 19:17: “*You shall not hate your brother in your heart but you will earnestly rebuke your neighbor and not bear sin because of him.*” It is for our neighbor’s benefit, as well as the wider community’s, that proper guidance is given to avoid additional problems. For those reasons, one can rebuke both firmly and in a spirit of “loving the sinner” at the same time.

## : לוקא ו :

31 ואיפנא דצ'כין אנתון דנעבדון לכון בני אנשא הכנת עבדו להון אף אנתון:  
32 אן גיר מחבין אנתון לאילין דמחבין לכון אידא הי טיבותכון אף גיר חטיא  
לאילין דמחבין להון רחמין: 33 ואן עבדין אנתון דטב לאילין דמטאבין לכון  
אידא הי טיבותכון אף חטיא גיר הכנא עבדין: 34 ואן מוזפין אנתון למן דסברין  
אנתון דתפרעון מנה אידא הי טיבותכון אף חטיא גיר לחטיא מוזפין דהכנת  
נתפרעון: 35 ברם אהבו לבעלדבכיפון ואטאבו להון ואוזפו ולא תפסקון סברא  
דאנש ונהוא סגי אגרכון ותהוון בנוהי דרמא דהו בסיס הו על בישא ועל כפורה:  
36 הנו הכיל מרחמנא איפנא דאף אבוכון מרחמנא הו: 37 לא תדונון ולא  
מתדינין אנתון לא תחיבון ולא מתחיבין אנתון שרו ותשתרון: 38 הבו ומתיהב  
לכון בכלתא טבתא ורקיעתא ומשפעתא נרמון בעופיכון בדי גיר כילתא  
דמכילין אנתון מתתכיל לכון: 39 ואמר הו להון מתלא למא משכח סמיא  
לסמיא למדברו לא תריהון בגומצא נפלין: 40 לית תלמידיא דיתיר מן רבה כלנש  
גיר דגמיר נהוא איך רבה: 41 מנא דין חזא אנת גלא דבעינה דאחור קרייתא דין  
דבעינה לא מתחזיא לך: 42 או איפנא משכח אנת למאמר לאחור אחי שבוך אפק  
גלא מן עינה דהא קרייתא דבעינה דילך לא מתחזיא לך נסב באפא אפק לוקדס  
קרייתא מן עינה דהא קרייתא דתחזיא לך למפקו גלא מן עינה דאחור: 43 לא אית אילנא  
טבא דעבד פארא בישא אף לא אילנא בישא דעבד פארא טבא: 44 כל אילנא  
גיר מן פארוהי הו מתידע לא גיר לקטין מן כובא תאנא אף לא מן סניא קטפין  
ענבא: 45 גברא טבא מן סימתא טבתא דבלבה מפק טבתא וגברא בישא מן  
סימתא בישתא דבלבה מפק בישתא מן תותרי לבא גיר ממללן ספוטא: 46 מנא  
קרין אנתון לי מרי מרי ומדם דאמר אנא לא עבדין אנתון: 47 כל אנש דאתא  
לותי ושמע מלי ועבד להון אחויכון למנא דמא: 48 דמא לגברא דבנא ביתא  
נחפר ועמק וסם שתאסא על שועא כד הו דין מלאא אתטרי מלאא בביתא הו  
ולא אשכח דנזיעוהי סימא הות גיר שתאסתה על שועא: 49 והו דשמע ולא עבד  
דמא לגברא דבנא ביתה על עפרא דלא שתאסתא וכד אתטרי בה נהרא בר שעתה  
נפל והות מפולתה רבא דביתא הו:

1. And when he completed all the sayings for the hearing of the people, Y'shua entered Capurnakhum. 2. And the servant of a certain centurion was badly ill, one who was dear to him and he was close to dying. 3. And he heard about Y'shua and sent to him elders of the Yehudeans; beseeching him so that he might come and give life to his servant. 4. And when they came to Y'shua they were beseeching him earnestly and saying, "He is worthy that you should do this thing for him. 5. For he loves our people and also he has built an assembly for us." 6. And Y'shua went with them, and not very far from the house, the centurion sent his friends and said to him, "My Master, do not trouble yourself for I am not worthy that you should enter under my roof 7. Because I am not worthy that to you I should come. But speak with a word and my boy will be healed. 8. For I also am a man who is a servant under authority. And there are soldiers under my hand, and I say to this one 'Go!' and he goes, and to another, 'Come!' and he comes. And to my servant, 'Do this!' and he does it." 9. And when Y'shua heard these things he marveled at him and he turned and said to the crowd who had come following him, "I say to you that not even in Israel have I found faith like this." 10. And those who were sent returned to the house and they found that the servant who was ill was made whole. 11. And it happened that on the following day he went with his disciples and a large crowd to the city whose name is Nayn. 12. And when he approached the gate of the city he saw a dead man while being escorted who was the only son of his mother, and his mother was a widow. And a large crowd of the sons of the city was with her. 13. And Y'shua saw her and had compassion on her and said to her, "Do not cry." 14. And he went and touched the coffin and those who were carrying it stood still and he said, "Young man! To you I say arise!" 15. And that dead man sat up and began to speak, and he gave him to his mother.<sup>52</sup> 16. And fear seized all men and they were glorifying Elohim and saying that, "A great prophet has arisen among us," and "Elohim has visited his people."<sup>53</sup> 17. Then this report concerning him went out in all Yehuda and in all the regions that were around them. 18. And his disciples reported all these things to Yochanan. 19. And Yochanan called two of his disciples and he sent them to Y'shua and said, "Are you he that is to come or should we wait for another?" 20. And they came to Y'shua and said to him. "Yochanan the Immerser sent us to you and said, 'Are you he that is to come or should we wait for another?'" 21. In that same hour, he healed many of their sickness and of plagues and of evil spirits and to many blind he gave sight. 22. And Y'shua answered and said to them, "Go tell Yochanan everything that you have seen and heard, that the blind see and the lame walk and the lepers are cleansed and the deaf hear and the dead arise and the poor are given hope."<sup>54</sup> 23. And blessed is he who is not offended at me." 24. And when the disciples of Yochanan left Y'shua began to say to the crowds concerning Yochanan, "What did you go out into the desert to see – a reed that is shaken by the wind? 25. And if not, what did you go out to see? A man clothed with soft garments? Behold those who are in expensive clothes and in luxuries, they are in the houses of the kings.

<sup>52</sup> 1 Kings 17:23

<sup>53</sup> A very clear Aramaic wordplay since *Elohim l'aimmeh* (Elohim towards our people) is directly preceded by the phrase "among us" which in Hebrew is the soundalike of *am*. The phraseology is combined to render *Immanuel* (with us El), the prophetic name for Mashiach found in Isaiah 7:14.

<sup>54</sup> Isaiah 26:14; 35:5, 6; 61:1

## : לוקא ז :

1 וכד שלם מלא פלהין למשמעתה דעמא על ישוע לכפרנחום: 2 עבדה דין דקנטרונא חד עביד הוא בישאית אינא דיקיר הוא עלוהי וקריב הוא לממת: 3 ושמע על ישוע ושדר לנתה קשישא דיהודיא ובצא הוא מנה איך דנאתא נחא לעבדה: 4 הגון דין בד אתו לנת ישוע בעין הנו מנה בטילאית ואמרין שוא הו דתעבד לה הדא: 5 רחם גיר לעמן ואף בית פנושתא הו בנא לן: 6 ישוע דין אזל הוא עמהון בד דין לא סגי רחיק מן ביתא שדר לנתה קנטרונא רחמוהי ואמר לה מרי לא תעמל לא גיר שוא אנא דתעול תחית מטללי: 7 מטל הו אנא לא שוית דלנתך אתא אלא אמר במלתא ונתאסא טלי: 8 אף אנא גיר גברא אנא דמשעבד אנא תחית שולטנא ואית תחית אידי אסטריטוטא ואמר אנא להנא דזל ואזל ולאחרנא דתא נאתא ולעבדי עבד הדא ועבד: 9 בד שמע דין ישוע הלן אתדמר בה נאתפני ואמר לכנשא דאתא בתרה אמר אנא לכון דאף לא בית איסריל אשכחת איך הדא הימנותא: 10 והפכו הגון דאשתדרו לביתא ואשכחו לעבדא הו דכריה הוא בד חלים: 11 והנא ליומא דבתרה אזל הוא למדינתא דשמה נאין ותלמידוהי עמה וכנשא סגיא: 12 וכד קרב לתרעא דמדינתא חזא בד מליין מיטא דיחידיא הוא לאמה והי אמה ארמלתא הנת וכנשא סגיא דבני מדינתא עמה: 13 חזה דין ישוע נאתרחם עליה ואמר לה לא תבכין: 14 ואזל קרב לערסא והגון דשקילין הנו לה קמו ואמר עלימא לך אמר אנא קום: 15 ויתב הו מיטא ושרי לממללו ויהבה לאמה: 16 נאחדת דחלתא לאנשא פלהון נמשבחין הנו לאלהא ואמרין דנביא רבא קם בן וסער אלהא לעמה: 17 ונפקת עלוהי מלתא הדא בכלה יהוד ובכלה אתרא דחריהון: 18 נאשתעיו ליוחנן תלמידוהי הלן פלהין: 19 וקרא יוחנן לתרין מן תלמידוהי ושדר אגון לנת ישוע ואמר אנת הו הו דאתא או לאחרין הו מספין חנן: 20 נאתו לנת ישוע ואמרין לה יוחנן מעמדנא שדרן לנתך ואמר אנת הו הו דאתא או לאחרין הו מספין חנן: 21 בה דין בהי שעתא סגיא אסי מן בורהנא ומן מחנתא ומן רוחא בישתא ולסגיאא סמיא יבה הוא למחזא: 22 וענא ישוע ואמר להון ולו אמרו ליוחנן פלמדם דחזיתון נשמעתון דסמיא חזין וחגירא מהלכין וגרפא מתדפין וחרשא שמעין ומיטא קימין ומסכנא מסתברין: 23 וטובוהי למן דלא נתכשל בי: 24 בד דין אזלו תלמידוהי דיוחנן שרי ישוע למאמר לכנשא על יוחנן מנא נפקתון לחורבא למחזא קניא דמן רוחא מתתזיע: 25 נאלא מנא נפקתון למחזא גברא דנחתא רפיכא לביש הא אילין דבלבושא משבחא ובפונקא איתיהון בית מלכא אגון:



26. And if not, what did you go out and see? A prophet? Yes I say to you, and greater than a prophet! 27. This is he about whom is written, ‘Behold I send my Messenger before your face that he might prepare the way before you.’<sup>55</sup> 28. I say to you that there is no prophet among those begotten of women who is greater than Yochanan the Immerser. But the least in the Kingdom of Elohim is greater than he.” 29. And all the people who heard, even the publicans, Elohim declared to be just for they had been immersed. 30. But the Pharisees and the scribes rejected in themselves the will of Elohim because they were not immersed by him. 31. “To what, therefore, can I liken the men of this generation? And to what are they like? 32. They are like boys who sit in the marketplace and cry out to their friends and say. ‘We have sung to you and you did not dance, and we have mourned for you and you did not weep.’ 33. For Yochanan the Immerser came not eating bread nor drinking wine and you say, ‘There is a demon in him.’ 34. The Son of man came eating and drinking and you say, ‘Behold a gluttonous man and one drinking wine and a friend of publicans and sinners.’ 35. And wisdom is justified by all its works.” 36. Now one of the Pharisees entreated him to eat with him. And he entered the house of that Pharisee and reclined. 37. And a sinful woman was there in that city and when she learned that he was reclining in the house of the Pharisee, she took an alabaster vase of ointment 38. And stood behind him and was crying at his feet. And she began washing his feet with her tears and then wiping with the hair of her head. And she was kissing his feet and anointing them with ointment.<sup>56</sup> 39. And when that Pharisee who had invited him saw that, he reasoned within himself and said that if this man was a prophet, he would realize who she is and what her reputation is. That woman, she is a sinner that who touched him.<sup>57</sup> 40. And Y’shua answered and said to him, “Shimon I have something to say to you.” And he said to him, “Speak Rabbi.” Y’shua said to him, 41. “There were two debtors to a certain creditor. One had owed him five hundred denarii, and the other fifty denarii. 42. And because they had no way to repay, he forgave both of them. Therefore, which of them will love him more?” 43. Shimon answered and said, “I suppose that he that was forgiven the most.” Y’shua said to him, “You have judged correctly.” 44. And he turned to that woman and said to Shimon, “Do you see this woman? I entered into your house and you did not supply water for my feet. But this woman has washed my feet with her tears. And with her hair, she has dried them. 45. You did not kiss me, but behold this woman has not ceased to kiss my feet since I entered! 46. You did not anoint my head with oil, but this woman has anointed my feet with oil of incense. 47. For I say this to you. Because her sins that are forgiven her are many, she has loved much. But he that is forgiven little, loves little.” 48. And he said to that woman, “You are forgiven your sins.” 49. And those who were reclining began saying among themselves, “Who is this who even forgives sins?” 50. But Y’shua said to that woman, “Your faith has given you life. Go in peace.”

<sup>55</sup> Malachi 3:1

<sup>56</sup> Khabouris has an isolated *beyt* here, between the words “and stood” and “behind him”.

<sup>57</sup> Khabouris has an isolated *samekh* here, between the words “who had invited him” and “he reasoned”.

## : לוקא ז :

26 וְאַלָּא מָנָא נִפְקִתּוֹן לִמְחֻזָּא נִבְיָא אִין אָמַר אָנָּא לָכוֹן וַיִּתִּיר מִן נִבְיָא: 27 הֵנוּ דַּעְלוּהִי כְּתִיב דְּהָא אָנָּא מִשְׁדַּר אָנָּא מִלֵּאכִי קִדָּם פִּרְצוּפָךְ דִּנְתָּקֵן אֹורְחָא קִדְמִיךְ:  
28 אָמַר אָנָּא לָכוֹן דְּלִית נִבְיָא בִּילִידֵי נִשָּׂא דְרַב מִן יוֹחֲנָן מַעֲמַדָּנָא זַעוּרָא דִּין  
בְּמִלְּוֹתָא דְּאַלְהָא רַב הוּ מְנָה: 29 וְכֹלָה עָמָא דִּשְׁמַעוּ אָף מְכֻסָּא וְדִקְרוּ לֵאלֹהָא  
דַּעֲמָדוּ מַעֲמֻדֵּיתָהּ דִּיּוֹחֲנָן: 30 פִּרְיִשָּׂא דִּין וְסִפְרָא טִלְמוּ בִּנְפִשְׁהוֹן צְבִינָא דְּאַלְהָא  
דָּלָא אֶתְעַמְדוּ מְנָה: 31 לִמֵּן הִכִּיל אֲדַמָּא לֵאנִשָּׂא דִּשְׁרַבְתָּא הָדָא וּלְמֵן דְּמִין:  
32 דְּמִין לִטְלִיא דִּיתְבִּין בִּשְׁוָקָא וְקַעֲזִין לַחֲבֵרִיהוֹן נְאֻמְרִין זִמְרֵן לָכוֹן וְלֹא רִקְדָּתוֹן  
וְאַלִּין לָכוֹן וְלֹא בְּכִיתּוֹן: 33 אֲתָא גִיר יוֹחֲנָן מַעֲמַדָּנָא לֹא אָכַל לַחֲמָא וְלֹא שָׁתָא  
חֲמֵרָא נְאֻמְרִין אֲנִתּוֹן שֹׁאֲדָא אִיתְּ בָּהּ: 34 אֲתָא בָּרָה דֵּאנִשָּׂא אָכַל וְשָׁתָא נְאֻמְרִין  
אֲנִתּוֹן הָא גִּבְרָא אָכּוּלָא וְשָׁתָא חֲמֵרָא וְרַחֲמָא דִּמְכֻסָּא וְדִחְטִיָּא: 35 וְאַדְדִּיקֵת  
חֲכַמְתָּא מִן פְּלֹהוֹן בְּנִיה: 36 אֲתָא דִּין בַּעַז מְנָה חַד מִן פִּרְיִשָּׂא דְּנִלְעַס עָמָה וְעַל  
לְבִיתָהּ דִּפְרִיִשָּׂא הוּ וְאַסְתִּמֵּךְ: 37 וְאַנְתָּתָא חֲטִיָּתָא אִיתְּ הֵנָּה בְּמִדִּינָתָא הִי וְכֹד  
יִדְעַת דְּבִכִּיתָהּ דִּפְרִיִשָּׂא הוּ סִמִּיךְ נִסְבַּת שְׁטִיפָתָא דִּבְסָמָא: 38 וְקִמַּת בְּסִתְרָה לְהָתָּה  
רְגִלוּהִי וְכִכִּיא הֵנָּה וְשִׁרִית בְּדִמְעִיהָ מִצְבָּעָא רְגִלוּהִי וְבִסְעָרָא דִּרְשָׁה מִשּׁוּיָן לְהִין  
וּמִנְשָׁקָא הֵנָּה רְגִלוּהִי וּמִשְׁחָא בְּסָמָא: 39 כֹּד חֻזָּא דִּין פִּרְיִשָּׂא הוּ דִּקְרִיָּה אֶתְחַשֵּׁב  
בִּנְפִשָּׁה וְאָמַר הֵנָּה אֵלּוּ נִבְיָא הוּא יִדְעֵה הוּא מִן הִי וּמָא טָבָה דִּחְטִיָּתָא הִי אֲנִתָּתָא  
הִי דִּקְרַבְתָּ לָּהּ: 40 עָנָא דִּין יִשׁוּעַ וְאָמַר לָּהּ שְׁמַעוֹן מָדָם אִיתְּ לִי דֵּאֲמַר לָךְ הוּ דִּין  
אָמַר לָּהּ אָמַר רַבִּי אָמַר לָּהּ יִשׁוּעַ: 41 תִּרְיִן חִיבָא אִיתְּ הֵנוּ לַחַד מְרָא חוּבָא חַד  
חִיבָהּ הוּא דִּינְרָא חֲמִשְׁמָאָא נְאַחֲרָנָא דִּינְרָא חֲמִשִּׁין: 42 וְדִלִּית הוּא לְהוֹן לְמַפְרַע  
לְתִרְיָהוֹן שִׁבְקָא אִינָּא הִכִּיל מְנָהוֹן יִתִּיר נַחֲבִיּוּהִי: 43 עָנָא שְׁמַעוֹן וְאָמַר סִבְרָא אָנָּא  
דְּהוּ דֵּאשְׁתַּבֵּק לָּהּ סָגִי אָמַר לָּהּ יִשׁוּעַ תִּרְיָצָאִית דָּנַת: 44 נְאַתְפְּנִי לֹות הִי אֲנִתָּתָא  
וְאָמַר לְשְׁמַעוֹן חֻזָּא אֲנִתְּ אֲנִתָּתָא הָדָא לְבִיתָךְ עָלְתָּ מִיָּא לְרַגְלִי לֹא יִהְיֶה הָדָא דִּין  
בְּדִמְעִיהָ רַגְלִי צִבְעַת וְבִסְעָרָה שׁוּיַת אֲנִין: 45 אֲנִתְּ לֹא נִשְׁקַתְנִי הָדָא דִּין הָא מִן  
דַּעֲלַת לֹא שְׁלִיַת רַגְלִי לְמִנְשָׁקוֹ: 46 אֲנִתְּ מִשְׁחָא לְרִשִּׁי לֹא מִשְׁחַת הָדָא דִּין בְּמִשְׁחָא  
דִּבְסָמָא רַגְלִי מִשְׁחַת: 47 חֲלָף הָדָא אָמַר אָנָּא לָךְ דִּשְׁבִּיקִין לָּהּ חֲטָהִיהָ סָגִיאָא מְטִל  
דֵּאחֲבַת סָגִי הוּ דִּין דְּקִלִּיל מִשְׁתַּבֵּק לָּהּ קִלִּיל מַחֲבִ: 48 וְאָמַר לְהִי אֲנִתָּתָא שְׁבִיקִין  
לְכִי חֲטָהִיפִי: 49 שְׁרִיו דִּין הֵנוּן דִּסְמִיכִין אָמְרִין בִּנְפִשְׁהוֹן מִנּוּ הֵנָּה דֵּאֵף חֲטָהָא  
שִׁבְקָא: 50 יִשׁוּעַ דִּין אָמַר לְהִי אֲנִתָּתָא הִימְנוּתְכִי אַחֲיָתְכִי זִלִּי בְּשִׁלְמָא:

1. And it happened after these things that Y'shua was going around in the cities and in the villages and was preaching and declaring the Kingdom of Elohim. And his twelve were with him, 2. and those women who were healed of sicknesses and of evil spirits. Maryam who is called Magdalitha from whom seven demons had gone out, 3. And Yokan the wife of Kuza the steward of Herodus and Shusban and many others, these were ministering to them from their wealth. 4. A large crowd was gathering from all the cities. While they were coming to him, he said in a parable, 5. "A sower went out to sow his seed, and as he sowed there was some that fell on the side of the road and was trampled and a bird ate it. 6. And other seed fell on rock, and at once it sprang up, and because it did not have moisture it withered. 7. And others fell into a thorny place<sup>58</sup> and with it sprang up thorns and choked it. 8. And others fell on good and pleasant earth and sprang up and produced fruit one hundred fold." When he had said these things, he cried out, "He who has ears to hear, let him hear." 9. And his disciples asked him the meaning of what this parable is. 10. And he said to them, "For to you it is given to know the mystery of the Kingdom of Elohim. But to the rest of them it is spoken in parables because though they see, they will not see, and though they hear, they will not comprehend."<sup>59</sup> 11. Now this is the meaning of the parable. The seed is the Word of Elohim. 12. And those seeds that fell upon the side of the road are those who hear the Word, but comes the enemy and takes the Word from the heart so that they might not believe and live. 13. And they that fell upon the rock are those that they heard it and received the Word with joy, but they have no root; Rather for a while their faith is, and in the time of trial they are offended. 14. And that which fell into a thorny place they are those who hear the Word and with the care and wealth and lusts of the world are choked, and they do not produce fruit. 15. And that seed which fell on good ground, they are those who with an honest and good heart hear the Word and retain it and bear fruit with patience. 16. No man lights a lamp and covers it with a vessel or places it under the bed, rather he places it on a lamp stand so that all who enter will see its light. 17. For there is not anything that is hidden that will not be revealed, nor that which is concealed that will not be known and come out openly. 18. Take heed how you hear. For he who has, it will be given him. And to him who does not have, even that which he thinks that he has will be taken from him." 19. Now his mother and brothers came to him, and they were not able to speak with him because of the crowds. 20. And they said to him, "Your mother and your brothers are standing outside and desire to see you. 21. But he answered and said to them, "These are my mother and my brothers, those who hear the Word of Elohim and do it." 22. And it happened that on one of those days Y'shua went up and sat in a ship - he and his disciples. And he said to them, "Let us cross over to the other side of the lake." 23. And while they journeyed, Y'shua was asleep. And there was a storm of wind on the lake and the boat was close to sinking. 24. And they came and aroused him and said to him, "Our Master! Our Master! We are perishing!" And he arose and rebuked the wind and the waves of the sea, and they ceased and it became calm.

<sup>58</sup> In Hebrew the word Sinai means "thorny". Please see the footnote for Mark 4:18.

<sup>59</sup> Isaiah 6:9. Also Khabouris has "for it" rather than 1905's "it". 1905 is corrected according to Khabouris.

1 והוא מן בִּתְרֵי הָלִין מִתְכַּרֵּךְ הוּא יֵשׁוּעַ בְּמַדִּינָתָא וּבְקוּרִיָּא וּמִכְרִזוּ הוּא וּמִסְבֵּר מִלְכוּתָא דְאַלְהָא וּתְרַעֲסִרְתָּה עִמָּה: 2 וּנְשָׂא הָלִין דְּאֵתְאֲסִי מִן פּוֹרְהֵנָא וּמִן רוּחָא בִישָׁתָא מְרִים דְּמִתְקַרֵּיָא מְגַדְלִיתָא הִי דְשִׁבְעָא שְׁאֲדִין נִפְקוּ מִנָּה: 3 וַיּוֹחֵן אֲנַתָּה כּוּזָא רַבִּיתָּה דְּהֶרֶדֶס וְשׁוֹשֵׁן וְאַחֲרֵנִיתָא סִגְיָאֲתָא אֵילִין דְּמִשְׁמֶשֶׁן הֵנִי לְהוֹן מִן קִנְיָנִיהִין: 4 וְכֹד כּוּנְשָׂא סִגְיָא כּוּנֵשׁ הוּא וּמִן כָּל מַדִּינָן אֲתִין הוּוּ לְנִתָּה אֲמַר בְּמִתְלָא: 5 נִפֵּק זְרוּעָא לְמוֹזַרְעָא זְרוּעָה וְכֹד זִרְעָא אֵית דְּנִפְלָל עַל יַד אֹרְחָא נְאֻתְדִישׁ וְאַכְלָתָה פְּרַחְתָּא: 6 וְאַחֲרָנָא נִפְלָל עַל שׁוּעָא וְכֹר שְׁעָתָה יַעֲרָ וְדִלִית הוּא לָה תְלִילוּתָא יִבֵּשׁ: 7 וְאַחֲרָנָא נִפְלָל בֵּית כּוּכָא וַיַּעַז עִמָּה כּוּכָא וְחִנְקוּהִי: 8 וְאַחֲרָנָא נִפְלָל בְּאַרְעָא טְבִיתָא וּשְׁפִירְתָּא וַיַּעֲרָ וְעִבְדָּא פֶּאֶרָא חַד בְּמֵאָא הָלִין כֹּד אֲמַר קֶעֶא הוּא דִּמֵּן דְּאֵית לָה אֲדָנָא דְּנִשְׁמַע נִשְׁמַע: 9 וּשְׁאִלוּהִי תְלַמִּידֵיהִי דִּמְנוּ מִתְלָא הֵנָּה: 10 הוּוּ דִּין אֲמַר לְהוֹן לִכּוֹן הוּוּ גִיר יְהִיב לְמַדְעָא אַרְזָא דְּמִלְכוּתָה דְּאַלְהָא לְהִנּוֹן דִּין שְׂרָפָא בְּפִלְאֲתָא מִתְאַמַּר דְּכֹד חֲזִין לָא נְחוּזִין וְכֹד שְׁמַעִין לָא נִסְתַּכְלוּן: 11 הֵנוּ דִּין מִתְלָא זְרוּעָא אֵיתְוִהִי מִלְתָּא דְּאַלְהָא: 12 הֵנּוּ דִּין דְּעַל יַד אֹרְחָא אֵיתִיהוֹן הֵנּוּ דְּשְׁמַעִין מִלְתָּא נְאֻתָא בְּעִלְדִּבְכָּא שְׁקַל מִלְתָּא מִן לְבַהוֹן דְּלֵא נְהִימְנוֹן וְנַחְוִין: 13 הָלִין דִּין דְּעַל שׁוּעָא הָלִין אֲנוּן דְּמֵא דְּשְׁמַעוּ בְּחִדּוּתָא מִקְבִּילִין לָה לְמִלְתָּא וְעֶקְרָא לִית לְהוֹן אֵלָא דּוּבְנָא הִי הִימְנוּתְהוֹן וְכֹזְבִין נִסְיוֹנָא מִתְפִּשְׁלִין: 14 הוּוּ דִּין דְּנִפְלָל בֵּית כּוּכָא הָלִין אֲנוּן אֵילִין דְּשְׁמַעִין מִלְתָּא וּבְצִפְתָּא וּבְעוּתָרָא וּבְרַגִּיגָתָה דְּעִלְמָא מִתְחַנְקִין וּפֶאֶרָא לָא יְהִיבִין: 15 הוּוּ דִּין דְּבְּאַרְעָא טְבִיתָא הָלִין אֲנוּן אֵילִין דְּבִלְבָּא שְׁפִיָּא וּטְבָא שְׁמַעִין מִלְתָּא נְאֻתִין וְיְהִיבִין פֶּאֶרָא בְּמִסִּיבְרִינוּתָא: 16 לָא אֲנֵשׁ מִנְהֵר שְׂרָגָא וּמִחִפָּא לָה בְּמֵאָנָא אִוּ סָאֵם לָה תַּחֲתִית עֲרִסָא אֵלָא סָאֵם לָה לְעַל מִן מִנְרֵתָא דְּכָל דְּעָאֵל נְחוּזָא גּוֹהֲרָה: 17 לִית גִּיר מְדֵם דְּכִסָּא דְּלֵא נְתַגְלָא וְלֵא דְּמִטְשִׁי דְּלֵא נְתִידֵעַ וְנֻאֲתָא לְגַלְיָא: 18 חֲזוּ אִיפְנָא שְׁמַעְתּוֹן מִן דְּאֵית לָה גִיר נְתִיחָב לָה וּמִן דְּלִית לָה אֵף הוּוּ דְּסִבֵּר דְּאֵית לָה נִשְׁתַּקֵּל מִנָּה: 19 אֲתוּ דִּין לְנִתָּה אֲמָה נְאֻתְוִהִי וְלֵא מִשְׁכַּחִין הֵנוּ דְּנִמְלִלוֹן עִמָּה מְטִל כּוּנְשָׂא: 20 נְאֻמְרוּ לָה אֲמַרְךָ נְאֻחִיד קִימִין לְבֹר וְצִבִּין לְמַחְזִיךְ: 21 הוּוּ דִּין עֲנָא נְאֻמְרָא לְהוֹן הָלִין אֲנוּן אֲמִי נְאֻחִי אֵילִין דְּשְׁמַעִין מִלְתָּא דְּאַלְהָא וְעִבְדִּין לָה: 22 הוּא דִּין בְּחַד מִן יוֹמָתָא סִלֵּק יֵשׁוּעַ יִתְבֵּ בְּסִפְיָנִיתָא הוּוּ וְתַלְמִידֵיהִי נְאֻמְרָא לְהוֹן נְעִבֵר לְהוּ עִבְרָא דִּימָתָא: 23 וְכֹד רִדִּין דִּמְךָ לָה הוּוּ יֵשׁוּעַ וְהֵנָּה עֲלַעֲלָא דְּרוּחָא בְּיִמָתָא וְקִרְיָא הֵנָּה סִפְיָנִיתָא לְמִטְבַּע: 24 וְקִרְבּוּ אַעֲירוּהִי נְאֻמְרִין לָה רַבִּין רַבִּין אֲבִידִין הוּוּ דִּין קֵם וְכֵאָא בְּרוּחָא וּבְמַחְשׁוּלָא דִּימָא וְנַחוּ וְהוּא שְׁלִיָּא:

25. And he said to them, “Where is your faith?” They were afraid and they were amazed and they said one to the other, “Who indeed is this man who even commands to the wind and to the tempest and to the sea and they obey him?” 26. And they journeyed and came to the land of the Gadarenes which is on the other side opposite of Galeela. 27. And when he went out onto land, a certain man from the city caught up to him. In him had been a demon a long time. And he would not wear clothing and he would not dwell in a house, but would in a cemetery. 28. And when he saw Y’shua, he cried out and fell down before him and in a loud voice said, “What have we to do with each other, Y’shua, the Son of the Most High Elohim? I beseech you, do not torment me.” 29. For Y’shua was commanding to the unclean spirit to go out from the man. For much time had passed since he was held captive by him. And he was bound with chains and with bonds and he was restrained, but he would break his bonds and would be driven by the accuser into the wilderness. 30. And Y’shua asked him, “What is your name?” He said to him, “Legion” because many demons had entered into him. 31. And they were beseeching him that he would not command them to go to the abyss. 32. And there was there a numerous herd of swine that was feeding on the mountain and they were beseeching him to permit them to enter into the swine. And he permitted them. 33. And out went the demons from the man and entered into the swine. And that whole herd rushed to a cliff and fell into the lake and they drowned. 34. When the herders saw what had happened, they fled and reported it in the city and in the villages. 35. Men came out to see what had happened, and they came to Y’shua and found that man whose demons had departed, dressed and sober and sitting at the feet of Y’shua. And they were afraid. 36. Those who had seen it reported to them how he healed that possessed man. 37. And all the crowds of Gadarenes were beseeching him to depart from their presence because a great fear had seized them. And Y’shua went up into the ship and returned from their presence. 38. And that man from whom went out the demons was beseeching him that he might remain with him, but Y’shua sent him on his way. And Y’shua said to him, 39. “Return to your house and report what Elohim has done for you.” And he went and was preaching in all the city the thing that Y’shua had done for him. 40. And when Y’shua returned, a large crowd received him, for all were looking for him. 41. And a certain man whose name was Yorash, a chief of the assembly, fell before the feet of Y’shua and was beseeching him that he might enter his house. 42. For he had an only daughter about twelve years old. And she was about to die. And while Y’shua was going with him, a large crowd was pressing against him. 43. And a certain woman whose blood was flowing for twelve years who among the doctors, had spent all her money, but was not able to be healed by man. 44. She approached from behind him and touched the wing<sup>60</sup> of his garment. And immediately the flow of her blood stopped. 45. And Y’shua said, “Who touched me?” And while all were denying it, Shimon Keefa and those with him said to him, “Our Master, the crowds are pressing and thronging you, and you say, ‘Who touched me?’” 46. And he said, “Someone touched me. For I know that power went out of me.”

60 Clearly referring to *tzit-tzit* according to the Hebrew/Aramaic word *kanaph*, which literally means “wings.” These “wings” have fringes or strings (like feathers) that branch out as tassels. The woman’s position in approaching Y’shua from behind means that she is reaching the “edges” or the “fringes” of his tzit-tzit. Y’shua references these directly in the form of the blue thread, or tekhelet, which means both “tassel” and “blue” in Matthew 23:5. Finally, *kanaph* is also a metaphor for protection (Psalm 91:4) and the woman here has sought protection from her disease by taking hold of Y’shua’s “wings”.

25 ואמר להון איכא הימנותכון הנון דין פד דחילין מתדמרין הנו נאמרין חד  
 לחד מנו פי הנה דאף לרוחא פקד ולמחשולא ולימא ומשתמעין לה: 26 ורדו  
 נאטו לאתרא דגדריא דאיתוהי בעברא לוקבל גלילא: 27 וכד נפק לארעא פג  
 בה גברא חד מן מדינתא דאית בה דיוא מן זבנא סגיאא ומאנא לא לךש הנה  
 ובביתא לא עמר הנה אלא בבית קבורא: 28 פד חזא דין לישוע קצא נפל  
 קדמוהי ובקלא רמא אמר מא לן ולך ישוע ברה דאלהא מרימא בעא אנא מנך  
 לא תשננני: 29 פקד הנה לא גיר ישוע לרוחא טנפא למפק מן ברנשא סגי הנה  
 גיר זבנא מן דשבא הנה לא ומתאסר הנה בששלחא ובכבלא מתנטר הנה ומפסק  
 הנה אסורוהי ומתדבר הנה מן שאדא לחורבא: 30 שאלה דין ישוע מן שמך אמר  
 לה לגיון מטל דדיוא סגיאא עלילין הנו בה: 31 ובצעין הנו מנה דלא נפקוד להון  
 למאזל לתהומא: 32 אית הנה דין תמן בקרא דחזירא סגיאא דרעיא בטורא ובצעין  
 הנו מנה דנפס להון דבחזירא נעלון ואפס להון: 33 ונפקו שאדא מן גברא ועלו  
 בחזירא ותריצת בקרא הי פלה לשקיפא נפלו בימתא נאתחנקו: 34 פד חזו דין  
 רענתא מדם דהנה ערקו נאשתעיו במדינתא ובקורא: 35 ונפקו אנשא דנחזון  
 מדם דהנה נאטו לות ישוע נאשכחוהי לגברא הו דנפקו שאדוהי פד לכיש ומנפך  
 ויתב לות רגלוהי דישוע נדחלו: 36 נאשתעיו להון אילין דחזו איכנא אטאסי  
 גברא הו דיונא: 37 ובצעין הנו מנה פלה פנשא דגדריא דנאזל לה מן לנתהון מטל  
 דדחלתא רבתא אחדת אנון הו דין ישוע סלק לספינתא ונפך מן לנתהון: 38 הו  
 דין גברא דנפקו מנה שאדא בעא הנה מנה דלנתה נהנה נשריהי ישוע נאמר לה:  
 39 הפוך לביתך נאשתעא מדם דעבד לך אלהא נאזל ומכרו הנה בכלה מדינתא  
 מדם דעבד לה ישוע: 40 פד הפך דין ישוע קבלה פנשא סגיאא פלהון גיר לה  
 חירין הנו: 41 וגברא חד דשמה יוארש ריש כנושתא נפל קדם רגלוהי דישוע  
 וכעא הנה מנה דנעול לביתה: 42 ברתא גיר יחידיתא אית הנת לה איך ברת שנין  
 תרתעסרא וקריבא הנת לממת וכד אזל עמה הו ישוע פנשא סגיאא חבץ הנה לה:  
 43 אנתתא דין חדא דתריע הנה דמה שנין תרתעסרא הי דבית אסנתא פלה קנינה  
 אפקת ולא אשכחת דמן אנש תתאסא: 44 אתקרבת מן בסתרה וקרבת לכנפא  
 דמאנה ומחדא קמת מרדיתא דדמה: 45 נאמר ישוע מנו קרב לי וכד פלהון פפרין  
 אמר לה שמעון כאפא נדעמה רבן פנשא אלצין לך וחבצין נאמר אנת מנו קרב  
 לי: 46 הו דין אמר אנש קרב לי אנא גיר ידעת דחילא נפק מני:

47. And when that woman saw that she had not escaped his notice, came while trembling and fell and worshipped him and said before all the people for what purpose she touched him and how immediately she was healed. 48. And Y'shua said to her, "Have courage my daughter. Your faith has given you life. Go in peace." 49. And while he was speaking, a man from the house of the ruler of the assembly came and said to him, "Your daughter has died, do not trouble the teacher." 50. But Y'shua heard it and said to the father of the young girl, "Do not have fear. And only believe she will live." 51. And Y'shua came to the house and did not allow anyone to enter with him except Shimon and Ya'akov and Yochanan and the father of the young girl and her mother. 52. And all were weeping and mourning over her, but Y'shua said, "Do not cry. For she is not dead, but she sleeps." 53. And they were laughing at him because they knew that she had died. 54. And he put everyone outside and took her by the hand and called her and said, "Arise young girl!" 55. And her spirit returned immediately and she arose. And he commanded that they give her something to eat. 56. And her parents were astonished, and he warned them that they should not tell anyone what had happened.<sup>61</sup>

## Chapter 9

1. And Y'shua called his twelve and gave power and authority to them over all demons and over all sicknesses to heal. 2. And he sent them to preach the Kingdom of Elohim and to heal the sick. 3. And he said to them, "Do not take anything with you on the road, neither a staff nor a wallet nor bread nor money nor two coats should you have. 4. And into whatever house that you enter, there remain and depart from there. 5. And he who does not receive you, when you depart from that city shake off even the dust from your feet for a testimony against them." 6. Then the Shlichim departed and were going around in the villages and in the cities and preaching hope and were healing in every place. 7. And Herodus the tetrarch heard of all the things that were done by their hands, and he was amazed because some men were saying that Yochanan had risen from the dead. 8. And others were saying that Eliyahu had appeared, and others that a prophet from the first prophets has arisen. 9. And Herodus said, "I have cut off the head of Yochanan, but whom (is this person) I hear these things about? And he had wanted to see him. 10. And when the Shlichim returned, they reported everything that they did to Y'shua, and he took them privately to a deserted place of Beth-Saida. 11. And when the crowds realized it, they went after him. And he received them and would speak with them about the Kingdom of Elohim. And those who had need for healing, he would heal. 12. And when the day began to wane, his disciples approached and said to him, "Dismiss the crowds that they may go to the villages around us and to the hamlets to dwell in them and to find food for themselves, because we are in a deserted place." 13. Y'shua said to them, "Give them something to eat." But they said we do not have more than five loaves of bread and two fish, unless we go and buy food for all these people.

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<sup>61</sup> Khabouris has "the thing that happened." 1905 has "what happened." Khabouris' word, *medem* and 1905's word, *ma*, have been added for the sake of clarity.

## : לוקא ח :

47 ה' דין אנתתא כד חזת דלא טענה אתת כד רתיתא ונפלת סגדת לה נאמרת לעין עמא כלה מטל אידיא עלתא קרבית ואיכנא מחדא אתאסית: 48 הו דין ישוע אמר לה אתלבבי ברחי הימנותכי אחינתכי ולי בשלמא: 49 ועד הו ממלל אתא אנש מן דבית רב בנושפתא נאמר לה מיתת לה ברתך לא תעמל למלפנא: 50 ישוע דין שמע נאמר לאברה דטליתא לא תדחל בלחוד הימן וחיא: 51 אתא דין ישוע לביתא ולא שבק לאנש דנעול עמה אלא לשמעון וליעקוב וליוחנן ולאברה דטליתא ולאמה: 52 בלהון דין בכין הנו ומרקדין עליה ישוע דין אמר לא תבפון לא גיר מיתת אלא דמכא הי: 53 וגחפין הנו עלוהי דידיעין דמיתת לה: 54 הו דין אפק לכלנש לבר ואחדה באידה נקרה נאמר טליתא קומי: 55 והפכת רוחה ומחדא קמת נפקד דנתלון לה למאכל: 56 נתמהו אבקהי הו דין וחר אגון דלאנש לא נאמרין מא מדם דהנא:

## : לוקא ט :

1 נקרא ישוע לתרעסרתה ויהב להון חילא ושולטנא על בלהון שאדיא וכורהנא למאסיו: 2 ושדר אגון למכרוזו מלפותה דאלהא ולמאסיו כריהא: 3 נאמר להון מדם לא תשקלון לאורחא לא שבטא ולא תרמלא ולא לחמא ולא כספא ולא תרתין פותינגן נהוין לכון: 4 ולאינא ביתא דעאלין אנתון לה תמן הנו ומן תמן פוקו: 5 ולמן דלא מקבלין לכון מא דנפקין אנתון מן מדינתא הי אף חלא מן רגליכון פצו עליהון לסהדותא: 6 ונפקו שליחא ומתכרפין הנו בקוריא ובמדינתא ומסברין הנו ומאסין בכל דוך: 7 שמע דין הרודס טטררכא בלהין דהוין הני באידה ומתדמר הוא מטל דאמרין הנו אנשין דיוחנן קם מן בית מיתא: 8 אחרנא דין אמרין הנו דאלא אתחזי ואחרנא דנביא מן נביא קדמאי קם: 9 נאמר הרודס רשה דיוחנן אנא פסקת מנו דין הנא דהלין שמע אנא עלוהי וצבא הנא דנחזיוהי: 10 וכד הפכו שליחא אשתעיו לישוע כלמדם דעבדו נדבר אגון בלחודיהון לאתרא חורבא דבית צידא: 11 כנשא דין כד ידעו אזלו בתרה וקבל אגון וממלל הנא עמהון על מלפותא דאלהא ולאלילין דסניקין הנו על אסיותא מאסא הנא: 12 כד דין שרי יומא למצלא קרבו תלמידוהי נאמרין לה שרי לכנשא דנאזלון לקוריא דחדרין ולכפרונא דנשרון בהון ונשפחון להון סיפרתא מטל דבאתרא חורבא איתין: 13 אמר להון ישוע הבו להון אנתון למאכל הגון דין אמרין לית לן יתיר מן חמשא לחמין ותריין גונין אלא אן אזלנן וזבנן סיפרתא להנא כלה עמא:



14. For there were about five thousand men. Y'shua said to them, "Make them to sit down in groups, fifty people in a group."<sup>62</sup> 15. And the disciples did thus, and made all of them to sit. 16. And Y'shua took those five loaves of bread and the two fish and gazed into heaven and blessed them and broke them and gave them to his disciples to set before the crowds. 17. And all of them ate and were satisfied. And they took up the fragments, what was left over was twelve baskets. 18. And while he prayed alone with his disciples, he asked them and said, "Who do the crowds say about me that I am?" 19. They answered and said to him, "Some say Yochanan the Immerser, and others Eliyahu, and others but a certain prophet from the first prophets has arisen. 20. He said to them, "You, but who do you say that I am?" Shimon answered and said, "The Mashiyach of Elohim!" 21. And he reproved them and warned them that they should not tell this to anyone. 22. Then he said to them that he, the Son of man, would suffer many things and that the elders and chief priests, and scribes would reject him. And they would kill him, and on the third day he would arise. 23. And he would say before everyone, "He who desires to follow after me should deny himself and every day take up his stake and follow after me. 24. For whoever desires to make his soul live, will destroy it, but whoever destroys his soul for my sake, this one it will make live. 25. For what does it benefit a man who gains the whole world but destroys or loses his soul? 26. Whoever is ashamed of me and of my words, the Son of man will be ashamed of him when he comes with his Set Apart Messengers in the glory of his Father. 27. Truly I say to you that there are men who stand here who will not taste death until they see the Kingdom of Elohim." 28. And it happened about eight days after these words that Y'shua took Shimon and Ya'akov, and Yochanan and went up a mountain to pray. 29. And while he prayed, the appearance of his face was changed, and his clothes were whitened and shining. 30. And behold, two men were speaking with him who were Moshe and Eliyahu 31. Who appeared in glory, and they were talking about his departure which was about to be fulfilled in Urishlim. 32. Shimon and those with him were heavy with sleep and barely awake. And they saw his glory and those two men who were standing with him. 33. And when they began to leave, Shimon said to Y'shua, "Rabbi it is good for us that we stay here and we make three shelters - one for you, and one for Moshe and one for Eliyahu," and he did not know what he was saying! 34. And when he said these things, a cloud came and overshadowed them. And they were afraid when they saw Moshe and Eliyahu enter into the cloud 35. And a Voice came from the cloud that said, "This is my beloved Son. Hear Him!" 36. And when the Voice came Y'shua was found alone. And they kept silent and they did not tell to anyone the thing that they saw in those days. 37. And it happened on the next day when they descended from the mountain large crowds met up with them. 38. And a certain man from the crowds cried out and said, "Teacher I beg you take notice of me. He is my only son 39. And a spirit seizes him and suddenly he cries out and gnashes his teeth and foams and with difficulty it departs from him when it has tormented him.

62 A picture that evokes the memory of Shavuot (Pentecost). Each group consists of 50 persons. Each person represents a day in the count between Pesach and Shavuot that Y'shua will host according to the fifty day requirement in Torah.

14 הָיִן הֵנוּ גֵיר אֵיךְ חֲמִשָּׁא אַלְפִין גִּבְרִין אָמַר לֵהוּן יֵשׁוּעַ אֲסֻמְכוּ אֲנוּן סֻמְכָא  
חֲמִשִּׁין אַנְשִׁין בְּסֻמְכָא : 15 וַעֲבָדוּ הַכֹּהֲנִת תַּלְמִידָא וְאֲסֻמְכוּ לְכַלְהוּן : 16 וְנִסְבַּי יֵשׁוּעַ  
הָנוּן חֲמִשָּׁא לַחֲמִין נִתְרִין גִּנּוּיָן וְחָר בְּשִׁמְיָא וּבְרִיךְ וְקִצָּא וַיְהִיב לְתַלְמִידוּהִי דְנִסְיָמוֹן  
לְכִנְשָׁא : 17 וְאֶכְלוּ בְּלֵהוּן וְסִבְעוּ וְשִׁקְלוּ קִצָּיָא מְדָם דְּאוּתֵרוּ תַרְעֶסֶר קֹפֵינִין :  
18 וְכֵד מִצָּלָא בְּלַחְוִדוּהִי וְתַלְמִידוּהִי עָמָה שְׁאָל אֲנוּן וְאָמַר מִנּוּ אֲמַרִין עָלֵי כִנְשָׁא  
דְּאִיתִי : 19 עֲנוּ וְאֲמַרִין לָהּ דִּיּוֹחֲנָן מַעֲמִדְנָא וְאַחֲרָנָא דְּאֵלִיָּא אַחֲרָנָא דִּין דְּנִבְיָא חַד  
מִן נְבִיָּא קִדְמָיָא קָם : 20 אָמַר לֵהוּן אֲנַתּוֹן דִּין מִנּוּ אֲמַרִין אֲנַתּוֹן דְּאִיתִי עֲנָא שְׁמַעוֹן  
וְאָמַר מְשִׁיחָה דְּאֵלְהָא : 21 הוּ דִין כְּפָא בְּהוּן וְזִהָר אֲנוּן דִּהְדָּא לֵאנְשָׁא לֹא נִאֲמַרוֹן :  
22 וְאָמַר לֵהוּן דַּעֲתִיד הוּ בְּרָה דְּאֵנְשָׁא דְּסִגְיָאֲתָא נָחַשׁ וְדִנְסִתְלָא מִן קְשִׁישָׁא וּרְבִי  
כְּהֵנָא וְסִפְרָא וְנִקְטְלוֹנִיָּה וְלִיּוּמָא דְּתַלְתָּא נְקוּם : 23 וְאָמַר הוּא קִדָּם בְּלִנְשָׁא מִן  
דְּצָכָא דְּנִאֲתָא בְּתֵרִי נִכְפּוֹר בְּנַפְשָׁה וְנִשְׁקוֹל זְקִיפָה פְּלִיִּים וְנִאֲתָא בְּתֵרִי : 24 מִן גֵּיר  
דְּצָכָא דְּנַפְשָׁה נָחַא מוּבֵד לָהּ מִן דִּין דְּנוּבֵד נַפְשָׁה מְטַלְתִּי הֵנָּא מַחָא לָהּ : 25 מִנָּא  
גֵּיר נִתְעַדֵּר בַּר אֲנָשָׁא דְּנִאֲתָר עֲלָמָא כְּלָה נַפְשָׁה דִּין נוּבֵד אוּ נָחֶסֶר : 26 מִן דְּנִבְהֵת  
בִּי דִין וְכִמְלִי נִבְהֵת בָּהּ בְּרָה דְּאֵנְשָׁא מָא דְּאֲתָא בְּשׁוּבָחָא דְּאַבְּוּהִי עִם מְלָאכֻוּהִי  
קִדְיָשָׁא : 27 שְׂרָרָא אָמַר אֲנָא לְכּוֹן דְּאִיתִי אֲנָשָׁא דְּקִימִין הֶרְכָּא דְּלָא גִטְעֵמִין מוּתָא  
עֲדָמָא דְּנִחְזוֹן מְלִפּוֹתָה דְּאֵלְהָא : 28 הוּא דִין בְּתֵר מְלָא הָלִין אֵיךְ תִּמְנִיָּא יוּמִין  
דְּבֵר יֵשׁוּעַ לְשִׁמְעוֹן וְלִיעֲקוֹב וְלִיּוֹחֲנָן וְסִלְק לְטוֹרָא לְמַצְלִיו : 29 וְכֵד הוּ מִצָּלָא  
אַתְחֵלֶף חֲזוּזָא דְּאַפּוּהִי וְנִחַתּוּהִי חֲנוּר וּמְבָרְקִין הֵנוּ : 30 וְהָא תִרְיָן גִּבְרִין מִמְלָלִין  
הֵנוּ עָמָה דְּאִיתִיהוֹן מוֹשֶׁא וְאֵלִיָּא : 31 דְּאַתְחֲזִיו בְּתִשְׁבּוּחַתָּא אֲמַרִין הֵנוּ דִין עַל  
מִפְקָנָה דַּעֲתִיד הוּא דְּנִשְׁתַּלֵּם בְּאוּרִשְׁלָם : 32 וַיִּקְרוּ הֵנוּ לֵהוּן בְּשִׁנְתָּא שְׁמַעוֹן וְהָנוּן  
דַּעֲמָה וְלִמְחֶסֶן אֶתְתַּעֲרִירוּ וְחֲזוּ שׁוּבָחָה וְלֵהָנוּן תִּרְיָן אֲנָשִׁין דְּקִימִין הֵנוּ לְנֻתָּה :  
33 וְכֵד שְׂרִיר לְמַפְרֵשׁ מִנָּה אָמַר שְׁמַעוֹן לִישׁוּעַ רַבִּי שְׁפִיר הוּ לָן דִּהֶרְכָּא נִהָנָא  
וְנַעֲבֵד תַּלְתִּי מְטַלִּין לָךְ חֲדָא וְלִמּוֹשָׁא חֲדָא וְלֵאֲלִיָּא חֲדָא וְלֹא יָדַע הוּא מִנָּא אָמַר :  
34 וְכֵד אָמַר הָלִין הֵנָּה עֲנָנָא וְאַטְלַת עֲלִיהוֹן וְדַחֲלוּ כֵד חֲזוּ לְמוֹשָׁא וְלֵאֲלִיָּא דַּעֲלוּ  
בְּעֲנָנָא : 35 וְקָלָא הוּא מִן עֲנָנָא דְּאָמַר הֵנוּ בְּרִי חֲבִיבָא לָהּ שְׁמַעוּ : 36 וְכֵד הוּא קָלָא  
אַשְׁתַּכַּח יֵשׁוּעַ בְּלַחְוִדוּהִי וְהָנוּן שִׁתְקוּ וְלֵאנְשָׁא לֹא אָמְרוּ בְּהָנוּן יוּמָתָא מְדָם דְּחֲזוּ :  
37 וְהוּא לִיּוּמָא דְּבִתְרָה כֵד נִחַתִּין מִן טוֹרָא פִּלְעַ בְּהוּן כִּנְשָׁא סִגְיָא : 38 וּגִבְרָא  
חַד מִן כִּנְשָׁא הוּ קַעָא וְאָמַר מְלַפְנָא כְּעָא אֲנָא מִנְךָ אֶתְפִּנִי עָלֵי בְּרִי דִּיחִידָא הוּ לִי :  
39 וְרוּחָא עָדִיא עֲלוּהִי וּמִן שְׁלִיָּא קַעָא וּמִחֶרֶק שְׁנוּהִי וּמִרַעַת וְלִמְחֶסֶן פִּרְקָא מִנָּה  
מָא דְּשִׁחֲקָתָה :

40. And I begged your disciples to cast it out, and they were not able.” 41. And Y’shua answered and said, “Oh generation<sup>63</sup> that is not faithful and is perverse! How long must I be among you and endure<sup>64</sup> you? Bring your son here.” 42. And while he was bringing him, that demon cast him down and bruised him, and Y’shua rebuked that unclean spirit and he healed the boy and gave him to his father. 43. And all of them were amazed by the greatness of Elohim. And while everyone was amazed at all that he had done, Y’shua said to his disciples 44. “You place these words in your ears! For the Son of man will be delivered into the hands of men.” 45. And they did not comprehend these words because it was hidden from them so that they would not know it. And they were afraid to ask him about this word. 46. And entered into them the thought as to who indeed is greater among them. 47. But Y’shua knew the thought of their heart and took a boy and set him by him. 48. And said to them. “Whoever receives a child like this one in my name, he receives me. And whoever receives me receives Him who sent me. For anyone who is least among all of you, this one will be great.” 49. And Yochanan answered and said, “Our Master, we saw a man who was casting out demons in your name, and we forbade him because he did not follow us after you.”<sup>65</sup> 50. And Y’shua said to them, “Do not forbid him, for he that is not against you is for you!” 51. And it happened that when the days of his journey were fulfilled, he hardened his face to go to Urishlim. 52. And he sent messengers before his face, and they came and entered a village of the Samaritans in order to prepare for him. 53. And they did not receive him because his face was set to go to Urishlim. 54. And when Ya’akov saw it and Yochanan, his disciples, they said to him, “Our Master do you desire us to speak, and have fire descend from heaven and consume them as Eliyahu did also!”<sup>66</sup> 55. And he turned around and rebuked them and said, “You do not realize of which spirit you are. 56. For the Son of man did not come to destroy souls, but to make them live.” And they went on to another village. 57. And while they were going on the road, a man said to him, “I will come after you to the place that you go my Master. 58. Y’shua said to him, “Foxes have holes and birds of heaven a home, but the Son of man has nowhere to lay his head.” 59. And he said to another, “Come after me.” And he said to him, “My Master allow me first to go and bury my father. 60. Y’shua said to him, “Leave the dead to bury their dead, and you go and declare the Kingdom of Elohim.”<sup>67</sup> 61. Another said to him, “I will come after you my Master but first allow me to go and reassure my household and I will come. 62. Y’shua said to him, “No man places his hand upon the handle of a plough and looks backwards and is useful to the Kingdom of Elohim.”

63 Or, “O tribe/family of mine!”

64 The root of this word, *sebar*, also means Hope/Good News. Y’shua’s point, using this same word, is that until people know the Hope/Good News, he must “endure” seeing them suffer needlessly and in ignorance.

65 Khabouris has *shaida* whereas 1905 and other Peshitta manuscripts have *dewa*. This proves both words have interchangeable meanings in the same contextual place, that of “demon” or “unclean spirit.” This reading in the ancient record affirms the literal rendering and denies the assertion by a few modern commentators like Lamsa that one of these terms could refer to insane humans not under demonic influence.

66 Y’shua’s talmidim take their lead from Eliyahu who defied the priests of Baal by invoking and declaring the sovereign Name of YHWH; see 2 Kings 1:9-16.

67 Some scholars postulate that “let the dead bury their dead” shouldn’t be taken literally but is better understood as, “let me take care of my father until he dies.” However, a key is in the next line where Y’shua responds: “but you go and proclaim the Kingdom of Elohim.” Therefore Y’shua’s statement “let the dead bury their dead”, helps the man realize the supreme importance of the Kingdom. In the meantime the man would be proclaiming the Kingdom, and perhaps like some other “Sent Out ones” of Y’shua, even he may have been raising the dead! In the next chapter (Luke 10:2) Y’shua appointed 70 and sent them out “to all regions and cities that he was about to go.” A second key is the urgency in which the man is making his request, with a promise to return and follow at a later date. Y’shua’s disciples had just left a “village of the Samaritans” where they were getting ready to call down fire upon it. They just came from a major trial and were on the road to their next destination when they met the man and there was tension in the air. What might happen in the next village? In verse 61 another said, “let me go and reassure my household and I will come.” All these things happened in the context of returning “to Urishlim” (Luke 9:51), perhaps some were even pondering about trouble ahead with the religious establishment in Jerusalem? Perhaps some were simply thinking of creative ways to bypass what they imagined to be a looming disaster? The reality was that those who agreed and said “*hineni*” (here I am) and went out in Y’shua’s name returned to him with “great joy” (Luke 10:17). (See also Matthew 8:22 footnote.)

40 ובעית מן תלמידיו דנפקוניהי ולא אשפחו: 41 ענא דין ישוע ואמר און שרבתא דלא מהימנא ומעקלתא עדמא לאמתי אהנא לותכון ואסיברכון קרביה לכא לברך: 42 וכד מקרב לה ארמיה דינא הו ומעסה וכאא ישוע ברוחא הי טנפתא ואסיה לטליא ויהבה לאבוהי: 43 ואתדמרו בלהון ברבנותה דאלהא וכד פלנש מתדמר הנא על כל דעבד ישוע אמר לתלמידוהי: 44 סימו אנתון מלא הלין באדיניפון ברה גיר דאנשא עתיד דנשתלם באידי בני אנשא: 45 הנון דין לא אשתודעוה למלתא הדא מטל דמכסיא הנת מנהון דלא נדעונה ודחלין הו דנשאלונייה עליה על מלתא הדא: 46 ועלת בהון מחשבתא דמנו פי רב בהון: 47 ישוע דין ידע מחשבתא דלבהון ונסב טליא ואקימה לותה: 48 ואמר להון מן דמקבל טליא איך הנא בשמי לי הו מקבל ומן דלי מקבל מקבל למן דשדני אינא גיר דזעור בכלכון הנא נהנא רב: 49 וענא יוחנן ואמר רבן חזין אנש דמפק דינא בשמך וכלינייה על דלא אתא עמן בתרך: 50 אמר להון ישוע לא תכלון מן גיר דלא הנא לוקבלכון חלפיפון הו: 51 והנא וכד מתמלין יומתא דסולקה אתקן פרצופה דנאזל לאורשלם: 52 ושדר מלאכא קדם פרצופה ואזלו עלו לקריתא דשמריא איך דנתקנון לה: 53 ולא קבלוהי מטל דפרצופה לאורשלם סים הנא למאזל: 54 וכד חזו יעקוב ויוחנן תלמידוהי אמרין לה מרן צבא אנת דנאמר ותחות נורא מן שמריא ותסיף אנון איך דאף אליא עבד: 55 ואתפני וכאא בהון ואמר לא ידעין אנתון דאידיא אנתון רוחא: 56 ברה גיר דאנשא לא אתא למופדו נפשתא אלא למחיו ואזלו להון לקריתא אחרתא: 57 וכד אזלין באורחא אמר לה אנש אתא בתרך לאתר דאזל אנת מרי: 58 אמר לה ישוע לתעלא נקעא אית להון ולפרחתא דשמריא מטללא לברה דין דאנשא לית לה איפא דנסמוך רשה: 59 ואמר לאחרנא תא בתרי הו דין אמר לה מרי אפס לי לוקדם אזל אקבור אבי: 60 אמר לה ישוע שבוק מיתא קברין מייתהון ואנת זל סבר מלכותה דאלהא: 61 אמר לה אחרנא אתא בתרך מרי לוקדם דין אפס לי אזל אשלם לבני ביתי ואתא: 62 אמר לה ישוע לא אנש רמא אידה על חרבא דפדנא וחראר לכתרה וחסח למלכותה דאלהא:

1. After these things, Y'shua appointed Seventy<sup>68</sup> from his other disciples and sent them two by two before his face to all regions and cities that he was about to go. 2. And he said to them, "The harvest is great and the workers are few, beseech therefore from the Master of the harvest to send out workers into his harvest. 3. Go! Behold, I send you as sheep among wolves. 4. Do not take purses with you, nor wallets, nor shoes, and do not ask a greeting of a man on the road. 5. And into whatever house that you enter, you first say, "Peace be to this house." 6. And if there is a man of peace, let him rest upon your peace.<sup>69</sup> But if not let (the peace) return upon you. 7. And in that same house, remain in that house while you are eating and drinking from their provisions, and not move around from house to house. For the worker is worthy of his wages. 8. And into whatever city that you enter, and they receive you, eat whatever they set before you. 9. And heal those who are ill in it and say to them, "The Kingdom of Elohim is drawing near to you. 10. But into whatever city that you enter and they do not receive you, go out into the streets and say, 11. "Even the dust which cleaves to us on our feet from your city, we shake off to you. But realize this that the Kingdom of Elohim is drawing near to you." 12. I say to you that for Sodom it will be tranquil on that day compared to that city. 13. Woe to you Korazin! Woe to you Beth-Saida! For if the miracles that occurred in you occurred in Tsur and in Tsidon, perhaps they would have repented in sackcloth and ashes. 14. Nevertheless, it will be tranquil for Tsur and for Tsidon at the judgment compared to you.<sup>70</sup> 15. And you Capurnakhum who are exalted up to heaven, you will be lowered down to Sheol.<sup>71</sup> 16. And whoever listens to you listens to me, and whoever rejects you, he rejects me. And whoever rejects me rejects Him who sent me." 17. And those seventy whom he had sent out returned with great joy and said to him, "Our Master, even demons were subject to us by Your name!"<sup>72</sup> 18. And He said to them, "I did see Satan falling like lightning from heaven. 19. Behold I give authority to you to tread on snakes and scorpions and all the power of the enemy, and nothing will harm you. 20. Nevertheless, do not rejoice in this that demons are subject to you, rather be glad that your names are written in heaven." 21. At that moment Y'shua rejoiced greatly in the Ruach haKodesh and said, "I thank You my Father, Master YHWH of Heaven and of the earth, that You have hidden these things from the wise and prudent, and have revealed them to children. Yes, my Father, because thus was the will in front of You." 22. And he turned to his disciples and said to them, "Everything is delivered to me from my Father, and no man knows who is the Son except the Father, and who is the Father, except the Son and to him to whom the Son desires to reveal it." 23. And he turned to his disciples and said privately, "Blessed are the eyes that see the thing that you see. 24. For I say to you that many prophets and kings desired to see what you see and they did not see, and hear what you hear, and they did not hear." 25. And behold a certain scribe arose to tempt him and said, "What teacher must I do to inherit life that is eternal?"

68 A key number symbol reflecting the seat of judges; there were seventy from the loins of Ya'akov (Exodus 1:5). Seventy elders who served with Moshe (Exodus 24:1). Seventy princes in Judges 9:56. Seventy men sat on the ruling council, or Sanhedrin which participated in putting Y'shua to the torture stake. Y'shua spoke of the fig tree being cut off; the unrighteous judges had succumbed to the traditions of men rather than seeking the Judgments of YHWH and His Torah.

69 "Peace" contains a universe of meaning. Whether elders or new proselytes Y'shua's followers pool their resources and build one another up with all material and spiritual blessings. When an individual enters into the Faith they immediately begin to participate in this "peace" of the community. In Rav Shaul's letters this same concept is given a slightly different title, he uses the word play *shalo b'shlama*, "send through peace/send peace" (see Acts 21:7; Romans 16:3).

70 Khabouris has "day of judgment" rather than just "judgment" in 1905. 1905 is corrected according to Khabouris.

71 Isaiah 14:13, 15

72 Y'shua has authority in and by his Father's Name YHWH. This, then, does not refer to his name according to his humanity, but the power of the promise in his name (YHWH is salvation), the same name as the Father's (John 17:11).

1 בְּתֵר הָלִין פֶּרֶשׁ יֵשׁוּעַ מִן תַּלְמִידוֹהִי אַחֲרָנָא שְׁבַעִין וּשְׁדָר אֶנְוִן תִּרְיִן תִּרְיִן קִדָּם  
פֶּרְצוּפָה לְכָל אֲתֵר וּמְדִינָא דַּעֲתִידָהּ הָנָא לְמֵאזֵל : 2 וְאָמַר לְהוֹן חֲצִידָא סְגִי וּפְעֵלָא  
זַעוּרִין בַּעַז הָכִיל מִן מָרָא חֲצִידָא דִּנְפִק פְּעֵלָא לַחֲצִידָהּ : 3 וְלוֹ הָא אֲנָא מִשְׁדָּר אֲנָא  
לְכוֹן אֵיךְ אֲמָרָא בִּינִי דֵאבָא : 4 לֹא תִשְׁקָלוֹן לְכוֹן כִּיסָא וְלֹא תִרְמָלָא וְלֹא מִסְנָא  
וּבִשְׁלָמָא דֵאנִשׁ בְּאוּרֻחָא לֹא תִשְׁאֲלוֹן : 5 וְלֹאִינָא בִּיתָא דַּעֲאִלִין אֲנַתּוֹן לִוקִידָם  
אָמְרוּ שְׁלָמָא לְבִיתָא הָנָא : 6 וְאֵן אֵיתַּ תִּמָּן בֵּר שְׁלָמָא נְתַתְּנִיחַ עֲלוּהִי שְׁלָמָכוֹן אֵן  
דִּין לֹא עֲלִיפּוֹן נְהַפּוֹךְ : 7 בְּהָ דִּין בְּבִיתָא הָנוּ כִּד לַעֲסִין אֲנַתּוֹן וּשְׁתִּין מִן דִּילְהוֹן  
שְׁנָא הוּ גִיר פְּעֵלָא אֲגָרָה וְלֹא תִשְׁנוֹן מִן בִּיתָא לְבִיתָא : 8 וְלֹאִידָא מְדִינָתָא דַּעֲאִלִין  
אֲנַתּוֹן וּמִקְבִּלִין לְכוֹן לַעֲסוּ מָדָם דְּמַתְתַּסִּים לְכוֹן : 9 וְאִסּוּ לֹאִילִין דְּכָרִיִּהִין בְּהָ  
וְאָמְרוּ לְהוֹן קֶרְבַּת עֲלִיפּוֹן מִלְּכּוּתָהּ דֵאֲלֵהָא : 10 לֹאִידָא מְדִינָתָא דִּין דַּעֲאִלִין  
אֲנַתּוֹן וְלֹא נִקְבְּלִנְכוֹן פּוֹקוּ לְכוֹן לְשׁוּקָא וְאָמְרוּ : 11 וְאֵךְ חֵלָא דְדִבְכָּק לֵן בְּרִגְלִין  
מִן מְדִינַתְכוֹן נִפְצִין חֲנוֹן לְכוֹן בְּרַם הָדָא דַּעוּ דְּקֶרְבַּת לָהּ עֲלִיפּוֹן מִלְּכּוּתָהּ דֵאֲלֵהָא :  
12 אָמַר אֲנָא לְכוֹן דִּלְסָדוֹם נְהָנָא נִיחַ בִּיּוֹמָא הוּ אוּ לְמְדִינָתָא דִּי : 13 וְיִ לְכִי כּוֹרִזִין  
וְיִ לְכִי בִּיתְצִידָא דֵאלוּ בַּצּוֹר וּבַצִּידָן הָנוּ חֵילָא דֵהָנוּ בְּכִין כְּכֹר דִּין בִּסְקָא וּבִקְטָמָא  
תְּבוּ : 14 בְּרַם לַצּוֹר וּלְצִידָן נְהָנָא נִיחַ בִּיּוֹמָא דִּינָא אוּ לְכִין : 15 וְאֲנַתּוֹן כְּפֶרְנָחוֹם  
דִּי דַעֲמָא לְשִׁמְיָא אֲתַתְּרִימִתִּי עֲדָמָא לְשִׁיּוֹל תַּתְּחַתִּין : 16 מִן דִּלְכוֹן שְׁמַע לִי  
שְׁמַע וּמִן דִּלְכוֹן טָלָם לִי הוּ טָלָם וּמִן דִּלִּי טָלָם לְמִן דִּשְׁלַחֲנִי : 17 וְהַפְּכוּ הָנוֹן  
שְׁבַעִין דִּשְׁדָּר בַּחֲדוּתָא רַבָּתָא וְאָמְרִין לָהּ מָרְן אֵךְ שִׁאֲדָא מְשַׁתְּעַבְדִין לָן בְּשִׁמְךָ :  
18 הוּ דִּין אָמַר לְהוֹן חֲזָא הוּיָת לָהּ לִסְטָנָא דִּנְפֵּל אֵיךְ בִּרְקָא מִן שְׁמִיָּא : 19 הָא  
יְהִב אֲנָא לְכוֹן שׁוֹלְטָנָא דֵהוּיָתוֹן דִּישִׁין חוֹנוּתָא וְעִקְרָבָא וְלָלָה חֵילָה דְּבַעֲלִדְבָבָא  
וּמָדָם לֹא נִהַרְכוֹן : 20 בְּרַם בְּהָדָא לֹא תַחֲדוֹן דִּשִׁאֲדָא מְשַׁתְּעַבְדִין לְכוֹן אֲלֹא חָדוּ  
דִּשְׁמַחִיפּוֹן אֲתַכְתְּבוּ בְּשִׁמְיָא : 21 בְּהָ בִּשְׁעָתָא רוּז יֵשׁוּעַ בְּרוּחָא דְקוֹדֶשָׁא וְאָמַר  
מוֹדָא אֲנָא לָךְ אֲבִי מָרָא דִּשְׁמִיָּא וְדֵאֲרַעָא דְכִסִּית הָלִין מִן חֲכִימָא וּסְכּוּלְתָנָא וְגִלִּית  
אֶנְיִן לִיְלוּדָא אֵין אֲבִי דִּהֲכֵנָא הָנָא אֲבִינָא קִדְּמִיךְ : 22 וְאֲתַפְּנִי לְנֹת תַּלְמִידוֹהִי וְאָמַר  
לְהוֹן כֹּל מָדָם אֲשַׁתְּלָם לִי מִן אֲבִי וְלֹא אֲנִשׁ יֵדַע מִנּוּ בְּרָא אֲלֹא אֵן אֲבָא וּמִנּוּ אֲבָא  
אֲלֹא אֵן בְּרָא וְלִמֵּן דֵּאן נִצְבָּא בְּרָא דִּנְגָלָא : 23 וְאֲתַפְּנִי לְנֹת תַּלְמִידוֹהִי בִּלְחוּדִיהוֹן  
וְאָמַר טוֹבִיִּהִין לַעֲינָא דִּחְזִין מָדָם דֵּאֲנַתּוֹן חֲזִין : 24 אָמַר אֲנָא לְכוֹן גִּיר דִּנְבִיָּא  
סְגִיָּא וּמִלְכָּא צִבּוֹ דִּנְחֲזוֹן מָדָם דִּחְזִין אֲנַתּוֹן וְלֹא חֲזוּ וְלִמְשַׁמַּע מָדָם דֵּאֲנַתּוֹן  
שְׁמַעִין וְלֹא שְׁמַעוּ : 25 וְהָא סְפָרָא חֲדָ קָם דִּנְנִסְיוּהִי וְאָמַר מִלְכָּנָא מָנָא אַעֲבִד דֵּאֲרַת  
חֲזָא דִּלְעָלָם :

26. And Y'shua said to him, "In Torah, how is it written? How do you read it?"<sup>73</sup> 27. And he answered and said to him, to love Master YHWH your Elohim with all your heart and with all your soul and with all your strength and with all your mind and your neighbor as yourself.<sup>74</sup> 28. Y'shua said to him, "You have said it correctly, do this and you will live." 29. And he wanting to justify himself said to him, "Who is my neighbor?" 30. Y'shua said to him, "A certain man had gone down from Urishlim to Yerikho and robbers fell upon him and stripped him and beat him and left him while barely remained life in him. And they left. 31. And it so happened that a certain priest was going down the road and saw him and passed by. 32. And likewise also a Levite came and arrived at that place and saw him and passed by. 33. But a Samaritan man while he was journeying came where he was and saw him and had compassion on him. 34. And he approached and bandaged his wounds and poured wine and oil upon them. And he put him on his donkey and brought him to an inn and took care of him. 35. And on the dawn of the day, he departed. He gave two denarii to the innkeeper and said to him, "Take care of him, and if he requires anything more, when I return I will give it to you."<sup>75</sup> 36. Who therefore from these three seems to you to be a neighbor to him who fell into the hands of the bandits?" 37. And he said, "He who had compassion on him." Y'shua said to him, "Go do likewise also." 38. And it happened that while they were journeying on the road, he entered into a certain village, and a woman whose name was Martha received him into her house. 39. And she had a sister whose name was Maryam. And she came and seated herself at the feet of our Master and was listening to his words. 40. And Martha was occupied with many chores and came saying to him, "My Master, you do not seem to care that my sister has left me by myself to chore. Tell her to help me." 41. But Y'shua answered and said to her, "Martha! Martha! You are anxious and troubled by many things! 42. But there is one thing that is important, and Maryam has chosen the good part for herself. That will not be taken from her."<sup>76</sup>

## Chapter 11

1. And it happened that while he prayed in a certain place, when he finished one of his disciples said to him, "Our Master, teach us to pray as Yochanan also taught his disciples." 2. Y'shua said to them, "This is how you will pray: Our Father in heaven hallowed be your name. Your Kingdom come. Your will be done. As in heaven so on earth. 3. Give us the bread of our everyday need. 4. And forgive us our sins for we also forgive all who have offended us. And lead us not into trial but save us from the evil one." 5. And he said to them, "Who among you who has a friend would go to him in the middle of the night and say to him 'My friend. Lend me three loaves 6. Because a friend has come to me from a journey, and I have nothing to set before him.'

<sup>73</sup> Aramaic word *qara* is the same root for the title of the book of Leviticus ("and he called" -*vayiqra*) and it not only means "read" but "to call out, proclaim". The official name for the Torah text in some rabbinic circles is *Mikra*, from the same root, "the called out text". The question Y'shua asks here, "How do you *qara* it?" may be more indicative of these other meanings, such as "how do you understand this passage?" Or, "how do you proclaim the meaning of this passage?" and so on. And finally, "how do YOU read it?" Will you read it as it is written, or will you only read it through the prism of man-made traditions that are attached to Torah? See Tradition in Appendix.

<sup>74</sup> Deuteronomy 6:5; Leviticus 19:18

<sup>75</sup> Khabouris has an isolated *samekh* here, between the words "he gave" and "the innkeeper".

<sup>76</sup> Y'shua is also being sensitive to Martha; perhaps Martha is recognized to be more spiritually developed. That being the case, it is Maryam who needs his attention more than Martha.

## : לוקא י :

26 הו דין ישוע אמר לה בנמוסא איכנא כתיב איכנא קרא אנת: 27 ענא נאמר לה דתרחם למריא אלהך מן כלה לבך ומן כלה נפשך ומן כלה חילך ומן כלה רעניך ולקריבך איך נפשך: 28 אמר לה ישוע תריצאית אמרת הדא עבד ותחא: 29 הו דין כד צבא למודקו נפשה אמר לה ומנו קריבי: 30 אמר לה ישוע גברא חד נחת הוא מן אורשלם לאיריחו ונפלו עלוהי לסטיא ושלחוהי ומחאוהי ושבקוהי כד קליל קימא בה נפשא נאזלו: 31 נגדש כהנא חד נחת הוא באורחא הי וחזיהי ועבר: 32 והכנא אף לניא אתא מטא להי דוכתא וחזיהי ועבר: 33 אנש דין שמריא כד כדא הוא אתא איכא דאיתוהי הוא וחזיהי נאתרחם עלוהי: 34 נאתקרב ועצב מחנתה ונצל עליהין חמרא ומשחא וסמה על חמרה נאיתיה לפותקא נאתבטל לה עלוהי: 35 ולצפרה דיומא אפק תרין דינרין יהב לפותקא נאמר לה יצף דילה נאן מדם יתיר תפק מא דהפך אנא יהב אנא לך: 36 מנו הכיל מן הלין תלתא מתחזא לך דהנא קריבא להו דנפל באידי גיסא: 37 הו דין אמר הו דאתרחם עלוהי אמר לה ישוע זל אף אנת הכנא הנית עבד: 38 והנא כד הנון כדן באורחא על לקריטא חדא נאנתתא דשמה מרתא קבלתה בביתה: 39 ואית הנת לה חתא דשמה מרים נאתת יתבת לה לנת רגלוהי דמרון ושמצא הנת מלוהי: 40 מרתא דין עניא הנת בתשמשפתא סגיאתא נאתת אמרא לה מרי לא בטיל לך דחתי שבקתני בלחודי למשמשו אמר לה מעדרא לי: 41 ענא דין ישוע נאמר לה מרתא מרתא יצפתי ורהיבתי על סגיאתא: 42 חדא הי דין דמתבעיא מרים דין מנתא טבתא גבת לה הי דלא תתנסב מנה:

## : לוקא יא :

1 והנא כד הו מצלא בדוכתא חדא כד שלם אמר לה חד מן תלמידוהי מרון אלפין למצליו איכנא דאף יחנן אלף לתלמידוהי: 2 אמר להון ישוע אמתא דמצלין אנתון הכנא הניתון אמרין אבון דבשמיא נתקדש שמך תאמא מלכותך נהנא צבינג איך דבשמיא אף פארעא: 3 הב לן לחמא דסונקנן בליום: 4 ושבוק לן חטהין אף אנחנו גיר שבקן לכל דחיבין לן ולא תעלן לנסיונא אלא פרוקין מן בישא: 5 נאמר להון מנו מנכון דאית לה רחמא ונאזל לנתה בפלגות לליא ונאמר לה רחמי אשאלני תלת גריצן: 6 מטל דרחמא אתא לנתי מן אורחא ולית לי מדם דאסים לה:



7. And his friend from within would answer and say to him, ‘Do not bother me for behold the door is closed and my children are with me in bed. I am not able to get up and give to you.’ 8. I say to you that if he will not give to him because of friendship, he will arise because of his urgency and give to him as much as is required by him. 9. I also say to you, Ask and it will be given to you, seek and you will find, knock and it will be opened to you. 10. For everyone who asks will receive and who seeks will find and who knocks it will be opened to him. 11. For which one among you who is a father if his son asks bread from him would hand him a stone? And if he asks a fish from him would hand him a snake instead of a fish? 12. And if he asks an egg of him, would he hand a scorpion to him? 13. And if you who are evil you know to give good gifts to your children, how much more your Father from Heaven will give the Ruach haKodesh to those who ask him.”<sup>77</sup> 14. And as he was casting out a demon that was mute, it happened that when that demon went out that mute man spoke and the crowds were amazed. 15. But some of them said, “this man casts out demons by Beelzebub, the head of the demons.” 16. But others were tempting him asking a sign from Heaven from him. 17. But Y’shua who was aware of their thoughts said to them, “Every kingdom that is divided against itself will become desolate, and a house that is against its own nature will fail. 18. And if Satan is divided against himself, how will his kingdom stand, because you say that I cast out demons by Beelzebub. 19. And if I cast out demons by Beelzebub, by whom do your sons cast them out? Because of this they will be judges to you. 20. But if I cast out demons by the finger of Elohim,<sup>78</sup> the Kingdom of Elohim is drawing near to you. 21. When a strong man while armed keeps watch over his courtyard, his property is in tranquility. 22. But if one comes who is stronger than him and overcomes him, he will take away all his armor, that which he had trusted in. And he will divide his spoil. 23. He who is not with me is against me, and he who doesn’t gather with me, will scatter. 24. An unclean spirit, when it departs from a man, it goes and wanders around in places where water is absent in which to seek rest for itself, and when it does not find it, it says, ‘I will return to my house from where I went out.’ 25. And if it comes and should find that it was swept and adorned, 26. Then it goes and takes seven spirits that are worse than itself, and they enter and dwell there and the end of that man becomes worse than the beginning.” 27. After he had spoken these things, a certain woman raised up her voice from the crowd and said to him, “Blessed is the womb that bore you and the breasts that nursed you!” 28. He said to her, “Blessed are they who hear the Word of Elohim and keep it.” 29. And when the crowds were gathered he began to say, “This evil generation seeks a sign, and a sign will not be given to it except the sign of the prophet Yonan. 30. For as was Yonan a sign to the Ninevites, thus will also be the Son of man a sign to this tribe.”<sup>79</sup> 31. The queen of the south will rise up with the men of this generation in the judgment and condemn them. Because she came from the far ends of the earth to hear the wisdom of Shleemon, and behold one who is greater than Shleemon is here!

77 1905 and other Peshitta manuscripts add another form of “you are” (*aytikon*) in this passage that Khabouris omits. The meaning of the sentence does not change either way. 1905 reading is retained.

78 Exodus 31:18

79 In this case *sharbata* means “tribe”, not generation. The Ninevites who received Yonan the prophet, were of a different tribe of Semitic people than the Hebrews whom Y’shua is preaching to in this passage. If “generation” were read here, then these would be the ancestors of the same ethnic group as Yonan, which is clearly not the case.

7 והו רחמיה מן לגו נענא ונאמר לה לא תהריני דהא תרעא אחיד' הו ובני עמי בערסא לא משפח אנא דאקום ואתל לך: 8 אמר אנא לכון דאן מטל רחמותא לא נתל לה מטל חציפותה נקום ונתל לה כמא דמתבעא לה: 9 אף אנא אמר אנא לכון שאלו ונתייב לכון בעו ותשכחון קושו ונתפתח לכון: 10 כל גיר דשאל נסב ודבעא משפח ודנקש מתפתח לה: 11 אינא גיר מנכון אבא דנשאליוהי ברה לחמא למא כאפא מושט לה ואן גונא נשאליוהי למא חלף גונא חויא מושט לה: 12 ואן ברתא נשאליוהי למא הו עקרבא מושט לה: 13 ואן אנתון דבישא איתיכון ידעין אנתון מוהבתא טבתא למתל לבניכון כמא יתיראית אבוכון מן שמיא נתל רוחא דקודשא לאילין דשאלין לה: 14 וכד מפק שאדא דאיתוהי חרשא הוה דכד נפק הו שאדא מלל הו חרשא ואתדמרו פנשא: 15 אנשא דין מנהון אמרו בבצלזבור רשא דינא מפק הנא דינא: 16 אחרנא דין כד מנסין לה אתא מן שמיא שאלין הו לה: 17 ישוע דין דינע הוה מחשבתהון אמר להון כל מלכו דתתפלג על נפשה תחרב וכיתא דעל קנומה מתפלג נפל: 18 ואן סטנא על נפשה אתפלג איכנא תקום מלכותה דאמרין אנתון דבבצלזבור מפק אנא דינא: 19 ואן אנא בבצלזבור מפק אנא דינא בניכון במנא מפקין מטל הנא הון נהון לכון דינא: 20 אן דין בצבעא דאלהא מפק אנא דינא קרבת לה עליכון מלכותה דאלהא: 21 אמת' דחסינא כד מוזין נטר דרתה בשינא הו קנינה: 22 אן דין נאתא מן דחסין מנה נזפיוהי כלה זינה שקל הו דתכיל הנא עלוהי וכותה מפלג: 23 מן דלא הנא עמי לוקבלי הו ומן דלא כנש עמי מבדרו מבדר: 24 רוחא טנפתא מא דנפקת מן בר אנשא אזלא מתפרכא באתרונתא דמיא לית בהון דתבעא לה ניקא ומא דלא אשכחת אמרא אהפוך לביתי אימכא דנפקת: 25 ואן אתת אשפחתה דחמים ומצבת: 26 הידין אזלא דברא שבע רוחין אחרנין דבישן מנה ועאלן ועמרן תמן והוה חרתה דברנשא הו בישא מן קדמיתה: 27 וכד הלין ממלל הנא ארימת אנתתא חדא קלה מן כנשא ואמרת לה טוביה לכרסא דטענתך ולתדינא דאינקור: 28 אמר לה הו טוביהון לאילין דשמעו מלתה דאלהא ונטרין לה: 29 וכד מתפנשין הו כנשא שרי למאמר שרבתא הדא בישתא אתא בעיא ואתא לא תתייב לה אלא אתה דיונן נביא: 30 איכנא גיר דהוה יונן אתא ליניניא הכנא נהנא אף ברה דאנשא לשרבתא הדא: 31 מלכתא דתימנא תקום בדינא עם אנשא דשרבתא הדא ותחייב אגון דאתת מן עבריה דארעא דתשמע חכמתה דשלימון והא דיתיר מן שלימון הרפא:

32. The men of Nineveh will rise up in the judgment with this tribe and will condemn it because they repented at the preaching of Yonan, and behold one who is greater than Yonan is here.<sup>80</sup> 33. No man lights a lamp and sets it in a hidden place, or under a basket, rather upon a lampstand so that those who enter may see its light. 34. Your eye is the lamp of your body. Therefore, when your eye is true, all your body will also be bright. But if it should be evil, your body will also be dark. 35. Therefore take heed or else the light that is in you is darkness. 36. And if all your body is light and does not have any dark portion, it will be enlightened. All of it as a lamp by its flame enlightens you.” 37. While he spoke, a certain Pharisee requested from him to dine, and he entered and reclined. 38. And that Pharisee was amazed when he saw him that he had not first washed before his meal. 39. But Y’shua said to him, “Now you Pharisees, you cleanse the outside of the cup and plate, but the inside of yourselves is full of extortion and iniquity. 40. Fools! Is it not true that He who made the outside, He also made the inside?”<sup>81</sup> 41. Nevertheless, anything that you have, give it in alms, and behold everything will be clean to you. 42. But woe to you Pharisees, because you tithe mint and dill and every herb, and you pass over judgment and the love of Elohim. Now these things were necessary for you to have done, and these things you should not forsake. 43. Woe to you Pharisees, for you love the chief seats in the assembly and a greeting in the streets. 44. Woe to you scribes and Pharisees. Hypocrites! For you are like graves that are not known, and men walk over them and do not realize it.” 45. And one of the scribes answered and said to him, “Teacher, when you say these things, you despise even us. 46. And He said, “Woe to you scribes also,<sup>82</sup> because you make men carry heavy loads and you do not touch the loads with one of your fingers.”<sup>83</sup> 47. Woe to you, for you build the graves of the prophets, those whom your fathers killed! 48. You bear witness therefore and approve the works of your fathers because they killed them, and you build their graves! 49. Also, because of this the wisdom of Elohim said, ‘Behold that I will send prophets to them, and shlichim of whom they will persecute and kill some.’ 50. The blood of all the prophets that was shed from when the world was created, that will be required from this generation! 51. From the blood of Haweel, up to the blood of Zacharyah, he who was killed between the temple and the altar, Yes, I say to you that it will be required from this generation. 52. Woe to you scribes because you have taken away the keys of knowledge. You have not entered, and you have hindered those who were entering.” 53. And while he was speaking these things to them, the scribes and the Pharisees began to be displeased and they were enraged and criticized his words.<sup>84</sup> 54. And they plotted against him in many ways while seeking to seize something from his mouth in order to be able to accuse him.

80 *Sharbata* as “tribe” shows the cutting edge of Y’shua’s point. The Ninevites were Pagans, though of Semitic stock. They had one prophet come to them while the Hebrews had dozens; and now the greatest prophet of all was teaching them. How is it, then that the Ninevites could repent even though they had no experience with YHWH, while others who claimed to have such great knowledge of, and relationship with YHWH still refused?

81 Compare this verse with Mark 7:14-23; this reading clarifies the teaching by not using the word food, but “vessels.”

82 While the scribes may be under Pharisaic authority, in some ways they are also separate. The scribes have more allegiance to the written Torah of Moshe, as does Y’shua. So when Y’shua attacks the Pharisees on the matter of oral law, the scribes may agree and share some of the same sentiments. But after rebuking the Pharisees, to their shock, Y’shua rebukes the scribes who seem to be thinking, “but we are on your side, aren’t we?”

83 Although not wrapped up in oral law as the Pharisees, the scribes were consumed with the study of Torah. But, rather than doing Torah and helping out their fellow man, they were busy studying Torah. Torah commands hospitality to strangers, but they were too busy chanting rather than doing it, even when the need was right in front of their faces!

84 Khabouris has an isolated *qoph* between the end of 11:53 and the beginning of 11:54.

## : לוקא יא :

32 גִּבְרָא נִינְוָיָא נְקוּמוֹן בְּדִינָא עִם שְׂרַבְתָּא הָדָא וְנַחֲיָבוּנָה דְתָבּוּ בְכָרוּוֹתָהּ דִּינוּן  
וְהָא דִּיתִיר מִן יוֹנָן הֶרְפָּא: 33 לֹא אִנְשׁ מִנְהָר שְׂרָגָא וְסָאֵם לָהּ בְּכִסְיָא אִו תַּחֲתָא  
סֵאתָא אֱלֹא לַעַל מִן מְנַרְתָּא דֵּאִילִין דְּעֵאלִין נְחוּזִין נוֹהֲרָה: 34 שְׂרָגָה דְּפִגְרָךְ אִיתְּהִי  
עֵינֵךְ אִמְתִּי הָכִיל דְּעֵינֵךְ פְּשִׁיטָא אָף כָּלָה פִּגְרָךְ נְהוּנָא נְהִיר אֵן דִּין תְּהוּנָא בִּישָׁא  
וְאָף פִּגְרָךְ נְהוּנָא חֲשׁוּךְ: 35 אֲזֻדְהָר הָכִיל דְּלִמָּא נוֹהֲרָא דְבָךְ חֲשׁוּכָא הוּ: 36 אֵן  
דִּין פִּגְרָךְ כָּלָה נְהִיר וְלִית בָּהּ מִנְתָּא מָדָם חֲשׁוּכָא נְהוּנָא מִנְהָר כָּלָה אִיךְ דְּשְׂרָגָא  
בְּדִלְקָה מִנְהָר לָךְ: 37 כֹּד דִּין מִמְלָל בַּעַז מְנָה פְּרִישָׁא חֵד דְּנִשְׁתַּרְתָּא לְוֹתָהּ וְעַל  
אֶסְתִּמֶךְ: 38 הוּ דִּין פְּרִישָׁא כֹּד חֲזִיחִי אֶתְדַמֵּר דְּלֹא לְוִקְדָם עֵמֵד מִן קֳדָם שְׂרוּתָהּ:  
39 אָמַר לָהּ דִּין יִשׁוּעַ הָשָׂא אֲנַתּוֹן פְּרִישָׁא בְּרָה דְכֶסֶא וְדַפְיִנְכָּא מִדְּבִין אֲנַתּוֹן לְגוֹ  
מְנַכּוֹן דִּין מְלֵא חֲטוּפִיָּא וּבִישְׁתָּא: 40 חֲסִירִי רַעֲיָנָא לֹא הוּא מִן דְּעֵבֵד דְּלִבֵּר וְדִלְגֹו  
הוּ עֵבֵד: 41 בְּרַם מָדָם דֵּאִית הֲבוּחִי בּוֹדֵקְתָּא וְהָא כָּלִמָּדָם דִּכָּא הוּ לָכוֹן: 42 אֱלֹא  
וְיִ לָכוֹן פְּרִישָׁא דְּמַעֲסִרִין אֲנַתּוֹן נִנְעָא וּפִגְלָנָא וְכָל יוֹרֵךְ וְעֵבְרִין אֲנַתּוֹן עַל דִּינָא  
וְעַל חוּבָא דֵּאלֶהָא הֶלֶין דִּין וְלֹא הוּא דְתַעֲבָדוֹן וְהֶלֶין לֹא תִשְׁבַּקּוֹן: 43 וְיִ לָכוֹן  
פְּרִישָׁא דְּרַחֲמִין אֲנַתּוֹן רִישׁ מוֹתָבָא בְּכַנּוּשְׁתָּא וְשִׁלְמָא בִּשְׁוֹקָא: 44 וְיִ לָכוֹן סְפָרָא  
וּפְרִישָׁא נְסִיבִי בִּאֶפָא דֵּאִיתִיבּוֹן אִיךְ קִבְרָא דְלֹא יִדְעִין וּבְנִי אֲנָשָׁא מֵהִלְכִין עֲלִיהוֹן  
וְלֹא יִדְעִין: 45 וְעֵנָא חֵד מִן סְפָרָא וְאִמַּר לָהּ מִלְפָּנָא כֹּד הֶלֶין אָמַר אֲנִי אָף לֵן  
מִצְעֵר אֲנִי: 46 הוּ דִּין אָמַר אָף לָכוֹן סְפָרָא וְיִ דְּמַטְעֵנִין אֲנַתּוֹן לְבִנִי אֲנָשָׁא מוּבֵלָא  
יִקִּירְתָּא וְאֲנַתּוֹן בַּחֲדָא מִן צִבְעֶתְכוֹן לֹא קִרְבִּין אֲנַתּוֹן לֵהִין לְמוּבֵלָא: 47 וְיִ לָכוֹן  
דְּבִנִין אֲנַתּוֹן קִבְרָא דְנִבְיָא דֵּאֶבְהִיבּוֹן קִטְלוּ אֲנוֹן: 48 סֵהֲדִין אֲנַתּוֹן הָכִיל וְצִבִּין  
אֲנַתּוֹן בַּעֲבָדָא דֵּאֶבְהִיבּוֹן דִּהֲנוֹן קִטְלוּ אֲנוֹן וְאֲנַתּוֹן בְּנִין אֲנַתּוֹן קִבְרִיהוֹן: 49 מִטְל  
הָנָא אָף חֲכַמְתָּא דֵּאלֶהָא אָמַרְתָּ דֵּהָא אָנָּא אֲשֶׁדֶר לֵהוֹן נִבְיָא וְשִׁלְיָחָא מְנַהוֹן נִרְדְּפוֹן  
וְנִקְטְלוֹן: 50 דְּנִתְתַבֵּעַ דֵּמָא דְכָלִּהוֹן נִבְיָא דֵּאֶתְאֲשֹׁד מִן דֵּאֶתְבְּרִי עֲלִמָּא מִן שְׂרַבְתָּא  
הָדָא: 51 מִן דֵּמָה דֵּהָכִיל עֲדִמָּא לְדֵמָה דְּזִכְרָיָא הוּ דֵּאֶתְקִטְל בִּינִי הִיכְלָא לְמַדְבְּחָא  
אִין אָמַר אָנָּא לָכוֹן דְּמִתְתַבֵּעַ מִן שְׂרַבְתָּא הָדָא: 52 וְיִ לָכוֹן סְפָרָא דְשִׁקְלָתוֹן קִלְיָדָא  
דִּידְעֶתָּא אֲנַתּוֹן לֹא עֲלִתּוֹן וְלֵאִילִין דְּעֵאלִין כִּלְיָתּוֹן: 53 וְכֹד הֶלֶין אָמַר הוּא לֵהוֹן  
שְׂרִיו סְפָרָא וּפְרִישָׁא מִתְבָּאשׁ לֵהוֹן וּמִתְחַמֵּתִין וּמִתְכַּסִּין מְלוּהִי: 54 וְנִכְלִין לָהּ  
בְּסִגְיָאֲתָא כֹּד בָּעִין לְמֵאחֵד מָדָם מִן פּוּמָה דְּנִשְׁכַּחוֹן נֶאֱכָלוֹן קִרְצוּחִי:

1. And when a multitude of many crowds gathered, so that they trampled one another, Y'shua began to say to his disciples, "First of all be wary inside yourselves of the leaven of the Pharisees which is hypocrisy. 2. And there is not anything that is covered that will not be revealed, or that is hidden that will not be known. 3. For everything you say in darkness will be heard in light. And the thing you whisper into ears in closets will be proclaimed upon the roof. 4. But I say to you my friends, do not have fear of those who kill the body and after that they have nothing more to do. 5. But I will show you whom to be afraid of. He whom, after he has killed, has authority<sup>85</sup> to throw into Gehenna. Yes, I say to you have fear of him. 6. Are not five sparrows sold for two coins, and yet not one of them is lost before Elohim. 7. But even the individual hairs of your head are numbered. Therefore, do not have fear because you are more valuable than a multitude of sparrows. 8. And I say to you that whoever confesses me before men, the Son of man will also will confess before the Messengers of Elohim. 9. But whoever denies me before men will himself be denied before the Messengers of Elohim. 10. And anyone who says a word against the Son of man, it will be forgiven him, but he who blasphemes against the Ruach haKodesh will not be forgiven him. 11. And when they bring you into the assemblies before chiefs and authorities, do not be anxious about how your breath should depart,<sup>86</sup> or what you should say. 12. For the Ruach haKodesh will teach you at that moment what is worthy that you should say." 13. A man from the crowd said to him that, "Teacher, tell my brother to divide the inheritance with me. 14. But Y'shua said to him, "Man, who has appointed me as a judge and divider over the two of you?" 15. And he said to his disciples, "Watch out against all greed, because life is not in the abundance of wealth." 16. And he spoke a parable to them, "A certain rich man his land brought many crops to him. 17. And he was reasoning in himself and saying, 'What will I do because I have no place in where I can gather my crops.' 18. And he said, 'I will do this, I will tear down my barns and rebuild and enlarge them and gather in there all my wheat and goods. 19. And I will say to myself, "My soul, you have many goods that are laid up for many years. Relax, eat, drink and be merry.'" 20. But Elohim said to him, 'Fool! Your soul will be required from you in this night, and these things that you have prepared, who will they be for?' 21. Such is he who lays up treasures for himself, and does not abound in Elohim." 22. And he said to his disciples, "Because of this I say to you, do not be anxious about yourselves, what you will eat nor about your bodies what you will wear. 23. For the soul is greater than food, and the body than clothing. 24. Consider the ravens that do not sow nor do they reap and they have no storerooms or barns, and yet Elohim provides for them. Therefore, how much more important are you than the birds are? 25. And which of you while you are worrying is able to add one cubit to his stature? 26. And if not even the smaller thing you are able to do, why concerning the rest are you worrying?"

<sup>85</sup> *Authority*, over eternal and physical life: YHWH has nothing to do with those who try to make themselves His equal. A great number of people have come to hear Y'shua teach, he tells his disciples to beware of the hypocrisy of religious leaders, not to fear them because YHWH hears a whisper, and all things will be revealed. As more followers put their trust in Y'shua the religious leaders become more hateful, in this context Y'shua teaches, "*He whom, after he has killed, has authority to throw into Gehenna. Yes, I say to you have fear of him.*" Y'shua's teachings are of YHWH, but the religious status quo hate him because he has exposed their "religious authority" hoax. Authority is the key element here. Nearly two millennia later and Y'shua has become a boon for millions of religious leaders who give themselves the authority to send people to heaven or hell "in the name of Jesus." Fear is the predominant weakness of the human race. The fear of eternal torment of hell has been a Gentile Christian identity for nearly 2,000 years, yet a modest study of *Gehenna, Sheol, Tartarus and Hades* shows it entered the churches through Pagan theology. Y'shua teaches, "*love your enemies, bless those that curse you, do that which is pleasing to those who hate you...pray for those that take you by force and persecute you. So that you may be the sons of your Father who is in heaven. He that raises His sun upon the good and upon the evil and causes to descend His rain upon the just and the unjust. For if you love those that love you, what reward have you?*" Matthew 5:44-46. The roots and fruits of hellfire teaching is spiritually unclean, it is the "religious authority" of Christians with denominational trigger fingers on heaven and hell. Religion causes people to do and say evil things based on the hoax of false religious authority. Torah observant Jews will never accept a Jesus who puts people into the mythological *Tartarus Hades hell* of the Gentile Christians. Since the onset of Hellenized Christianity many Jews have laid down their lives by resisting paganism in the name of Jesus. YHWH is not like the gods of the pagans. Please see footnotes on Matthew 11:23, Matthew 23:15, and 2 Peter 2:4.

## : לוקא יב :

1 וְכִד אֶתְפָּנְשׁוּ רַבּוּתָא דְכָנְשָׁא סְגִיָאָא אִיכְנָא דְנַדְיָשׁוּן חֵד לַחֵד שְׂרִי יֵשׁוּעַ  
למאמר לתלמידיו לוקדם אודהרו בנפשכון מן חמירא דפרישא דאיתוהי מסב  
באפא: 2 לית דין מדם דכסא דלא נהגלא ולא דמטשי דלא נתייע: 3 כל גיר  
דבחושא אמתון בנהירא נשתמע ומדם דבתנא באדנא לחשתון על אגרא  
נתפרז: 4 אמר אנא לכון דין לרחמי לא תדחלון מן אילין דקטלין פגרא ומן  
בתרפן לית להון מדם יתיר למעבד: 5 אחויכון דין מן מן תדחלון מן הו דמן  
בתר דקטל שליט למרמי בנהנא אין אמר אנא לכון דמן הנא דחלו: 6 לא  
חמש צפרין מזדבנן בתרין אסרין נחרא מנהין לא טעיא קדם אלהא: 7 דילכון  
דין אף מנא דסערא דרשכון פלהין מנן אגין לא הכיל תדחלון דמן סגיא  
דצפרא מתרין אנתון: 8 אמר אנא לכון דין דכל דנודא בי קדם בנינשא אף  
ברה דאנשא נודא בה קדם מלאכוהי דאלהא: 9 אינא דין דכפר בי קדם בנינשא  
נתפפר בה קדם מלאכוהי דאלהא: 10 וכל דנאמר מלתא על ברה דאנשא  
נשתבך לה מן דעל רוחא דין דקודשא נגדה לא נשתבך לה: 11 מא דמקרבין  
לכון דין לכנושתא קדם רשא ושלטינא לא תאצפון איכנא תפקון רוחא או  
מנא תאמרון: 12 רוחא גיר דקודשא נלפכון בהי שעתא מדם דנלא דתאמרון:  
13 אמר לה דין אנש מן הו כנשא מלפנא אמר לאחי פלג עמי ירתותא: 14 ישוע  
דין אמר לה גברא מנו אקימני עליכון דינא ומפלגנא: 15 נאמר לתלמידיו  
אודהרו מן פלה יענותא מטל דלא הנא בתיירותא דנכסא אית חיא: 16 נאמר  
מתלא לותהון גברא חד עתיקא אעלת לה ארעה עללתא סגיא: 17 ומתחשב  
הנא בנפשה נאמר מנא אעבד דלית לי איכא דאחמול עללתי: 18 נאמר הדיא  
אעבד אסתור בית קפסי נאבנא נאורב אנון נאחמול תמן פלה עבורי וטבתי:  
19 נאמר לנפשי נפשי אית לכי טבתא סגיא: 20 דסימן לשניא סגיא: 20 נאמר  
אכולי אשתי אתבסמי: 20 אמר לה דין אלהא חסיר רעינא בהנא לליא נפשך  
תבעין לה מנך והלין דטיבת למן נהוין: 21 הכנא הו מן דסאם לה סימא  
ובאלהא לא עתיר: 22 נאמר לתלמידיו מטל הנא לכון אמר אנא לא תאצפון  
לנפשכון מנא תאכלון ולא לפגרון מנא תלבשון: 23 נפשא גיר יתירא מן  
סיברתא ופגרא מן לבושא: 24 אתבקו בנעבא דלא זרעין ולא חצדין ולית  
להון תנא ובית קפסא ואלהא מתרסא להון כמא הכיל אנתון יתירין אנתון מן  
פרחתא: 25 אינא דין מנכון בד יצף משכח למוספו על קומתא אמתא חדא:  
26 אן דין אף לא זעורתא משכחין אנתון מנא על שרפא יצפין אנתון:

86 *How your breath should depart.* Literal Aramaic reading. One's breath could be said to be filled with his or her mental intentions. To be careful of your breath was literally a mental discipline that entailed controlling your thoughts and your tone of voice as you spoke.

27. Consider the lilies how they grow. For they do not labor nor do they spin. But I say to you that not even Shleemon in all his glory was covered like one of these. 28. And if the grass that is in the field today and tomorrow falls into the furnace, Elohim thus clothes, how much more you of little faith? 29. And you, do not seek what you will eat and what you will drink, nor let your mind be disturbed by these things. 30. For these things all the nations of the world seek also, and your Father knows that these things are necessary for you. 31. Nevertheless, seek the Kingdom of Elohim and these things will all be added to you. 32. Little flock, do not fear because your Father desires to give the Kingdom to you. 33. Sell your possessions and give alms [for righteousness sake].<sup>87</sup> Make for yourselves purses which do not wear out, and a treasure in Heaven that does not fail, where the thief does not approach and the moth does not corrupt. 34. For where your treasure is, there will your heart be also. 35. Let your loins be girded up and your lamps lit. 36. And be likened to men who expect their Master at the time he returns from the wedding feast, so that when he comes and knocks they may immediately open the door to him. 37. Blessed are those servants who when their Master comes and finds them while they are awake. Truly I say to you, he will dress himself up for service<sup>88</sup> and cause them to recline, and will go around serving them. 38. And if in the second watch or third he comes and finds them thus, those servants are blessed. 39. But realize this, that if the Master of the house had known in what watch the thief would come, he would have watched and would not allow his house to be broken into. 40. Therefore you also be ready because at that moment that you do not expect, the Son of man will come.” 41. Shimon Keefa said to him, “Our Master, do you speak this parable to us, or also to everyone?” 42. Y’shua said to him, “Who indeed is the faithful and wise steward whom his Master will appoint over his service, that he should give a portion in due time? 43. Blessed is that servant who when his Master comes will find that he does thus. 44. Truly I say to you, that he will appoint him over all his wealth.<sup>89</sup> 45. But if that servant should say in his heart that my Master delays to come and begins to beat the servants and maidservants of his Master and begins to eat and to drink and to be intoxicated, 46. Master of that servant will come in a day that he does not expect and in an hour that he does not know. And he will divide him and place his portion with those who are not faithful. 47. And that servant who knows the will of his Master and does not prepare for him according to his will, will be beaten with many stripes. 48. But he who does not know and does the thing that is worthy of stripes will be beaten with fewer stripes. For anyone who is given much to him, much is required from him. And to he whom they have committed much to him, much more they will require by his hand. 49. I have come to cast fire on earth. And I desire it had been kindled, if not already. 50. And I have an immersion to be immersed with, and I am greatly afflicted until it is fulfilled. 51. Do you think that I have come to place tranquility on earth? I say to you, No, rather division. 52. From now on: For there will be five in a certain house that will be divided three against two, and two against three.”<sup>90</sup>

87 The word here, *tzedekah*, has a majority meaning of “righteousness”. However, in much the same fashion as Orthodox Rabbis today, Y’shua uses this word to indicate charitable giving to the poor. In his day, as now, the phrase in Hebrew/Aramaic *habo tzedaka* does not mean “give righteousness” but rather “spread righteousness through charity”. Synagogues all over the world continuously encourage Jews on Shabbat and special Moedim to “do/give *tzedekah*,” a phrase which is preserved perfectly by Y’shua! Therefore, even though technically speaking “for righteousness sake” is not mentioned, the double meaning of the word is implied. Furthermore, Y’shua clearly teaches that not all giving accrues as an act of righteousness if the giver does so with pomp and ego (Matthew 6:2-3, Luke 11:39-44).

88 Literally, gird up his loins.

89 Khabouris has an isolated *beyt* between the words “to you” (plural) and “that he will appoint him.” Here it seems to serve (perhaps) as a kind of colon, as it is preceded by “truly I say to you.” While it is reasonable to show the word before the *beyt* as having a period, the Aramaic does not have any equivalent inflection markings.

90 Possibly an autobiographical comment. According to Mark, Y’shua had at least four brothers and two sisters. Two of them became Shlichim/Apostles (Ya’akov and Yehuda) and the two others (Yosip Jr. and Shimon) were at one time plotting to have Y’shua locked up (Mark 3:21), or tried to put him into a potentially dangerous situation (John 7:1-5). Furthermore, the younger unmarried sisters would have been given no say in the validity of their brother Y’shua’s teaching; however, Torah



## : לוקא יב :

27 אַתְּבֹקוּ בַּשּׁוּשְׁנָא אֵיפְנָא רִבִּין דְּלָא לָאִין וְלָא עֲזֹלִן אָמַר אָנָּא לְכֹון דִּין דָּאף לָא  
שְׁלִימוֹן בְּכֻלָּה שׁוּבְחָה אַתְּכִסִּי אֵיךְ חֲדָא מִן הֶלֶין: 28 אָן דִּין לַעֲמִירָא דִּיּוֹמָנָא  
אִיתְּוִהִי בַּחֲקָלָא וּמַחֵר נָפֹל בְּתַנּוּרָא אֱלֹהָא הִכְנָא מַלְבָּשׁ כִּמָּא יִתִּיר לְכֹון זַעֲוִרִי  
הִימְנוּתָא: 29 וְאִנְתּוֹן לָא תִּבְעֹון מְנָא תִּאֲכֹלוֹן וּמְנָא תִּשְׁתּוֹן וְלָא נִפְהָא רַעֲיָנִכוֹן  
בְּהֶלֶין: 30 הֶלֶין גִּיר בְּלֶהֶין עֲמָמָא הוּ דַּעֲלָמָא בָּעִין אָף לְכֹון דִּין אֲבוּכוֹן יָדַע  
דְּמַתְּבַעִין לְכֹון הֶלֶין: 31 בְּרַם בַּעֲזוֹ מַלְכוּתָה דְּאֱלֹהָא וְהֶלֶין בְּלֶהֶין מַתְּוִסְפֹון לְכֹון:  
32 לָא תִּדְחַל גְּזֹרָא זַעֲוִרָא דַּעֲבָא אֲבוּכוֹן דִּנְתַּל לְכֹון מַלְכוּתָא: 33 זַבְנוּ קְנִינִכוֹן  
וְהִבּוּ זִדְקָתָא עֲבָדוּ לְכֹון כִּסָּא דְּלָא בְּלִין וְסִימְתָא דְּלָא גִיזָא בְּשִׁמְיָא אִיכָא דִּגְנָבָא  
לָא קָרַב וְסָסָא לָא מַחְבֵּל: 34 אִיכָא גִיר דְּאִיתִיהִי סִימְתָכוֹן תִּמָּן נִהְיָא אָף לְבָכוֹן:  
35 נִהְוֹן אֲסִירִין חֲצִיבֹון וּמְנַהֲרִין שְׂרָגִיפֹון: 36 וְהוּ דְּמִין לֹאנְשָׁא דְּמַסְכִּין לְמַרְהוֹן  
דְּאִמְתִּי נִפְנָא מִן בֵּית מִשְׁתּוּתָא דְּמָא דְּאִתָּא וְנִקְשׁ מִחֲדָא נְפִתְחוֹן לָה: 37 טוֹבִיָּהוֹן  
לַעֲבָדָא הֲנוּן אֵילִין דִּנְאִתָּא מַרְהוֹן וְנִשְׁכַּח אָנוּן כִּד עִירִין אֲמִין אָמַר אָנָּא לְכֹון  
דְּנִאסוֹר חֲצוּהִי וְנִסְמָךְ אָנוּן וְנַעֲבַר נִשְׁמַשׁ אָנוּן: 38 וְאָן בְּמִטְרָתָא דִּתְרַתִּין אוּ  
דִּתְלַת נִאִתָּא וְנִשְׁכַּח הִכְנָא טוֹבִיָּהוֹן לַעֲבָדָא הֲנוּן: 39 הִדָּא דִּין דַּעֲזוֹ דְּאֵלוּ יָדַע  
הוּא מָרָא בִּיתָא בְּאִידָא מִטְרָתָא אִתָּא גְּנָבָא מַתְתַּעִיר הוּא וְלָא שִׁבְךְּ הוּא דִּנְתַּפְלֵשׁ  
בִּיתָה: 40 אָף אִנְתּוֹן הִכִּיל הוּוּ מִטִּיבָא דְּבִהִי שְׁעָתָא דְּלָא סְבָרִין אִנְתּוֹן אִתָּא בְּרָה  
דֹּאנְשָׁא: 41 אָמַר לָה שְׁמַעוֹן כֹּאפָא מִרְן לִנְתָן אָמַר אַנְתָּ לָה לְמַתְלָא הֲנָא אוּ אָף  
לִנְתָּ כְּלָנֵשׁ: 42 אָמַר לָה יֵשׁוּעַ מִנּוּ כִּי אִיתְּ רַבִּיתָא מִהִימְנָא וְחַכִּימָא דְּנִקְיָמִיּוּהִי מָרָה  
עַל תִּשְׁמִשְׁתָּה דִּנְתַּל פֶּרְסָא בּוֹבְנָה: 43 טוֹבִיָּהוֹ לְהוּ עֲבָדָא דִּנְאִתָּא מָרָה נִשְׁכַּחִיּוּהִי  
דַּעֲבָדָּה הִכְנָא: 44 שְׂרִירָאִית אָמַר אָנָּא לְכֹון דְּנִקְיָמִיּוּהִי עַל כֻּלָּה קְנִינָה: 45 אָן דִּין  
נִאֲמַר עֲבָדָא הוּ בְּלָפָה דְּמָרִי מוֹחֵר לְמִאִתָּא וְנִשְׁרָא לְמַמְחָא לַעֲבָדָא וְלֹאֲמַהֲתָא  
דְּמָרָה וְנִשְׁרָא לְמַלְעֵס וְלַמְשָׁתָא וְלַמְרָנָא: 46 נִאִתָּא מָרָה דַּעֲבָדָא הוּ בִּיּוֹמָא דְּלָא  
סְבָר וְבִשְׁעָתָא דְּלָא יָדַע וְנִפְלָגִיּוּהִי וְנִסְסִים מְנָתָה עִם הֲנוּן דְּלָא מִהִימְנִין: 47 עֲבָדָא  
דִּין אֵינָא דִּידַע צְבִינָא דְּמָרָה וְלָא טִיב לָה אֵיךְ צְבִינָה נִבְלַע סְגִיָּאִתָּא: 48 הוּ דִּין  
דְּלָא יָדַע וְעֲבָדָּה מְדָם דִּשְׁוֹא לְמַחֲוִתָּא נִבְלַע מַחֲוִתָּא זַעֲוִרִיתָא כֻּל גִּיר דְּאִתִּיָּהֵב לָה  
סְגִי סְגִי נְתַתְּבַע מְנָה וְלִהוּ דֹּאגְעֵלוּ לָה סְגִי יִתִּירָאִית נְתַבְעוֹן בְּאִידָה: 49 נוֹרָא אִתִּיתָּ  
דֹּאֲרָמָא בֹּאֲרַעָא וְצָבָא אָנָּא אֵלוּ מִן כִּדוֹ חִבְתָּ: 50 וּמַעֲמוּדִיתָּא אִיתָּ לִי דֹּאֲעִמֵּד וְסְגִי  
אַלִּין אָנָּא עֲדָמָא דִּתְשַׁתְּמָלָא: 51 סְבָרִין אִנְתּוֹן דִּשִׁינָא אִתִּיתָּ דֹּאֲרָמָא בֹּאֲרַעָא אָמַר  
אָנָּא לְכֹון דְּלָא אָלָא פְּלִגּוּתָא: 52 מִן הָשָׂא גִיר נִהְוֹן חֲמִשָּׁא בְּבִיתָא חֵד דְּפִלְגִין  
תִּלְתָּא עַל תִּרְיָן וְתִרְיָן עַל תִּלְתָּא:

requires that Y'shua and his siblings also honor their mother, and apparently the father was deceased. As for Maryam, she clearly supports her son along with Ya'akov and Yehuda, which tallies two against three and three against two.



53. For a father will be divided against his son and a son against his father, a mother against her daughter, and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law.”<sup>91</sup> 54. And he said to the crowds, “When you see a cloud that rises from the west, immediately you say, ‘Rain is coming.’ And it happens thus. 55. And when the south wind blows you say, ‘There will be heat.’ And it happens. 56. Hypocrites! You know to distinguish the appearance of the earth and of the heavens, but you do not know how to distinguish this time. 57. And of yourselves, why do you not judge right? 58. For when you go with your accuser to the ruler while on your way, you barter with him and settle with him or else he take you to the judge and the judge will deliver you to the warden and cast you into prison. 59. And I say to you that you will not depart from there until you pay the last coin.”

## Chapter 13

1. Now at that time men came and told him about those Galileans, those whom Peelatos had mingled their blood with their sacrifices.<sup>92</sup> 2. And Y’shua answered and said to them, “Do you think that those Galileans were greater sinners than all other Galileans because they were killed thus? 3. I say no to you, but that all of you if you do not repent also, you will likewise be destroyed. 4. Or those eighteen who had the tower fall upon them and were killed in Shilokha, do you think that they were greater sinners than all the people who live in Urishlim? 5. I say no to you, but that unless you repent, all of you like them will be destroyed.”<sup>93</sup> 6. And he spoke this parable, “A man had a fig tree that was planted in his vineyard, and he came on it seeking fruit on it, and he did not find any. 7. And he said to the workers, ‘Behold three years<sup>94</sup> I have come seeking fruit on this fig tree and I have not found any. Cut it down! Why should the ground be wasted?’<sup>95</sup> 8. A worker said to him, ‘My Master, allow it even this year until I work with it and fertilize it. 9. Maybe it will produce fruit, and if not, next year you may cut it down.’”<sup>96</sup> 10. Now Y’shua taught while on the Shabbat in one of the assemblies. 11. There was a woman who had a spirit of infirmity eighteen years. And she was bent down and she was not able to straighten herself at all. 12. And Y’shua saw her and called her and said to her, “Woman you are freed from your infirmity.” 13. And he placed his hand on her, and she straightened herself immediately and glorified Elohim. 14. But the leader of the assembly was angered because Y’shua had healed on the Shabbat. And he said to the assembly, “Six are the days in which it is right to labor in them. You should come and be healed, but not on the day of the Shabbat.” 15. But Y’shua answered and said to him, “Hypocrite! Does not each one of you on the Shabbat loose his ox or his donkey from the stable and goes and waters it? 16. And this woman because she is a daughter of Awraham, and the accuser has bound her behold eighteen years, was it not right to free her from this bondage on the day of the Shabbat?”

<sup>91</sup> Micah 7:6

<sup>92</sup> There is no reference in Josephus or other historical writings of this incident or the tragedy of the tower of Siloam in 13:4. In this case though, Y’shua’s words tell us plainly what happened. Galileans had stirred up trouble against the Romans, so Pilate sent his soldiers in pursuit of the rebels. These men then took refuge in the Temple while sacrifices were being offered. The Romans however did not respect the sanctity of the setting and simply slaughtered the rebels near the altar, so the blood of the rebels mixed with the animal blood on the altar, rendering it unclean. Such an act was well within Pilate’s character to perpetuate, given his extreme hostility to Judaism. Josephus, for example, refers to Pilate marching pagan ensigns into Jerusalem, knowing full well the Jews would regard them as graven images and thousands could have been killed in a riot had Pilate not backed down at the last moment.

<sup>93</sup> A key point between grace and license. Disastrous events are not indicative of judgment being levied; neither is the lack of disasters any indication that punishment has been exempted. Penalty can be delayed, but what saves is repentance, obedience and faith in Y’shua.

<sup>94</sup> The “fig tree” represents the Sanhedrin, see Matthew 21:19.

<sup>95</sup> Khabouris has an isolated *beyt* here, between the words “have found” and “I”.

<sup>96</sup> 13:5,9: 1905 and other Peshitta manuscripts in these two places adds the phrase “and if”, but this addition does not change the meaning of the sentence from Khabouris, which omits these.

## : לוקא יב :

53 נִתְּפֹלַג גִּיר אֲבָא עַל בִּרְה וּבְרָא עַל אֲבוּהִי אָמַר עַל בִּרְתָּה וּבִרְתָּה עַל אָמָה  
חֲמֵתָא עַל כִּלְתָּה וְכִלְתָּה עַל חֲמֵתָה: 54 וְאָמַר לְכִנְשָׁא מָא דְחִזִּיתוּן עֲנָנָא דִּינְחָא  
מִן מַעֲרָבָא מְחִדָּא אֲמַרִין אֲנַתּוּן מְטַרָא אֲתָא וְהָא הֵכָנָא: 55 וּמָא דְנִשְׁבָּא תִימְנָא  
אֲמַרִין אֲנַתּוּן חֲזִימָא הָא וְהָא: 56 נְסִיבִי בִּאפָא פְּרָצוּפָא דִּארְעָא וְדִשְׁמִיָּא יָדְעִין  
אֲנַתּוּן דִּתְּפָרְשׁוּן זִבְנָא דִּין הָנָא אִיכְנָא לֹא פִרְשִׁין אֲנַתּוּן: 57 לְמֵנָּה דִּין מִן נִפְשָׁכוּן  
לֹא דִינִין אֲנַתּוּן קֹושְתָא: 58 מָא גִיר דִּאֲזֵל אַנְתָּ עִם בַּעֲלִידִינְךָ לְנֵת אֲרֻכּוֹנָא עֵד  
בְּאוּרְחָא אַנְתָּ הֵב תִּאגְלוּרְתָא וְתִתְּפִרְק מִנָּה דְלִמָּא נֹבֶלְךָ לְנֵת דִּינָא וְדִינָא נִשְׁלִמְךָ  
לְגַבִּיָּא וּלְגַבִּיָּא נִרְמִיךָ בֵּית אֲסִירָא: 59 וְאָמַר אָנָּה לְךָ דְלֹא תִפְּרוֹק מִן תַּמָּן עֲדִמָּא  
דִּתְּמַל שְׁמוֹנָא אַחֲרָיָא:

## : לוקא יג :

1 בִּהוּ דִּין זִבְנָא אֲתָו אֲנָשִׁין אֲמַרְוּ לָהּ עַל גִּלְיָלִיָּא הֲנוּן דִּפִּילָטוֹס חִלַּט דִּמְהוֹן עִם  
דְּבַחִיהוֹן: 2 וְעֵנָּה יֵשׁוּעַ וְאָמַר לְהוֹן סְבִרִין אֲנַתּוּן דִּהֲלִין גִּלְיָלִיָּא חֲטִיִין הֲנוּ יִתִיר  
מִן כִּלְהוֹן גִּלְיָלִיָּא דִּהֵכָנָא הָא אָנוּן: 3 לֹא אָמַר אָנָּה לְכֹון דִּין דִּאֲף כִּלְכֹון אֲלֹא  
תִתְּרֹכוּן הֵכָנָא תִאבְדּוּן: 4 אוּ הֲנוּן תִּמְנַתְעִסֵר דִּנְפֹל עֲלִיהוֹן מַגְדָּלָא בִּשְׁלִיחָא וּקְטֵל  
אָנוּן סְבִרִין אֲנַתּוּן דְּחֲטִיִין הֲנוּ יִתִיר מִן כִּלְהוֹן בִּינְיָשָׁא דַעֲמַרִין בְּאוּרְשִׁלָּם: 5 לֹא  
אָמַר אָנָּה לְכֹון דִּין דִּאֲלֹא תִתְּרֹכוּן כִּלְכֹון אֲכֹנְתְּהוֹן תִּאבְדּוּן: 6 וְאָמַר מֵתָלֹא הָנָא  
תִתָּא אִיתְּ הֵנָּה לֹאנֵשׁ דְּנִצִּיכָא בְּכִרְמָה וְאֲתָא בַּעַל בָּהּ פֹּאכָא וְלֹא אֲשַׁכַּח: 7 וְאָמַר  
לְפִלְחָא הָא תִלֵּת שְׁנִין אֲתָא אָנָּה בַּעַל אָנָּה פֹּאכָא בִּתְתָא הָדָא וְלֹא מִשְׁכַּח אָנָּה  
פְּסוּקִיָּה לְמֵנָּה מִבְּטָלָא אַרְעָא: 8 אָמַר לָהּ פִלְחָא מְרִי שְׂבֹוקִיָּה אָף הָדָא שְׁנִתָּא עֵד  
אֲפִלְחִיָּה וְאִזְבִּלִיָּה: 9 וְאֵן עֲבַדְתָּ פֹאכָא וְאֲלֹא לְמִנְחִי תְּפִסְקִיָּה: 10 כִּד דִּין מִלְּךָ  
יֵשׁוּעַ בִּשְׁבִתָּא בְּחִדָּא מִן כְּנוּשְׁתָּא: 11 אִיתְּ הֵנָּה תַּמָּן אֲנַתְתָּא דִּאִיתְּ הֵנָּה לָהּ רֹחָא  
דְּכֹוּרָהָנָא שְׁנִין תִּמְנַעֲסִרָא וְכִפִּיפָא הֵנָּה וְלֹא מִשְׁכַּחַת הֵנָּה דִּתְּתִפְשִׁט לְגִמְרָא: 12 חֲזָה  
דִּין יֵשׁוּעַ וְקִרְהָ וְאָמַר לָהּ אֲנַתְתָּא שְׂרִיתִי מִן כְּוֹרְהִנְכִי: 13 וְסֵם אִידָּהּ עֲלִיהָ וּמְחִדָּא  
אֲתִפְשִׁטָּת וּשְׁבַחְתָּ לֹאלְהָא: 14 עֲנָא דִּין רַב כְּנוּשְׁתָּא כִּד מִתְּחַמֵּת עַל דִּאֲסִי בִּשְׁבִתָּא  
יֵשׁוּעַ וְאָמַר לְכִנְשָׁא שְׁתָּא אָנוּן יוֹמִין דְּבַהוֹן וְלֹא לְמַפְלַח בַּהוֹן הוֹיְתוּן אֲתִין  
מִתְּאֲסִין וְלֹא בְיוֹמָא דִּשְׁבִתָּא: 15 יֵשׁוּעַ דִּין עֲנָא וְאָמַר לָהּ נְסִבִּי בִּאפָא חֵד חֵד מְנַכּוֹן  
בִּשְׁבִתָּא לֹא שְׂרָא תוֹרָה אוּ חֲמִרָה מִן אוּרִיָּא וְאֲזֵל מִשְׁקָא: 16 הָדָא דִּין דְּבִרְתָּהּ הִי  
דִּאֲבִרְהֵם וְאִסְרָה אֲכִלְקִרְצָא הָא תִּמְנַעֲסִרָא שְׁנִין לֹא וְלֹא הָא דִּתְּשַׁתְּרָא מִן הָנָא  
אֲסוּרָא בְיוֹמָא דִּשְׁבִתָּא:

17. And while he was saying these things, all of those who opposed him were ashamed and all the people were rejoicing at all the wonders that were occurring. 18. And Y'shua would say, "To what is the Kingdom of Elohim likened? And what can I compare it to? 19. It is like a grain of mustard seed that which a man took and cast it into his garden and it grew and became a large tree, and a bird of heaven nested in its branches. 20. Y'shua said again, "To what can I compare the Kingdom of Elohim? 21. It is like leaven that a woman took and buried it in three measures of flour until all of it was leavened." 22. And he would travel in the villages and cities while teaching. And he went to Urishlim. 23. And a man asked him whether they are few that will live, and Y'shua said to them, 24. "Strive to enter through the narrow door. For I say to you, many will seek to enter and will not be able to. 25. From the hour that the Master of the house rises and secures the door, then they will stand outside and knock on the door and begin to say, 'Our Master! Our Master! Open to us!' And he will answer and he will say, 'I say to you that I do not know you from where you are.' 26. And they will begin to say, 'Before you we ate and we drank, and in our streets you had taught.' 27. And he will say to you that, 'I do not know you from where you are. Depart from me workers of iniquity!' 28. There will be weeping and gnashing of teeth when you see Awraham and Yitz'chak and Ya'akov and all the prophets in the Kingdom of Elohim, but you will be cast outside! 29. And they will come from the east and from the west and from the south and from the north and they will recline in the Kingdom of Elohim. 30. And behold there are some who are last who will be first, and there are some who are first who will be last." 31. In that same day men of the Pharisees drew near and said to him, "Depart! Leave from here because Herodus desires to have you killed." 32. Y'shua said to them, "Go and tell that fox that behold I will cast out demons, and I perform cures today and tomorrow and on the third day I will be finished. 33. Nevertheless, it is necessary for me that today and tomorrow I work, and on another day I will go, because it is not possible that a prophet perish outside of Urishlim."<sup>97</sup> 34. Urishlim! Urishlim! You have killed and you have stoned prophets, those who were sent to you. How many times I have desired to gather your children as a hen gathers her chicks under her wings, and you did not want it! 35. Behold your house is left desolate to you. For I say to you that you will not see me again until you say, 'Blessed is he who comes in the name of Master YHWH.'"<sup>98</sup>

## Chapter 14

1. And it happened that when he entered into the house of one of the rulers of the Pharisees to eat bread on the day of the Shabbat they were watching him. 2. And behold a certain man who had dropsy was there before him. 3. Y'shua answered and said to the scribes and to the Pharisees, "Is it Lawful to heal on the Shabbat?" 4. And they kept silent. And he took him and healed him and let him go.

<sup>97</sup> Y'shua is speaking in the present tense, "For it is not possible (at this time) that a prophet will perish outside of Jerusalem" rather than "It is not possible that any prophet has ever perished outside of Jerusalem. The latter might suggest that Y'shua doesn't know where Moshe died!

<sup>98</sup> Psalm 118:26

## : לוקא יג :

17 וכֹּד הָלִין אָמַר הָאָא בָּהֶתִּין הָנוּ פִּלְהוֹן אֵילִין דְּקִימִין הָנוּ לְקוֹבְלָהּ וְכֹלָה עֲמָא  
חָדָא הָאָא בְּכֹלְהִין תְּמִיחָתָא דְּהוֹן הָנִי בְּאִידָהּ : 18 אָמַר הָאָא דִּין יִשׁוּעַ לִמְנָא  
דְּמִיָּא מְלִכּוּתָא דְּאַלְהָא וְלִמְנָא אָדְמִיָּה : 19 דְּמִיָּא לְפִרְדָּתָא דְּחִרְדָּלָא הִי דְּנִסְבַּ  
גִּבְרָא אַרְמִיָּה בְּגִנְתָּה נִרְכַּת וְהִנֵּה אֵילָנָא רַבָּא וּפִרְחָתָא דְּשִׁמְיָא אָקִנְתָּ בְּסוּכְיָה :  
20 תוֹב אָמַר יִשׁוּעַ לִמְנָא אָדְמִיָּה לְמַלְכוּתָא דְּאַלְהָא : 21 דְּמִיָּא לְחִמְרָא דְּנִסְבַּת  
אַנְתָּתָא טְמֵרַת בְּקִמְחָא דְּתֵלֶת סָאִין עֲדָמָא דְּכֹלָה חֲמֵעַ : 22 וְרָדָא הָאָא בְּקוֹרִיא  
וּבְמִדְיָנָתָא פֶּד מֶלֶךְ וְאַזֵּל לְאֹורִשְׁלָם : 23 שְׁאַלָה דִּין אָנֹשׁ דָּאן זְעוּרִין אָנוּן אֵילִין  
דְּחָאִין : 24 יִשׁוּעַ דִּין אָמַר לְהוֹן אֶתְכֶּפְתְּשׁוּ לְמַעַל בְּתַרְעָא אֲלִיָּצָא אָמַר אָנָּא לְכוּן  
גִּיר דְּסִגְיָאָא גִּבְעוֹן לְמַעַל וְלֹא נִשְׁכַּחוּן : 25 מִן שְׁעָתָא דְּנִקּוּם מָרָא בִּיתָא וְנִאֲחֹד  
תַּרְעָא וְתִהְיוּן קִימִין לְבָר וְנִקְשִׁין בְּתַרְעָא וְתִשְׁרוּן לְמֵאמַר מִכֵּן מִכֵּן פִּתַּח לִן וְנַעֲנָא  
הוּ וְנֵאמַר אָמַר אָנָּא לְכוּן דְּלֹא יָדַע אָנָּא לְכוּן אִימְכָא אַנְתּוֹן : 26 וְתִשְׁרוּן לְמֵאמַר  
קִדְמִיד אָכְלִן וְאַשְׁתִּין וּבִשְׁוֹקִין אֲלַפְתָּ : 27 וְנֵאמַר לְכוּן דְּלֹא יָדַע אָנָּא לְכוּן אִימְכָא  
אַנְתּוֹן פְּרוּקוּ לְכוּן מְנִי פִּלְחִי שׁוּקְרָא : 28 תִּמָּן נִהְיָא בְּכִיָּא וְחֹרֶק שְׁנָא פֶּד תַּחְזוֹן  
לְאַבְרָהָם וְלִאיִסְחָק וְלִיעֲקֹוב וְלִכְלֵהוֹן גִּבְיָא בְּמַלְכוּתָא דְּאַלְהָא אַנְתּוֹן דִּין תִּהְיוּן  
מִפְקִין לְבָר : 29 וְנֵאֲתוֹן מִן מִדְּנָחָא וּמִן מַעֲרָבָא וּמִן תִּימְנָא וּמִן גִּרְבָּא וְנִסְתַּמְכוּן  
בְּמַלְכוּתָא דְּאַלְהָא : 30 וְהָא אֵיתָ אַחֲרִיא דְּנִהְיוּן קִדְמִיָּא וְאֵיתָ קִדְמִיָּא דְּנִהְיוּן  
אַחֲרִיא : 31 בְּהָ יוֹמָא קִרְבּוּ אָנֹשָׁא מִן פִּרְיָשָׁא וְנֵאמְרִין לָהּ פּוֹק זֵל לָךְ מָכָא מְטֵל  
דְּהִירוּסֵס צָבָא לְמַקְטֵלָךְ : 32 אָמַר לְהוֹן יִשׁוּעַ זֵלוּ אָמְרוּ לְתַעֲלָא הָאָא דְּהָא מִפִּק אָנָּא  
שְׂאֵדָא וְאַסּוּתָא עֲבָד אָנָּא יוֹמָנָא וּמַחֵר וְלִיוֹמָא דְּתֵלֶתָא מְשַׁתְּמֵלָא אָנָּא : 33 בְּרִם  
וְלֹא לִי דִּיוֹמָנָא וּמַחֵר אָסְעוּר וְלִיוֹמָא אַחֲרָנָא אֲזֵל מְטֵל דְּלֹא מְשַׁכַּח דְּנִבְיָא נֵאבָד  
לְבָר מִן אֹורִשְׁלָם : 34 אֹורִשְׁלָם אֹורִשְׁלָם קְטֵלֶת גִּבְיָא וְרַגְמֵת לֵאילִין דְּשִׁלְחִין  
לְנֹתָה כְּמָא זִבְנִין צִבִּית לְמַכְנָשׁוּ בְּנִיפִי אִיךְ תִּרְנַגְלוּתָא דְּכִנְשָׁא פְּרוּגִיָּה תַּחֲתִית גִּפְיָה  
וְלֹא צִבִּיתוֹן : 35 הָא מְשַׁתְּבֵּק לְכוּן בִּיתְכוֹן חִרְבָּא אָמַר אָנָּא לְכוּן גִּיר דְּלֹא תַּחְזוֹנְנִי  
עֲדָמָא דְּתֵאמְרוּן בְּרִיךְ הוּ דְּאַתָּא בְּשִׁמְהָ דְּמָרְיָא :

## : לוקא יד :

1 וְהָאָא דְּכֹד עַל לְבִיתָא דְּחִד מִן רִשָּׁא דְּפִרְיָשָׁא דְּנֵאכּוֹל לְחֵמָא בִּיוֹמָא דְּשַׁבְּתָא  
וְהָנוּן נָטְרִין הָנוּ לָהּ : 2 וְהָא גִּבְרָא חִד דְּכִנְיֵשׁ הָאָא מִיָּא אֵיתָ הָאָא קִדְמוּהִי : 3 וְנַעֲנָא  
יִשׁוּעַ וְאָמַר לְסַפְרָא וּלְפִרְיָשָׁא דָּאן שְׁלִיט בְּשַׁבְּתָא לְמֵאסִיו : 4 הָנוּן דִּין שְׁתָּקוּ  
וְאַחֲדָה הוּ וְאַסִּיָּה נִשְׁרִיָּהי :

5. And he said to them, “Who among you if his son or his ox falls into a well on the day of the Shabbat and does not immediately pull and bring him up?” 6. And they were not able to give him an answer concerning this. 7. And he was speaking a parable to them who were invited there, because he was seeing those who were choosing places among the front seats. 8. “When you are invited by a man to a banquet-house, do not go and seat yourself in the front seat, or else there should be invited a man more honorable than you. 9. And he will come who called both of you, and will say to you, ‘Give place to this man!’ And you will be ashamed as you get up and take you to a lesser place. 10. Rather, when you are invited go seat yourself in the back, that when he comes, he that called you, he will say to you, ‘My friend, move yourself up and seat yourself higher,’ and you will have glory in front of all who sit with you. 11. For anyone who exalts himself will be humbled and anyone who humbles himself will be exalted.” 12. And he also said to him, who called for him, “When you make a banquet or a dinner, do not call your friends or even your brothers or kinsmen nor your rich neighbors, or else even they call for you and you have this recompense. 13. Rather, when you make a reception, call on the poor, the maimed, the lame, and the blind. 14. And you will be blessed because they have nothing to repay you. For your repayment will be in the resurrection of the righteous.” 15. And when one of them who were seated heard these things, he said to him, “Blessed is he who will eat bread in the Kingdom of Elohim! 16. Y’shua said to him, “A certain man made a great supper, and he called on many. 17. And he sent his servant at the time of the supper to tell those who were called, ‘Behold, everything is prepared for you. Come.’ 18. And from the first, all began to excuse themselves. The first said to him, ‘I have bought a field and I need to go out and see it. I beseech you, allow me to be excused.’ 19. Another said, ‘I have bought five yoke of oxen, and I am going to examine them. I beseech you, allow me to be excused.’ 20. And another said, ‘I have taken a wife and because of this, I am not able to come.’ 21. And that servant came and told his Master these things. Then the Master of the house was angry and said to his servant, ‘Go out quickly into the marketplaces and streets of the city and bring here the poor and the afflicted and the maimed and the blind.’ 22. And the servant said, ‘It is as you commanded, and yet there is room.’ 23. And the Master said to his servant, ‘Go out into the streets and among the hedges and urge them that they enter, so that my house may be full. 24. For I say to you that not one of those men who were called will taste of my supper.’” 25. And while going, large crowds were with him. He turned and said to them, 26. “He who comes to me and does not hate<sup>99</sup> his father and his mother and his brothers and his sisters and his wife and his children and even himself, is not able to be a disciple to me. 27. And he who does not take up his stake and comes after me, is not able to be a disciple to me. 28. For who among you who desires to build a tower and does not first sit down and thinks about its cost, if he has enough to complete it?

99 This is a metaphoric expression. In the light of the rest of his teachings Y’shua could never command people to literally hate their parents as a condition of following him. Honoring father and mother is one of the Ten Commandments in Torah, and not one *yodh* or small stroke will drop out of Torah while heaven and earth are still here (Matthew 5:17-18; Luke 16:17). The language here instead is meant to express the idea that love for him and the Kingdom of Heaven must far exceed that of our love for our parents—which is of course supposed to also be great—and yet looks like hatred by comparison to Kingdom love. Y’shua uses powerful imagery to underscore the responsibility every one of us has to him and also to the Kingdom of Heaven that he is offering. Notice that Y’shua also says, “*does not hate... even himself*”, again, not self-hatred but the empowerment of the spiritual man to love the things of the Kingdom of Heaven more than the things of his own life. Please see the footnote on Matthew 10:38.

## : לוקא יד :

5 ואמר להון מנו מנכון דנפול ברה או תורה בכרא ביומא דשבתא ולא מחדא דלא מסק לה: 6 ולא אשכחו למתל לה פתגמא על הדא: 7 ואמר הוא מתלא לות הנון דמומנין תמן על דחזא הוא להון דמגבין דופיתא דריש סמכא: 8 אמתי דמוזמן אנת מן אנש לכית משותא לא תאזל תסתמך לך בריש סמכא דלמא נהוא מוזמן תמן אנש דמיקר מנך: 9 ונאתא הו מן דלך ולה קרא ונאמר לך דהב דופתא להנא ותבהת כד קאם אנת ואחד אנת דופתא אחריתא: 10 אלא מא דאזדמנת ול אסתמך לך בחרתא דמא דאתא הו דקרך נאמר לך רחמי אתעלא לעל ואסתמך ותהוא לך תשבוחתא קדם פלהון דסמיכין עמך: 11 מטל דכל דנרים נפשה נתמכך וכל דנמך נפשה נתתרים: 12 אומר דין אף להו דקריהי מא דעבד אנת שרתא או אחשמייתא לא תהוא קרא רחמיך אפלא אחיך או אחיניך ולא שכיך עתירא דלמא נאף הנון נקרוניך ונהוא לך פורענא הנא: 13 אלא מא דעבד אנת קובלא קרי למסכנא סגיא חגיסא סמיא: 14 וטוביך דלית להון דנפרעונך נהוא גיר פורענך בקימא דודיקא: 15 כד שמע דין חד מן הנון דסמיכין הלין אומר לה טובוהי למן דנאכול לחמא במלכותה דאלהא: 16 אומר לה ישוע גברא חד עבד אחשמייתא רבתא וקרא לסגיא: 17 ושדר עבדה בעדנא דאחשמייתא דנאמר לאילין דקרין הא פלמדם מטיב לכון תו: 18 ושריו מן חד פלהון למשתאלו אומר לה קדמא קריתא זבנת ואלין אנא דאפוק אחזיה בעא אנא מנך שבוקיני דמשתאל אנא: 19 אחרנא אומר חמשא זוגין תורא זבנת ואזל אנא דאבא אנון בעא אנא מנך שבוקיני דמשתאל אנא: 20 ואחרנא אומר אנתתא נסבת ומטל הדא לא משפח אנא דאתא: 21 נאתא הו עבדא ואמר למרה הלין הידין רגז מרא ביתא ואמר לעבדה פוק בעגל לשוקא ולברייתא דמדינתא ואעל לכא למסכנא ולמכאבא ולמחגרא ולעוירא: 22 ואמר עבדא מרי הנא איך דפקדת ותוב אית אתרא: 23 ואמר מרא לעבדה פוק לאורחתא ולכית סיגא ואלוץ דנעלון דנתמלא ביתי: 24 אומר אנא לכון גיר דחד מן הנון אנשא דקרין הנו לא נטעמון מן אחשמייתי: 25 וכד אזלין הנו עמה כנשא סגיא אתפני ואמר להון: 26 מן דאתא לנתי ולא סנא לאבוהי ולאמה ולאחוהי ולאחנתה ולאנתתה ולבנוהי ואף לנפשה תלמידא לא משפח דנהוא לי: 27 ומן דלא שקל צליכה נאתא בתרי תלמידא לא משפח דנהוא לי: 28 מנו גיר מנכון דצבא דנבנא מגדלא ולא לוקדם יתב חשב נפקתה אן אית לה למשלמותה:

29. Or else, when he lays the foundation and is not able to finish it, all who see will be mocking him. 30. And they will say that this man began to build and was not able to finish it. 31. Or which king who goes to war to fight with a neighboring king does not first think whether he is able with ten thousand to meet him who comes with twenty thousand against him? 32. And if while he is far away from him, does he not send envoys and beseech for peace. 33. Thus, every one of you who does not leave all his possessions is not able to be a disciple to me. 34. Salt is good, but if even the salt becomes bland, with what will it be seasoned? 35. It is fit for neither the ground nor for the dunghill. They throw it outside. He who has ears to hear, let him hear.”

## Chapter 15

1. And publicans and sinners were drawing near to him in order to hear him. 2. And the scribes and the Pharisees were arguing and saying this man receives sinners and eats with them. 3. And Y’shua told them this parable: 4. “Who among you men who has one hundred sheep, and if one of them should be lost, does not leave the ninety and nine in the open and goes and seeks that one which was lost until he should find it? 5. And when he has found it he will take it upon his shoulders 6. And comes to his house and calls upon his friends and upon his neighbors and says to them, ‘Rejoice with me, for I have found my sheep which was lost.’ 7. I say to you that thus will be the joy in Heaven over one sinner who repents than over the ninety and nine righteous who do not need repentance. 8. Or what woman who has ten coins and loses one of them does not light a lamp and sweep the house and searches for it carefully until she finds it. 9. And when she has found it she calls to her friends and to her neighbors and says to them, ‘Rejoice with me, for I have found my coin which was lost.’ 10. I say to you that likewise there will be joy before the Messengers of Elohim over one sinner who repents.” 11. And Y’shua would say to them again, “A certain man had two sons. 12. And his younger son said to him, ‘My father, give to me the portion that is coming to me from your estate.’ And he divided to them his possessions. 13. And after a few days, his younger son gathered everything that was his share and went away to a far country. And there he wasted his wealth while living lavishly. 14. And when he had used up everything that he had, there was a great famine in that country, and he began to be in need. 15. And he went and became acquainted with one of the sons of the city of that country. And he sent him into the fields to tend swine.<sup>100</sup> 16. And he was craving to fill his stomach from those husks that those swine were eating. And no man would give to him. 17. And when he came to himself, he said, ‘Now how many servants are there at my father’s house who have plenty of bread, and here I am with my hunger and I am perishing. 18. I will arise and go to my father and say to him, “I have sinned against Heaven and before you. 19. And therefore I am not worthy that I be called your son. Make me like one of your servants.”’”

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<sup>100</sup> Khabouris has an isolated *beyr* here, between the words “into the fields” and “to tend.”

## : לוקא יד :

29 דלא פד נסים שתאסתא ולא נשפח למשלמו כל דחזין נהוון מבזחין בה :  
30 נאמרין דהנא גברא שרי למבנא ולא אשפח למשלמו : 31 או מנו מלכא דאזל לקרבא למתפתשו עם מלכא חברה ולא לוקדם מתרעא דאן משפח בעסר אלא למארע להו דאתא עלוהי בעסרין אלפין : 32 ואן דין לא עד הו רחיק מנה משדר איגדא ובעא על שלמא : 33 הכנא פלנש מנכון דלא שבק פלה קנינה לא משפח דנהוא לי תלמידא : 34 שפירא הי מלחא אן דין אף מלחא תפפה במנא תתמלח : 35 לא לארעא ולא לזבלא אזלא לבר שדין לה מן דאית לה אדנא דנשמע נשמע :

## : לוקא יה :

1 מתקרבין הנו דין לותה מכסא וחטיא דנשמעוניהי : 2 וספרא ופרישא רטנין הנו נאמרין הנא לחטיא מקבל ואכל עמהון : 3 נאמר להון ישוע מתלא הנא : 4 מנו מנכון גברא דאית לה מאא ערבין ואן נאבד חד מנהון לא שבק תשעין ותשעא בדברא ואזל בעא להו דאבד עדמא דנשכחיהי : 5 ומא דאשפחה חדא ושקל לה על כתפתה : 6 ואתא לביתה וקרא לרחמוהי ולשבכוהי נאמר להון חדו עמי דאשפחת ערבי דאביד הנא : 7 אמר אנא לכון דהכנא תהנא חדוהא בשמיא על חד חטיא דתאב או על תשעין ותשעא ודיקין דלא מתבעיא להון תיבותא : 8 או אינא הי אנתא דאית לה עסר און ותרובד חד מנהון ולא מנהא שרגא וחמא ביתא ובעא לה בטילאית עדמא דתשכחיהי : 9 ומא דאשפחה קרא לרחמיה ולשבכיה נאמר להין חדיין עמי דאשפחת וזוי דאביד הנא : 10 אמר אנא לכון דהכנא תהנא חדוהא קדם מלאכוהי דאלהא על חד חטיא דתאב : 11 נאמר הנא להון תוב ישוע לגברא חד אית הנא לה בניא תרין : 12 נאמר לה ברה זעורא אבי הב לי פלגותא דמטיא לי מן ביתך ופלג להון קנינה : 13 ומן בתי יומתא קליל פנש הו ברה זעורא כל מדם דמטיהי ואזל לאתרא רחיקא ותמן בדר קנינה כד חיא פרחאית : 14 וכד גמר כל מדם דאית הנא לה הנא פפנא רבא באתרא הו ושרי חסר לה : 15 ואזל נקף לה לחד מן בני מדינתא דאתרא הו והו שדחה לקריאתא למרעא חזירא : 16 ומתרגג הנא לממלא פרסה מן חרובא הנון דאכלין הו חזירא ולא אנש יתב הנא לה : 17 וכד אתא לות נפשה אמר כמא השא אגירא אית בית אבי דיתיר להון לחמא ואנא הרפא לכפני אבד אנא : 18 אקום אזל לות אבי נאמר לה אבי חטית בשמיא וקדמיד : 19 ולא מכיל שווא אנא דברך אתקרא עבדיני איך חד מן אגיריך :



20. And he arose and came to his father, and while he was far away, his father saw him and had compassion on him and he ran and fell upon his neck and kissed him. 21. And said to him his son, 'My father I have sinned against Heaven and before you, and I am not worthy that I be called your son.' 22. But his father said to his servants, 'Bring out the best robe and clothe him and place a ring on his hand and put shoes on him. 23. And bring out and kill the ox that is fattened, and let us eat and be merry! 24. For my son was dead, yet he lives, and was lost yet is found.' And they began to be merry. 25. But he, his elder son, was in the field, and when he came and drew near to the house, he heard the sound of the singing of many. 26. And he called to one of the boys and asked him, 'What is this?' 27. He said to him, 'Your brother has come and your father has killed the ox that was fattened, because he has received him back whole.' 28. And he was angry and did not desire to enter. And his father came out and beseeched him. 29. But he said to his father, 'Behold how many years I have worked for you in service, and I have never transgressed your commandments. And during all this time, you did not give me a goat to make merry with my friends! 30. And for this, while your son has wasted your wealth among prostitutes and has come home, you have slain the ox that was fattened for him!' 31. His father said to him, 'My son, you are with me at all times, and everything that is mine is yours. 32. But it was right for us to make merry and to rejoice, because your brother was dead yet he lives, and lost yet he was found.'"<sup>101</sup>

## Chapter 16

1. And he spoke a parable to his disciples, "There was a certain man who was rich, and he had a steward and they had accused him of squandering his wealth. 2. And his master called him and said to him, 'What is this that I hear concerning you? Give to me a reckoning of your stewardship, for you are not able any longer to be a steward for me.' 3. That steward said in himself, 'What should I do, for my master has taken the stewardship from me? I am not able to dig, and I am ashamed to beg. 4. I know what I will do, that when I am dismissed from the stewardship, they will receive me into their homes.' 5. And he called the debtors to his master one by one and said to the first one, 'How much do you owe to my master?' 6. He said to him, 'One hundred measures of oil.' He said to him, 'Take your book and sit down and quickly write down fifty measures.' 7. And he said to another, 'And what do you owe to my master?' He said to him, 'One hundred bushels of wheat.' He said to him, 'Take your book and sit down and write eighty bushels.' 8. And our master praised the unjust steward because he had done wisely. For the sons of this world are wiser than the sons of light in this, their, generation. 9. And I also say to you, make for yourself friends from this wealth of iniquity that when it is consumed, they may receive you into their everlasting shelters."<sup>102</sup> 10. He who is faithful in little is also faithful in much. And he who is unjust in little is also unjust in much. 11. Therefore, if you do not remain faithful in the wealth of iniquity, then truly who will believe in you? 12. And if in that which is not yours, you have not been found faithful, who will give your own to you?

<sup>101</sup> Khabouris has an isolated *qoph* here, between the words "and to rejoice" and "because this."

<sup>102</sup> This verse appears to say that Y'shua is teaching his followers to buddy up with rich wicked people so they can get bailed out when the going gets tough. This comes on the heels of "*the sons of this world are wiser than the sons of light.*" The simple (peshat) interpretation of this parable is regarding money, materialism, and stewardship of money. It is not uncommon that those who surrender their lives to Y'shua become far less concerned about big bank accounts and materialism than their place in the Kingdom of Heaven. However, by not being good stewards of money Y'shua's disciples are easily exploited, and dependent and therefore controlled by those who have money. Making friends with "*this wealth of iniquity*" is referring to becoming a good steward of money and the things we do to get it, give it, save it, or spend it. Imagine what the world would be like if every Jew and Christian refused to work for an employer that was dishonest, greedy or provided unhealthy or vain products or services. Imagine if every religious organization, leader, employee or volunteer were treated with equality in regards to money. Imagine if all the religious leaders and the big TV evangelists and heads of ministries and religious institutions around the world would agree to take a modest flat salary, live modest lifestyles, have modest expense accounts for their service to YHWH's people, in return for what He has done for them, and give back what they've stolen. It is the collective stewardship of Y'shua's disciples that could make this happen, it will never happen from the top down.

## : לוקא יח :

20 וְקָם אֶתָּא לְנֵת אַבּוּהִי וְעַד הוּ רַחֵיק חֲזִיחִי אַבּוּהִי נֶאֱתַרְחָם עֲלוּהִי וְרֵהֵט נֶפֶל עַל צוּרָה וְנִשְׁקָה: 21 וְאָמַר לָהּ בְּרָה אַבִּי חֲטִית בְּשִׁמְיָא וְקִדְמִיךָ וְלֹא שׁוּא אֲנָא דְבִרְךָ אֶתְקַרָּא: 22 אָמַר דִּין אַבּוּהִי לַעֲבָדוּהִי אֶפְקוּ אֶסְטֵלָא רְשִׁיתָא אַלְבִּישׁוּהִי וְסִימוּ עֲזָקְתָּא בִּאיֵדָהּ נֶאֱסָאנוּהִי מִסָּנָא: 23 וְאִיתּוּ קִטּוּלוּ תוּרָא דְפִטְמָא וְנֶאֱכֹל וְנֶתְבָּסִם: 24 דִּהֲנָא בְּרִי מִיתָא הָנָא וְחֵיָא נֶאֱבִידָא הָנָא נֶאֱשַׁתְכַּח וְשָׂרִיו לְמַתְבָּסְמוּ: 25 הוּ דִּין בְּרָה קִשְׁיָא בְּקִרְיָתָא הָנָא וְכַד אֶתָּא וְקִרְבִּי לְנֵת בִּיתָא שְׁמַע קֹל זְמָרָא דִּסְגִיָּא: 26 וְקַרָּא לְחַד מִן טַלְיָא וְשִׂאלָהּ מִנּוּ הָנָא: 27 אָמַר לָהּ אַחֲוִיךָ אֶתָּא וְקִטֵּל אַבְרִיךָ תוּרָא דְפִטְמָא דְכַד חֲלִים אֶקְבֵּלָהּ: 28 וְרָגַז וְלֹא צָבָא הָנָא לְמַעַל וְנֶפֶק אַבּוּהִי בַּעַז מִנָּה: 29 הוּ דִּין אָמַר לַאֲבּוּהִי הָא כְּמָא שְׁנִין פְּלַח אֲנָא לָךְ עֲבָדְתָּא וְלֹא מְמַתּוּם עֲבָרְתָּ פּוֹקֶדְנִיךָ וּמִן מַתּוּם גִּדְיָא לֹא יִהְיֶה לִּי דְאֶתְבָּסִם עִם רַחֲמִי: 30 לִהְנָא דִּין בִּרְךָ כִּד פִּרְחַן קִנְיִנְךָ עִם זִנְיָתָא נֶאֱתָא נִכְסֵת לָהּ תוּרָא דְפִטְמָא: 31 אָמַר לָהּ אַבּוּהִי בְּרִי אַנְתָּ בְּכֻלְזִכּוֹן עָמִי אַנְתָּ וְלִמְדָם דִּילִי דִּילָךְ הוּ: 32 לְמַבָּסִם דִּין וְלֹא הָנָא לֵן וְלִמְחַדָּא דִּהֲנָא אַחֲוִיךָ מִיתָא הָנָא וְחֵיָא נֶאֱבִידָא הָנָא נֶאֱשַׁתְכַּח:

## : לוקא יט :

1 וְאָמַר מַתָּלָא לְנֵת תַּלְמִידוּהִי גִבְרָא חַד אֵיתָ הָנָא עֲתִירָא וְאִיתָ הָנָא לָהּ רַבִּיתָא וְאֶתָּאֲכֹלוּ לָהּ קִרְצוּהִי דִּקְנִינָהּ מִפִּרְחָא: 2 וְקִרְיָהּ מָרָה וְאָמַר לָהּ מִנּוּ הָנָא דִּשְׁמַע אֲנָא עֲלִיךָ הֵב לִי חוֹשְׁבָנָא דְרַבְתָּ בִּיתוּתְךָ לֹא גִיר מִשְׁכַּח אַנְתָּ מְכִיל רַבִּיתָא דִּתְהֵאָה לִי: 3 אָמַר הוּ רַבִּיתָא בְּנִפְשָׁהּ מְנָא אָעֲבַד דְּמָרִי שְׁקֵל לָהּ מְנִי רַבְתָּ בִּיתוּתָא דְאֶחְפּוּר לֹא מִשְׁכַּח אֲנָא וְלִמְחַדָּר בְּהֵת אֲנָא: 4 יִדְעַת מְנָא אָעֲבַד דְּמָא דִּנְפֻקְתָּ מִן רַבְתָּ בִּיתוּתָא נִקְבִּלוּנִי בְּבִתְיָהּ: 5 וְקַרָּא חַד מִן חֵיבָא דְמָרָה וְאָמַר לְקַדְמָיָא כְּמָא חֵיבָא אַנְתָּ לְמָרִי: 6 אָמַר לָהּ מָאָה מִתְרִין מִשְׁחָא אָמַר לָהּ סֵב כְּתִבְךָ וְתֵב בַּעֲלָל כְּתוּב חִמְשִׁין מִתְרִין: 7 וְאָמַר לֵאחֲרָנָא וְאַנְתָּ מְנָא חֵיבָא אַנְתָּ לְמָרִי אָמַר לָהּ מָאָה כְּוָרִין חִטָּא אָמַר לָהּ קֶבֶל כְּתִבְךָ וְתֵב כְּתוּב תְּמָנָאִין כְּוָרִין: 8 וְשִׁבַּח מִן לְרַבִּיתָא דַּעוּלָא דִּחִכְמָאִיתָ עֲבַד בְּנוּהִי גִיר דַּעֲלָמָא הָנָא חִכְמִין אֲגִין מִן בְּנוּהִי דְנוּהֲרָא בִּשְׁרַבְתָּהּ: 9 וְאַף אֲנָא אָמַר אֲנָא לָכוֹן דַּעֲבָדוּ לָכוֹן רַחֲמָא מִן מְמוּנָא הָנָא דַּעוּלָא דְמָא דְגַמְר נִקְבִּלוּנָכוֹן בְּמִטְלִיהוֹן דַּלְעֵלִם: 10 מִן דְּבַקֵּלִיל מַהִימָן אָף בִּסְגִי מַהִימָן הוּ וּמִן דְּבַקֵּלִיל עוּלָא אָף בִּסְגִי עוּלָא הוּ: 11 אֵן הִכִּיל בְּמָמוּנָא דַּעוּלָא מַהִימָנָא לֹא הִנִּיתוּן שָׂרָא לָכוֹן מִנּוּ מַהִימָן: 12 וְאֵן בְּדִלָא דִּילָכוֹן לֹא אֶשְׁתַּכַּחְתּוּן מַהִימָנָא דִּילָכוֹן מִנּוּ נֶתֶל לָכוֹן:

13. There is no servant who is able to serve two masters. For he will either hate one and he will love the other, or he will honor one and the other he will despise. You are not able to serve Elohim and wealth.” 14. But when the Pharisees heard these things, because they loved money, they were mocking at him. 15. And Y’shua said to them, “You are those who justify themselves before the sons of men. But Elohim knows your hearts. Because the thing that is esteemed among men is abominable before Elohim! 16. Torah and the prophets were until<sup>103</sup> Yochanan. Since then, the Kingdom of Elohim is preached, and all press into it to enter. 17. And it is easier for heaven and earth to pass away than for one letter of Torah to pass away. 18. Everyone who divorces his wife, and takes another, commits adultery. And everyone who takes a divorced woman commits adultery.”<sup>104</sup> 19. Now there was a certain rich man, and he would wear purple linen. And everyday he would luxuriously make merry. 20. And there was a certain poor man whose name was Lazar. And he would lay at the gate of that rich man, while being afflicted with sores. 21. And he was longing to fill his stomach from the crumbs that fell from the table of that rich man. Even the dogs would come and lick his sores. 22. Then it happened that this poor man died and the Messengers carried him to the bosom of Awraham, and also that the rich man died and was buried. 23. And while he was anguished in Sheol, he lifted up his eyes and gazed from afar upon Awraham and upon Lazar at his bosom. 24. And he cried out in a loud voice and said, ‘My father Awraham, have compassion on me and send Lazar that he may dip the tip of his finger in water and to moisten my tongue for me. For behold I am anguished in these flames.’ 25. Awraham said to him, ‘My son, remember that you received your good things during your life, and Lazar his bad things. And now behold he is comfortable here and you are anguished. 26. Besides all these things, a great chasm is placed between you and us so that those who desire to pass over from here to you are not able. And neither are those from there able to pass over to us.’ 27. He said to him, ‘If so, I beseech you my father that you send him to my father’s house. 28. For I have five brothers. Let him go and witness to them that they will not also come to this place of anguish.’ 29. Awraham said to him, ‘They have Moshe and the prophets, let them hear them.’ 30. But he said to him, ‘No my father Awraham, but if a man from the dead should go to them, they will repent.’ 31. Awraham said to him, ‘If they do not listen to Moshe and the prophets, they would also not listen and believe him if a man from the dead should rise they would not believe him.’”

## Chapter 17

1. And Y’shua would say to his disciples, “It is not possible that offenses will not come, but woe to him by whose hands they come. 2. It would be better for him if a millstone of a donkey were hung on his neck and he were thrown into the sea, than he cause to stumble one of these little ones. 3. Beware in yourselves if your brother sins. Rebuke him, and if he repents, forgive him. 4. And if seven times in a day he offends you and seven times in a day he turns to you and says, ‘I repent,’ Forgive him.” 5. And the Shlichim said to our Master,<sup>105</sup> “Increase to us faith.”

<sup>103</sup> Please see footnote for Matthew 11:13.

<sup>104</sup> The Pharisees were using the ruling in Deuteronomy 24 to justify “putting away” their wives for any reason (Matthew 19:3). This would render the woman unable to re-marry since her first marriage had not been dissolved legally. Adultery was clearly an exception because the injured party could annul the marriage without stain of guilt to themselves or their future partner. In other cases, the law of death was clearly on the books for those who committed adultery. Either way, a certificate of divorce would be irrelevant. However as a remedy for “all causes” the tradition of the Pharisees was horrific, a wife could be “put away” without obtaining legal divorce status for something as trivial as burning dinner. This is what Y’shua was railing against. The woman who re-marries in such a circumstance commits adultery with the new husband simply because she was never properly divorced, and the new husband commits adultery with her for the same reason. It is also interesting to note that Aramaicist George Lamsa thought the woman here should be called “undivorced” rather than something along the lines of “a woman so separated/put away” for this reason—again, she was not fully divorced from her first husband. Also notice that the woman is still referred to as “wife” when she is “put/sent away” which proves the divorce is not final. An alternate reading is also possible as: *And anyone who takes a woman who is abandoned in this manner (i.e. without a written divorce certificate) commits adultery.*

## : לוקא יז :

13 לית עבדא דמשכח לתרין מרנן למפלח או גיר לחד נסנא ולאחרנא נרחם  
או לחד ניקר ולאחרנא נשוט לא משכחין אנתון למפלח לאלהא ולממונא:  
14 פרישא דין בד שמעו הלין בלהין מטל דרחמין הו כספא ממיקין הו כה:  
15 ישוע דין אמר להון אנתון אנון דמודקין נפשהון קדם בני אנשא אלהא דין  
ידע לפותכון דמדם דרם בית בנינשא קדם אלהא נדיד הו: 16 נמוסא ונביא  
עדמא ליוחנן מן הידין מלפוטא דאלהא מסתברא וכל לה חכין דנעול: 17 פשיק  
הו דין דשמיא וארעא נעברון או אתותא חדא מן נמוסא תעבר: 18 כל מן דשרא  
אנתתה ונסב אחרתא גאר וכל מן דנסב שביקתא גאר: 19 גברא דין חד עתירא  
אית הו ולבש הו בוצא וארגונא וכליום מתבסמין הו גאיאית: 20 ומסכנא  
חד אית הו דשמה לעזר ורמא הו לות תרעה דהו עתירא בד ממחי בשוחנא:  
21 ומתיאב הו דנמלא פרסה מן פרתותא דנפלין מן פתורה דהו עתירא אלא אף  
כלבא אתין הו מלחכין שוחנוהי: 22 הו דין ומית הו מסכנא ואובלוהי מלאכא  
לעובה דאברהם אף הו דין עתירא מית נאתקבר: 23 וכד משתנק בשיוול ארים  
עינוהי מן רוחקא וחזא לאברהם וללעזר בעובה: 24 וקרא בקלא רמא ואמר אבי  
אברהם אתרחם עלי ושדר ללעזר דנצבוע ריש צבעה במיא ונרטב לי לשני דהא  
משתנק אנא בשלהביתא הדא: 25 אמר לה אברהם ברי אתדכר דקבלת טבתך  
בחייך ולעזר בישתה והשא הא מתתניח הרפא ואנת משתנק: 26 ועם הלין בלהין  
הותא רבתא סימא בינין ולכון דאילין דצבין מכא דנעברון לותכון לא נשכחו  
נאפלא דמן תמן נעברון לותן: 27 אמר לה מדין בעא אנא מנך אבי דתשדריהי  
לכית אבי: 28 חמשא גיר אחין אית לי נאזל נסהד אנון דלא אף הנון נאתון  
לדוכתא הדא דתשניקא: 29 אמר לה אברהם אית להון מושא ונביא נשמעון  
אנון: 30 הו דין אמר לה לא אבי אברהם אלא אן אנש מן מיתא נאזל לותהון  
תיבין: 31 אמר לה אברהם אן למושא ולנביא לא שמעין אף לא אן אנש מן  
מיתא נקום מהימנין לה:

## : לוקא יז :

1 ואמר הו ישוע לתלמידוהי לא משכחא דלא נאתון מכשולא נ דין להו  
דבאיזה נאתון: 2 פקח הו לה אלו רחיא דחמרא תליא בצורה ושדא בימא או  
דנכשל לחד מן הלין זעורא: 3 אזדהרו בנפשכון אן נחטא אחר כאי כה נא  
תאב שבוק לה: 4 נאן שבע זבנין ביומא נסכל כך ושבע זבנין ביומא נתפנא  
לנתך ונאמר דתאב אנא שבוק לה: 5 ואמרו שליחא למרן אוסף לן הימנותא:

105 Maran or "our Master" indicates that Luke expects that his readership consists of followers of Y'shua. However, John seems to write as though his readers are in the process of becoming followers of Y'shua.

6. He said to them, "If you had faith like a grain of mustard seed, you could say to this tree, 'Be uprooted and planted in the sea.' And it would obey you. 7. Now who among you who has a servant who ploughs or who tends a flock, and if he should come to from the field says to him, 'Immediately pass through and recline?' 8. But he will rather say to him, 'Prepare something that I may have my supper, and get yourself dressed for service'<sup>106</sup> and serve me until I eat and drink; and then you can also eat and drink.' 9. What thanks does he receive, that servant, because he did the thing that he was commanded? I don't think so! 10. Likewise even you, when you have done all the things that are commanded, you say that we are idle servants because we have done what we should do." 11. And it happened that while Y'shua went to Urishlim, he crossed over among the Samaritans of Galeela. 12. And when he was near to entering into a certain village, ten men who were lepers met him and they stood from a distance. 13. And they raised their voices and said, "Our master Y'shua, have mercy on us!" 14. And when he saw them he said to them, "Go show yourselves to the priests," and they were cleansed while they were going.<sup>107</sup> 15. But one of them, when he saw that he was cleansed returned and with a loud voice was giving praise to Elohim. 16. And he fell upon his face before the feet of Y'shua, while thanking him. And he, this man, was a Samaritan. 17. And Y'shua answered and said, "Were there not ten who were cleansed? Where are the nine? 18. For what did they separate<sup>108</sup> that they should come and give praise to Elohim? Only this man did who is from a foreign people.<sup>109</sup> 19. And he said to him, 'Arise. Go. Your faith has given you life.'<sup>110</sup> 20. And when those from the Pharisees asked when the Kingdom of Elohim would come, he answered and said to them, "The Kingdom of Elohim does not come by observation. 21. Neither will they say, 'Behold, here it is' nor 'Behold there it is' for the Kingdom of Elohim is within<sup>111</sup> you." 22. And he said to his disciples, "The days will come when you will covet to see one of the days of the Son of man, and you will not see it. 23. And if they say to you, 'Behold here it is' and 'Behold there it is,' do not go. 24. As for flashes, lightning from heaven, and all that is under heaven is lit, such will be the Son of man in His day. 25. But first it is necessary that he suffer many things and be rejected by this generation. 26. And as it was in the days of Noah, likewise it will be in the days of the Son of man. 27. For they were eating and drinking and taking wives and giving them to husbands until the day that Noah entered into the Ark and the flood came and destroyed everyone. 28. And again as it was in the days of Lot, that they were eating and drinking and buying and selling and planting and were building. 29. But on the day that Lot went out from Sodom, Master YHWH rained down fire and brimstone from heaven and destroyed all of them. 30. Thus it will be in the day that the Son of man is revealed. 31. In that day, he who is on the roof and his possessions are in the house, don't let him come down to take them. And he who is in the field, don't let him turn back. 32. Remember the wife of Lot. 33. He who desires to save his soul will destroy it, and he who destroys his soul will make it live.

106 Literally, gird yourself.

107 By calling upon Y'shua as their "Master" in advance of the healing, the lepers earned their new lives. The Ruach haKodesh puts belief within us, but then we are required to "act upon" or exercise faith in what we believe. See Matthew 9:29.

108 Y'shua asks about the nine who did not return, "For what did they *separate*...?" The word *perysh*, is the same root word for the name of the "Pharisees" who claim to be "separated" unto YHWH. In one way, Y'shua is not referring only to the lepers, but points out that a Samaritan (Gentile) chose to "be separate" and give thanks to YHWH, even while the Pharisees claim to be "separate" but reject Mashiyach! Nine men did not return to give thanks to YHWH; they were one short of a Pharisee "minyan" required for prayer. The action of the one Samaritan showed himself as one who is truly "separate!"

109 Khabouris has an isolated *samekh* here, between the words "give" and "praise".

110 Not "*made you well*" as most Greek translations read, instead faith has given you "*life*"; the healing was not the goal, just a bonus.

111 How to tell whether the Kingdom is within: "*If you will obey my voice, and keep my covenant, then you shall be a peculiar treasure unto me...a kingdom of priests...a holy nation*" Exodus 19:5-6. Hear O Yisrael, YHWH our Elohim, YHWH is One. YHWH's Torah is written in our inner heart according to the Covenant promise of Jeremiah 31:33. Our inner man is "rejoicing in the Torah of Elohim" according to Rom 7:22. "The Torah of YHWH is perfect converting the soul" Psalm 19:7. "We know that we have turned from death to life by this, that we love the Brothers" 1 Yochanan 4:14. "My children, let us not love one another in words and in tongue, but in acts and in truth" 1 Yochanan 4:18. Mashiyach is within us when "the body is dead to sin; and the Spirit is alive in righteousness" Romans 8:10. He will convict the world concerning sin and

6 אָמַר לְהוֹן אֵן אֵית הָת לָכוֹן הִימְנוּתָא אִיךְ פְּרִדְתָּא דְחִרְדָּלָא אָמְרִין הִנִּיתוּן  
 לְתוּתָא הָנָא דְאֵתְעָקֵר וְאֵתְנַצֵּב בִּימָא וּמִשְׁתַּמֵּעַ הָנָא לָכוֹן : 7 מִנּוּ דִין מְנַכּוֹן דֵּאִיתָ  
 לָה עֲבָדָא דִּדְבָר פִּדְנָא אוּ דִרְעָא עֲנָא וְאֵן נֶאֱתָא מִן חֻקְלָא אָמַר לָה מַחְדָּא עֲבָר  
 אָסְתַּמֵּךְ : 8 אֱלָא אָמַר לָה טִיב לִי מָדָם דִּאֲחֻשָּׁם וְאִסּוּר חֲצִיךְ שְׁמִשְׁינִי עִדְמָא  
 דְּאֵלֵּעַס נֶאֱשַׁתָּא וּבְתִרְכָּן אָף אַנְתְּ תֵּלֵעַס וְתִשְׁתָּא : 9 לִמָּא טִיבוּתָהּ מִקְבֵּל דִּהּוּ עֲבָדָא  
 דְּעֵבֵד מָדָם דְּאֵתְפִקֵּד לָה לֹא סָבֵר אֲנָא : 10 הִכְנָא אָף אֲנִתּוֹן מָא דְעֵבֵדְתּוֹן פִּלְהִין  
 אִילִין דְּפִקִּידָן לָכוֹן אָמְרוּ דְּעֵבֵדָא חֲנִן בְּטִילָא דְמָדָם דְּחִיבִין הִנִּין לְמַעֲבֵד עֲבָדָן :  
 11 וְהָנָא דִּכְדָּר אָזֵל יֵשׁוּעַ לְאוּרִשְׁלָם עֲבָר הָנָא בֵּית שְׁמַרְיָא לְגַלְיָלָא : 12 וְכֵד קִרִּיב  
 לְמַעַל לְקִרְיָתָא חֲדָא אֲרַעְוֵהִי עֲסָרָא אֲנָשִׁין גִּרְבָּא וּקְמוּ מִן רֹחֻקָא : 13 וְאִרְיִמוּ  
 קְלִהוֹן וְאִמְרִין רַבִּין יֵשׁוּעַ אֲתִרְחַם עֲלִין : 14 וְכֵד חֲזָא אֲנִין אָמַר לְהוֹן זֵלוּ חֲנוּ  
 נְפִשְׁכוֹן לְכַהֲנָא וְכֵד אָזֵלִין אֲתִדְכִּירוּ : 15 חֵד דִין מְנַהוֹן כֵּד חֲזָא דְאֵתְדַכִּי הִפֵּךְ לָה  
 וּבִקְלָא רָמָא מִשְׁבַּח הָנָא לֹאֲלֵהָא : 16 וְנִפְּל עַל אַפּוּהִי קִדָּם רַגְלֵהּ דִּישׁוּעַ כֵּד  
 מוּדָא לָה וְהוּ הָנָא שְׁמַרְיָא הָנָא : 17 עֲנָא דִין יֵשׁוּעַ וְאָמַר לֹא הָנָא עֲסָרָא הִנִּין הִלִּין  
 דְּאֵתְדַכִּירוּ אִיכָא אֲנִין תִּשְׁעָא : 18 לִמָּא פִרְשׁוּ דִּנְאֲתוֹן נְתִלוֹן תִּשְׁבוּחַתָּא לֹאֲלֵהָא אֱלָא  
 הָנָא דִּמֶן עֲמָא הוּ נִוְכְרִיָא : 19 וְאָמַר לָה קוּם זֵל הִימְנוּתֵךְ אֲחִינֵךְ : 20 וְכֵד שְׁאֵלוּהִי  
 לִישׁוּעַ מִן פִּרְיָשָׁא אֲמַתִּי אֲתִיָּא מִלְּפִוְתָהּ דֹּאֲלֵהָא עֲנָא וְאָמַר לְהוֹן לֹא אֲתִיָּא מִלְּפִוְתָהּ  
 דֹּאֲלֵהָא בְּנִטְוִרְתָּא : 21 וְלֹא אָמְרִין הָא הִרְכָּא הִי וְהָא הִר תִּמָּן הִי הָא גִיר מִלְּפִוְתָהּ  
 דֹּאֲלֵהָא לְגוּ מְנַכּוֹן הִי : 22 וְאָמַר לְתַלְמִידוּהִי נֶאֱתָן יוּמָתָא דִּתְתַּרְגְּמוּן לְמַחְזָא  
 חֵד מִן יוּמָתָא דְּבִרָה דֹּאֲנָשָׁא וְלֹא תַחֲזוֹן : 23 וְאֵן נֶאֱמַרְוִן לָכוֹן הָא הִרְכָּא הוּ וְהָא  
 הִר תִּמָּן הוּ לֹא תֹאזְלוֹן : 24 אִיפְנָא גִיר דִּבְרָקָא בְּרָק מִן שְׁמִיָּא וְכֵלָה תַּחֲתִית שְׁמִיָּא  
 מְנַהֵר הִכְנָא נֶהָנָא בִּרָה דֹּאֲנָשָׁא בִּיּוּמָה : 25 לְוִקְדָם דִין עֲתִיד הוּ דִּנְחַשׁ סִגְיָתָא  
 וְנִסְתָּלָא מִן שְׁרַבְתָּא הָדָא : 26 וְאִיכְנָא דִּהּוּא בִּיּוּמָתָהּ דִּנוּחַ הִכְנָא נֶהָנָא בִּיּוּמָתָהּ  
 דְּבִרָה דֹּאֲנָשָׁא : 27 דֹּאֲכִלִין הִנוּ וּשְׁתִּין וְנִסְבִּין נָשָׂא וְיַהֲבִין לְגִבְרָא עִדְמָא לִיּוּמָא  
 דְּעַל גּוּחַ לְכִיָּלָא וְאֵתָא טוֹפְנָא וְאוּבָד לְכָל אָנָשׁ : 28 וְאִיכְנָא תוֹב דִּהּוּא בִּיּוּמָתָהּ  
 דְּלוֹט דֹּאֲכִלִין הִנוּ וּשְׁתִּין וּזְבִנִין וּמִזְבִּנִין וְנִצְבִּין הִנוּ וּכְנִין : 29 בִּיּוּמָא דִין דִּנְפִק  
 לוֹט מִן סִדָּם אֲמִטֵּר מְרִיא גּוּרָא וְכִבְרִיָּתָא מִן שְׁמִיָּא וְאוּבָד לְכָלִּהוֹן : 30 הִכְנָא  
 נֶהָנָא בִּיּוּמָא דִּמְתַּגְלָא בִּרָה דֹּאֲנָשָׁא : 31 בְּהוּ יוּמָא מִן דִּבְאֲגָרָא הוּ וּמֶאֱנוּהִי  
 בְּכִיתָא לֹא נַחוּת דִּנְשָׁקוֹל אֲנִין וּמִן דִּבְחֻקְלָא הוּ לֹא נְתַהֲפֵךְ לְכִסְתָּרָה : 32 אֲתִדְכִּירוּ  
 לֹאֲנִתָּהּ דְּלוֹט : 33 מִן דְּצָבָא דִּנְחָא נְפִשָּׁה נִוְבָדִיָּה וּמִן דִּנוּבָדָא נְפִשָּׁה נַחִיָּה :

righteousness and judgment, Yochanan 16:8. "For if you love those who love you, what is your blessing? For even sinners love those who love them" Luke 6:32. "Speak not against each other, my Brothers; for he that speaks against his brother, or judges his brother speaks against Torah and judges Torah...There is one Torah-giver and Judge who can make alive and (can) destroy; but who are you that you judge your neighbor?" James 4:11-12. Without true repentance we cannot enter into the Kingdom; "Repent for the Kingdom of Heaven is near" Matt 4:17. Please see *They Repented Not*, in Appendix.

34. I say to you that in that night, two will be in one bed. One will be taken and the other will be left. 35. Two (women) will be grinding together. One will be taken<sup>112</sup> and the other will be left.” 36. Two (men) will be in the field; one will be taken and the other will be left (there). 37. They answered and said to him, “To where is our Master?” He said to them, “Where the carcass is, there the eagles will be gathered.”<sup>113</sup>

## Chapter 18

1. And he also spoke a parable to them, that they should pray at all times and not become weary. 2. “There was a certain judge from a certain city who did not fear Elohim. And he did not regard the sons of men. 3. And there was a certain widow in that city, and she did come to him to say to him, ‘Avenge me of my accuser.’ 4. And he did not desire for much time afterwards, but said inside himself, ‘If I do not fear Elohim and I do not regard the sons of men, 5. Yet, because this widow troubles me, I will avenge her that it should not at all occur that she comes at times and annoys me.’” 6. And our Master said, “Hear what the unjust judge said. 7. Will not Elohim do all the more vengeance for his elect who call on him by day and by night? And he will be long-suffering with them. 8. I say to you that he will do their vengeance quickly. Nevertheless, the Son of man will indeed come, and will he find faith on earth?” 9. And he did speak this parable against those men who relied upon themselves, that they are righteous and they despise everyone. 10. “Two men went up to the temple to pray - one a Pharisee and the other a publican. 11. And that Pharisee was standing by himself, and he would pray this way, ‘Elohim, I thank you that I am not like the rest of the people, extortioners, and covetous, and adulterers, nor like this publican. 12. Rather, I fast two times a week and I tithe everything that I earn.’ 13. But that publican was standing from afar and did not even desire to raise his eyes to Heaven, rather, he was beating upon his breast and said, ‘Elohim have compassion on me a sinner!’ 14. I say to you, that this man went down to his house more so righteous than that Pharisee. For every man who exalts himself will be humbled, and everyone who humbles himself will be exalted.”<sup>114</sup> 15. And they were even bringing infants that he might touch them, and his disciples saw them and rebuked them. 16. But Y’shua called them and said to them, “Allow the little children to come to me and do not hinder them, for because those that are as these, theirs is the Kingdom of Heaven. 17. Truly I say to you, that he who does not receive the Kingdom of Elohim as a child will not enter it.” 18. And one of the leaders asked him and said to him, “Good teacher, what must I do to inherit to life that is eternal. 19. Y’shua said to him, “Why do you call me good? There is no one good except one Elohim. 20. Know the Commandments, you do not kill and do not commit adultery and do not steal and do not bear false witness, honor your father and your mother.”<sup>115</sup>

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<sup>112</sup> See *Rapture* in Appendix.

<sup>113</sup> Isaiah 34:15; Jeremiah 12:9; Hab. 1:8; Matthew 24:28; Revelation 19:17-21

<sup>114</sup> Khabouris reads “and all indeed (Aramaic, *man*) who humbles themselves” whereas 1905 has “and all who humble themselves.” Khabouris terminology is retained in the Aramaic.

<sup>115</sup> Exodus 20:12-16; Deuteronomy 5:16-20



## : לוקא יז :

34 אָמר אַנא לכוּן דַּבְּהוּ לְלִיא תְרִין נְהוּן בַּחדָּא עֶרְסָא חַד נְתַדְבֵּר וְאַחַרְנָא  
נְשַׁתְבֵּק: 35 תְּרַתִּין נְהוּן טַחֲנִן אַכְחָדָא חַדָּא תְּתַדְבֵּר וְאַחַרְתָּא תְּשַׁתְבֵּק: 36 תְּרִין  
נְהוּן בַּחקְלָא חַד נְתַדְבֵּר וְאַחַרְנָא נְשַׁתְבֵּק: 37 עֵנוּ וְאַמְרִין לָהּ לֹא יִכָּא מְרִן אָמר  
לְהוּן אִיכָּא דַּפְגְּרָא תִּמָּן נְתַכְנִשׁוּן נְשַׁרָּא:

## : לוקא יח :

1 אָמר לְהוּן דִּין אָף מַתְלָא דַּבְּכַל עֵדִין נַצְלוּן וְלֹא תִּמָּאן לְהוּן: 2 דִּינָא חַד אִיתָּ הָא  
בַּמְדִּינְתָּא חַדָּא דִּמָּן אֵלֶּהָ לֹא דַּחַל הָא וּמָן בְּנִינְשָׁא לֹא מְתַכְחַד הָא: 3 אַרְמִלְתָּא  
דִּין חַדָּא אִיתָּ הָא בַּמְדִּינְתָּא הִי נֹא תִּיאָ הָא לְנִתָּה וְאַמְרָא תַּבְעִינִי מָן בַּעַל דִּינִי:  
4 וְלֹא צָבָא הָא וּבָנָא סָגִיאא בְּתֶרְפִּין דִּין אָמר בְּנַפְשָׁה אָן מָן אֵלֶּהָ לֹא דַּחַל אַנָּא  
וּמָן בְּנִינְשָׁא לֹא מְתַכְחַד אַנָּא: 5 אָפֹן מְטַל דַּמְלָאִיא לִי הִיא אַרְמִלְתָּא אֶתְבַּעִיָּה  
דְּלֹא בַּכַּל עֵדִין תְּהָא אֶתִּיא מֵהָרָא לִי: 6 וְאַמְרָ מְרִן שְׁמַעוּ מִנָּא אָמר דִּינָא דַּעוּלָא:  
7 אֵלֶּהָ דִּין לֹא יִתִּירָאִיתָּ נַעֲבֵד תַּבְעִתָּא לַגְבוּהִי דְקָרִין לָהּ בְּאִימָמָא וּבְלִיא וּמַגְרָ  
רוּחָה עֲלִיהוּן: 8 אָמר אַנָּא לְכוּן דַּנְעֵבֵד תַּבְעִתְהוּן בַּעֲגָל בְּרַם נֹא תִּיאָ בְּרָה דַּאנְשָׁא  
וְנִשְׁכַּח כִּי הִימְנוּתָּא עַל אַרְעָא: 9 וְאַמְרָ הָא מַתְלָא הָא לֹקֶבֶל אַנְשָׁא אִילִין  
דַּתְכִּילִין עַל נַפְשֵׁהוּן דֹּאִיתִּיהוּן וְדִיקָא וּבָסִין עַל פִּלְגֻשׁ: 10 תְּרִין גְּבִרִין סִלְקוּ  
לְהִיכְלָא לַמְצַלִּיו חַד פְּרִישָׁא וְאַחַרְנָא מְכָסָא: 11 וְהוּ פְּרִישָׁא קָאָם הָא בִּינוּהִי  
לְנַפְשָׁה וְהִלִּין מַצְלָא הָא אֵלֶּהָ מוֹדָא אַנָּא לָךְ דְּלֹא הוּיָתָ אִיךְ שְׂרָפָא דַּאנְשָׁא  
חַטּוּפָא וְעֲלוּבָא וְגִירָא וְלֹא אִיךְ הָא מְכָסָא: 12 אָלָא צָאָם אַנָּא תְּרִין בַּשְּׁבִתָּא  
וּמַעֲסָר אַנָּא כָּל מְדָם דַּקְנָא אַנָּא: 13 הוּ דִּין מְכָסָא קָאָם הָא מָן רוּחְקָא וְלֹא צָבָא  
הָא אָף לֹא עִינוּהִי נִרִים לְשִׁמְיָא אָלָא טָרְףָּהּ הָא עַל חַדִּיָּה וְאַמְרָ אֵלֶּהָ חוּנִינִי  
לְחַטִּיא: 14 אָמר אַנָּא לְכוּן דַּנְחַתָּ הָא מִזְדַּק לְבִיתָּה יִתִּיר מָן הוּ פְּרִישָׁא כָּל אַנְשָׁ  
גִּיר דַּנִּירִים נַפְשָׁה נְתַמְכֵּךְ וְכָל מָן דַּנְמָךְ נַפְשָׁה נְתַתִּירִים: 15 קַרְבּוּ הוּ לָהּ דִּין אָף  
יְלִידָא דַּנְקִרֹב לְהוּן וְחוּזוּ אַגְנוּן תַּלְמִידוּהִי וְכֹאֵר בְּהוּן: 16 הוּ דִּין יִשׁוּעַ קָרָא אַגְנוּן  
וְאַמְרָ לְהוּן שְׂבוּקוּ טִלְיָא אֶתִּין לְנִתִּי וְלֹא תַּכְלֹן אַגְנוּן דִּדְאִילִין גִּיר דֹּאִיךְ הִלִּין אַגְנוּן  
דִּילְהוּן הִי מַלְפוּתָא דְשִׁמְיָא: 17 אַמִּין אָמר אַנָּא לְכוּן דִּמָּן דְּלֹא נַקְבֵּל מַלְפוּתָא  
דֹּאֵלֶּהָ אִיךְ טִלְיָא לֹא נַעוּלָּהּ: 18 וְשִׁאלָהּ חַד מָן רִשְׁנָא וְאַמְרָ לָהּ מַלְפָּנָא טְבָא  
מִנָּא אַעֲבֵד דֹּאֲרַת חִיָּא דַּלְעֵלִם: 19 אָמר לָהּ יִשׁוּעַ מִנָּא קָרָא אַנְתָּ לִי טְבָא לִית טְבָא  
אָלָא אָן חַד אֵלֶּהָ: 20 פּוֹקֶדְנָא יַדַּע אַנְתָּ לֹא תַּקְטוּל וְלֹא תַּגְנוּב וְלֹא תַּסְהֵד סְהִידוּתָא דְשׁוֹקְרָא יָקָר לֹאֲבֹרְךָ וְלֹאֲמָךְ:



21. He said to him, "All these things I have kept them from my youth." 22. But when Y'shua heard these things, he said to him, "One thing is lacking in you. Go sell everything that you have and give it to the poor, and you will have treasure in heaven, and come after me." 23. But when he heard these things he was sad, for he was very wealthy. 24. And when Y'shua saw that he felt sad, he said, "How difficult it is for those who have wealth to enter into the Kingdom of Elohim! 25. Because it is easier for a rope<sup>116</sup> that it enter through the eye of a needle than a rich man enter into the Kingdom of Elohim." 26. Those who heard said to him, "And who is able to live?" 27. And Y'shua said, "Those things with which the sons of men are not able to be, are able to be with Elohim." 28. Shimon Keefa said to him, "Behold we have left everything and have come after you. 29. Y'shua said to him, "I say truly to you, that there is no man who has left houses or parents or brothers or wife or children because of the Kingdom of Elohim, 30. And will not receive many times more in this time and in the world to come, that is eternal life." 31. And Y'shua took his twelve and said to them, "Behold we are going up to Urishlim and all things will be fulfilled that are written by the prophets concerning the Son of man. 32. For he will be delivered to the Gentiles and they will mock him and they will spit in his face. 33. And they will scourge him and curse him. And they will kill him. And on the third day, he will rise." 34. But they did not comprehend one of these things, rather this saying was hidden from them, and they did not understand these things that were spoken to them. 35. And when he approached Yerikho, a certain blind man was sitting on the side of the road begging. 36. And he heard the sound of the crowds who were passing by, and he was enquiring, "Who is this?" 37. They said to him, "Y'shua the Nasraya is passing by." 38. And he cried out and said, "Y'shua, the Son of Dawid. Have mercy on me!" 39. And those who were going before Y'shua were rebuking him that he should be silent. But he all the more did cry out, "The Son of Dawid, have mercy on me." 40. And Y'shua stood still and commanded that they bring him to him. And when he was near to him, he asked him<sup>117</sup> 41. And said to him, "What do you desire me to do for you?" And he said, "My Master, that I may see!" 42. And Y'shua said to him, "See! Your faith has given you life." 43. And he saw at once and he followed him and gave praise to Elohim. And all the people who saw it were giving glory to Elohim.

## Chapter 19

1. And when Y'shua entered into and passed through Yerikho 2. A certain man whose name was Zakkai, a wealthy man and was a head of the publicans, 3. and he was desiring to see who Y'shua was, and was not able to on account of the crowds, because Zakkai was small in his stature. 4. And he ran in front of Y'shua and he climbed up a barren tree that he might see him, because he was about to pass that way. 5. And when Y'shua came to that spot, Y'shua saw him and said to him, "Hurry! Come down Zakkai,<sup>118</sup> for it is right that I stay in your house." 6. And hurriedly he descended and received him while rejoicing. 7. But when all of them saw they were arguing and saying that he has entered and lodged with a sinful man.

<sup>116</sup> Please see footnote for Matthew 19:24 regarding "gamala."

<sup>117</sup> Khabouris and 1905 each contain synonyms for "come."

<sup>118</sup> The name *Zakkai* ("Zacchaeus" in Greek) also occurs in Nehemiah 3:20 where we read of, "Baruch the son of Zakkai" ("Zabbai" in some translations) diligently making repairs on the walls of Jerusalem. In Ezra 2:9 and Nehemiah 7:14 Zakkai is noted as a family chieftain of 760 exiles who returned from Babylon to help rebuild Jerusalem along with Ezra. While Zakkai in the Tanakh is heralded for coming out of physical Babylon, the Zakkai named here has undeniably come out of spiritual Babylon. Y'shua says; "*Life has come to this house today*" (verse 9). Zakkai is a beloved name in Judaism, one of the greatest rabbis of all time Yochanan ben Zakkai is widely regarded as having helped save Judaism by persuading the Romans to allow him to open a learning academy in Tiberias after the Temple was destroyed. The name Zakkai is derived from the Hebrew root "*zakak*" (pure or clean), so there is a bit of irony on account of Zakkai's profession and the meaning of his name, no self-respecting Jew would have thought of him as pure since he was directly or indirectly allied with the Romans.

## : לוקא יח :

21 אָמר לָהּ הֲלִין בְּלִהִין נְטִרְתְּ אֲנִין מִן טְלִיּוֹתִי: 22 כֹּד שְׁמַע דִּין הֲלִין יִשׁוּעַ אָמר  
לָהּ חֲדָא חֲסִירָא לָךְ זֶל זֶבֶן כָּל מַדָּם דַּאִיתְּ לָךְ וְהֵב לְמַסְכָּנָא וְתִהְיֶה לָךְ סִימָתָא  
בְּשִׁמְיָא וְתָא בְּתָרִי: 23 הוּ דִּין כֹּד שְׁמַע הֲלִין כְּרִיתְּ לָהּ עֲתִיר הָא גִיר טָב:  
24 וְכֹד חֲזָא יִשׁוּעַ דְּכְרִיתְּ לָהּ אָמר אֵיכְנָא עֲטִלָּא לֵאילִין דַּאִיתְּ לִהּוֹן נְכֹסָא דִּנְעִלוֹן  
לְמַלְפוֹתָהּ דַּאֲלֵהָ: 25 דְּלִילָא הִי לְגַמְלָא דְּבַחְרוּרָא דְּמַחְטָא נָעוּל אוּ עֲתִירָא  
לְמַלְפוֹתָהּ דַּאֲלֵהָ: 26 אָמרִין לָהּ אֵילִין דְּשִׁמְעוּ וּמְנוּ מְשַׁכַּח לְמַחָא: 27 יִשׁוּעַ  
דִּין אָמר אֵילִין דְּלוֹת בְּנֵי אֲנָשָׁא לֹא מְשַׁכַּחְן לִנְתָּ אֲלֵהָ מְשַׁכַּחְן לְמַהֲנָא: 28 אָמר  
לָהּ שְׁמַעוֹן כַּאֲפָא הָא חֲנוּן שְׁבָקֵן כָּל מַדָּם וְאֵתִין בְּתֶרְךָ: 29 אָמר לָהּ יִשׁוּעַ אֲמִין  
אָמר אֲנָא לָכוֹן דְּלִית אֲנִשׁ דְּשָׁבַק בְּתָא אוּ אֲבָהָא אוּ אָחָא אוּ אֲנַתָּא אוּ בְּנֵיָא מְטִל  
מַלְפוֹתָא דַּאֲלֵהָ: 30 וְלֹא נִקְבֵּל בְּאַעְפָּא סְגִיָּאא בִּהְנָא זְבָנָא וְבַעֲלָמָא דַּאֲתָא חֲזָא  
דְּלַעֲלָם: 31 וְדִבֵּר יִשׁוּעַ לְתַרְעִסְרוּתָהּ וְאָמר לִהּוֹן הָא סְלָקִינָן לְאוּרִשְׁלָם וּמְשַׁתְּלָמָן  
בְּלִהִין דְּכִתְיָכוֹן בְּנִכְיָא עַל בְּרָה דַּאֲנָשָׁא: 32 נְשַׁתְּלָם גִּיר לְעִמְמָא וּנְבִזְחוֹן בָּהּ  
וּנְרָקוֹן בַּאֲפּוּהִי: 33 וּנְנַגְדִּינִי וּנְצַעֲרוּנִי וּנְקַטְלוּנִי וּנְלִיּוּמָא דְּתִלְתָּא נִקּוּם:  
34 הֲנוּן דִּין חֲדָא מִן הֲלִין לֹא אֶסְתַּפְּלוּ אֱלָא מַכְסִּיא הִנֵּת מְנַהֵן מְלִתָּא הֲדָא וְלֹא  
יִדְעִין הֵנוּ הֲלִין דְּמַתְּמַלְלֵן עֲמֵהוּן: 35 וְכֹד קָרִיב לְאִירִיחוֹ סְמִיא חֲדָ יִתְבֵּה הָא עַל  
יֵד אֹורְחָא וְחֲדָר: 36 וּשְׁמַע קָל כְּנָשָׁא דְּעֵבֶר וּמִשְׁאָל הָא דִּמְנוּ הָא: 37 אָמרִין  
לָהּ יִשׁוּעַ נְצִרְיָא עֵבֶר: 38 וּקְעָא וְאָמר יִשׁוּעַ בְּרָה דְּדִוִּיד אֲתֶרְחָם עֲלִי: 39 וְאֵילִין  
דַּאֲזִלִין הֵנוּ קְדָמוּהִי דִּישׁוּעַ כְּאִין הֵנוּ בָּהּ דִּנְשַׁתּוּק הוּ דִּין יִתִּירָאִית קְעָא הָא בְּרָה  
דְּדִוִּיד אֲתֶרְחָם עֲלִי: 40 וְקָם יִשׁוּעַ וּפְקֵד דְּנִיתּוּנִי לִנְתָּהּ וְכֹד קָרִב לִנְתָּהּ שַׁאֲלָה:  
41 וְאָמר לָהּ מְנָא צָבָא אֲנַת אַעְבָּד לָךְ הוּ דִּין אָמר מְרִי דַּאֲחֻזָּא: 42 וְיִשׁוּעַ אָמר לָהּ  
חֲזִי הִימְנוּתְךָ אַחֲרִיתְךָ: 43 וְכֹד שְׁעֵתָה חֲזָא וְאֵתָא הָא בְּתֶרָה וּמִשְׁבַּח לַאֲלֵהָ וְכֹלָה  
עֲמָא דַּחֲזָא יֵהֵב הָא שׁוּבְחָא לַאֲלֵהָ:

## : לוקא יט :

1 וְכֹד עַל יִשׁוּעַ וְעֵבֶר בְּאִירִיחוֹ: 2 גִּבְרָא חֲדָ דְּשִׁמְהָ זָכִי עֲתִירָא הָא וּרְבִי מַכְסָּא:  
3 וּצָבָא הָא דִּנְחֻזָּא לִישׁוּעַ דִּמְנוּ וְלֹא מְשַׁכַּח הָא מִן כְּנָשָׁא מְטִל דְּבִקּוּמָתָהּ זְעוּר  
הָא זָכִי: 4 וְרַהֲטָא קְדָמָה לִישׁוּעַ וְסָלֵק לָהּ לְתַתָּא פְּפִיחָתָא דִּנְחֻזִּיּוּהִי מְטִל דְּהִכּוֹתָ  
עֲתִיד הָא דִּנְעֵבֶר: 5 וְכֹד אֲתָא לֵהִי דְּוִכְתָּא יִשׁוּעַ חֲזִיָּהּ וְאָמר לָהּ אֶסְתַּרְהֵב חוֹת זָכִי  
יּוֹמָנָא גִיר וְלֹא דְּבִכְיָתְךָ אָהוּא: 6 וְאֶסְתַּרְהֵב נְחֵת וּקְבִלָּהּ כֹּד חֲדָא: 7 כֹּד חֲזוּ דִּין  
בְּלִהּוֹן רְטִנִּין הֵנוּ וְאָמרִין דְּלוֹת גִּבְרָא חֲטִיָּא עַל שְׂרָא:

Furthermore, his image seems diminished by also having a physically small stature, so in addition to being wealthy (not always a popular thing), head of the publicans (mover and shaker), a supporter of Rome, and now a follower of Mashiach, Zakkai was looking like a public relations nightmare. However, as we see later in this chapter Y'shua specializes in the toughest of cases.

8. But Zakkai arose and said to Y'shua, "Behold my Master, half of my wealth I give to the poor and to anyone that I have defrauded of anything, I will repay fourfold."<sup>119</sup> 9. Y'shua said to him, "Life has come to this house today, because this man is also a son of Awraham."<sup>120</sup> 10. For the Son of man came to seek and to make alive that thing which was lost."<sup>121</sup> 11. And when they were hearing these things, he continued to speak a parable because he was near to Urishlim, and they were desiring that it was necessary that the Kingdom of Elohim would be revealed immediately. 12. And he said, "A man, a son of a certain great nobility went to a far country to receive a kingdom for himself and to return. 13. And he called ten of his servants and he gave ten coins to them and said to them, 'Make trade until I return.' 14. But the sons of his city hated him and sent ambassadors after him. And they were saying, 'We do not want this man to rule over us.' 15. And when he received the kingdom and was returning, he said that they should call those servants to him to whom he had given money, that he might know what every last one of them had gained. 16. And the first came and said, 'My Master your coin has gained ten coins.' 17. He said to him, 'Well done good servant. Because with little you have been found faithful, you will be an authority over ten talents.'"<sup>122</sup> 18. And the second came and said, 'My Master, your coin has made five coins.' 19. He said also to that servant, 'Upon you also will be authority over five talents. 20. And came another servant who said, 'My master, behold your coin which was with me was placed in a purse. 21. I feared, for you are a harsh man, and that you take up the thing that you have not laid down, and you reap the thing that you have not sown.' 22. He said to him, 'From your own mouth I will judge you, wicked servant. You knew me that I am a harsh man, and I take up the thing that I have not laid down, and I reap the thing that I have not sown! 23. Why did you not give my money to the exchange and I could demand it with interest?' 24. And to those who were standing before him he said, 'Take the coin from him and give it to him who has ten coins.' 25. They said to him, 'Our master, he has ten coins with him!' 26. He said to them, 'I say to you that to all who have, it will be given to him. And whoever does not have, even that which he has will be taken from him.'"<sup>123</sup> 27. But to those my enemies who did not desire that I rule over them, bring them and kill them before me!"<sup>124</sup> 28. And when Y'shua said these things, he went forward to go to Urishlim. 29. And when he arrived at Beth-Pageh and Beth-Anya on the side of the mountain which is called Beth Zayteh, he sent two of his disciples. 30. And he said to them, "Go to that village which is opposite us and when you enter, behold you will find you a colt that is bound, which a man has never ridden upon it. Loose it and bring it. 31. And if anyone should ask you why you are loosing it, you say thus to him, 'Our Master needs it.'" 32. And those went who were sent and found it as he had said to them. 33. And while they were loosing the colt, its owners said to them, "Why are you loosing that colt?" 34. And they said to them, "Our Master needs it." 35. And they brought it to Y'shua and cast their garments upon the colt. And they mounted Y'shua upon it.

119 After the word *Mari* (my human master), Khaboris inserts the emblem of the Church of the East, the yodh-heh symbol with three dots and a cross. These letters of course read "Yah" (YHWH), proving that the Church of the East understood that YA (as they spell in Master Yah, *meem-resh-yodh-alap*) is interchangeable with Hebrew spelling YH, which they use here. The insertion, though, is not meant to insert YH as a word in the sentence, but is a graphic between two words in the same sentence.

120 Y'shua ties the Faith of Abraham with the Kingdom of Heaven when he says; "*Life has come to this house today, because this man is also a son of Awraham.*" Zakkai is as much a Jew or Israelite by blood as any other Yehudean, however it is "Life" in the "the Kingdom of Heaven" by Faith that is imparted into Zakkai at the moment he made *teshuva* (turned or repented). Zakkai also immediately demonstrated the fruits of repentance by giving back to the poor and making restoration of all his ill-gotten gains. This illustrates that being "sons of Abraham" is neither about racial identity or religion. In Yochanan 8:39 Y'shua teaches, "*If you are sons of Awraham, you would do the deeds of Awraham!*" This attests to the fact that being a "son of Abraham" is a way of life in Mashiyach according to the Kingdom of Heaven. The Apostle Paul teaches these elements of Faith in Romans 4:16 (please see footnote), Romans 9:7; Galatians 3:7-16; Hebrews 7:6-10. In Galatians 3:14 Paul says; "*That the blessing of Awraham might come to the Gentiles through Y'shua the Mashiyach; that we might receive the promise of the Spirit through faith*", a promise Y'shua fulfills that is clearly based on Torah and the Prophets.

121 The Aramaic "*abiyd*" (lost), is a cognate of the Hebrew and Aramaic "*abad*", please see footnote on Matthew 15:24.

122 Aramaic *karakiyn* (talents) was confused for *kakriyn* (cities) in the Greek mss record. The difference is the transposition

## : לוקא יט :

8 קם דין זכי ואמר לישוע הא מרי פלגות נכסי יהב אנא למספנא ולכלנש מדם  
דגלות חד בארבעא פרע אנא: 9 אמר לה ישוע יומנא הו חיא לביטא הנא מטל  
דאף הנא ברה הו דאברהם: 10 אתא גיר ברה דאנשא דנבעא ונחא הו מדם  
דאביר הנא: 11 וכד שמעין הו הלין אוסף למאמר מתלא מטל דקריב הנא  
לאורשלם וסברין הו דבהי שעטא עתידא דתתגלא מלכותה דאלהא: 12 ואמר  
גברא חד בר טוהמא רבא אזל לאתרא רחיקא דנסב לה מלכותא ונהפוך:  
13 וקרא עסרא עבדוהי ויהב להון עסרא מנין ואמר להון אתתגרו עד אתא  
אנא: 14 בני מדניתה דין סנין הו לה ושדרו איזגדא בתרה ואמרין לא צבין חנן  
דנמלך עלין הנא: 15 וכד נסב מלכותא ונהפך אמר דנקרון לה הנון עבדוהי דיהב  
להון כספא דנדע מנא כל חד חד מנהון אתתגר: 16 ואתא קדמא ואמר מרי  
מניך עסרא מנין אותר: 17 אמר לה איו עבדא טבא דבקליל אשתכחת מחימן  
תהנא שליט על עסרא פרכין: 18 ואתא דתרין ואמר מרי מניך חמשא מנין עבד:  
19 אמר אף להנא אף אנת תהנא שליט על חמשא פרכין: 20 ואתא אחרנא ואמר  
מרי הא מניך הו דאית הנא לנתי פד סים בסדונא: 21 דחלת גיר מניך דגברא אנת  
קשיא ושקל אנת מדם דלא סמת וחצד אנת מדם דלא זרעת: 22 אמר לה מן פומך  
אדונך עבדא בישא ידע הוית לי דגברא אנא קשיא ושקל אנא מדם דלא סמת  
וחצד אנא מדם דלא זרעת: 23 למנא לא יהבת כספי על פתורא ואנא אתא הוית  
תבע לה עם רביה: 24 ולהנון דקימין קדמוהי אמר סבו מנה מניא והבו להו  
דאית לנחה עסרא מנין: 25 אמרין לה מכן אית לנחה עסרא מנין: 26 אמר להון  
אמר אנא לכון דלכל מן דאית לה נתיב לה ומן הו דין דלית לה אף הו דאית  
לה נתנסב מנה: 27 ברם להנון בעלדכבי אילין דלא צבו דאמלך עליהון איתו  
אנן וקטלו אנן קדמי: 28 וכד אמר הלין ישוע נפק לקדמוהי דנאזל לאורשלם:  
29 וכד מטי לבית פגא ובית עניא על גנב טורא דמתקרא דבית זיתא שדר תרין  
מן תלמידוהי: 30 ואמר להון זלו לקריטא הי דלקובלן וכד עאלין אנתון לה  
הא משפחין אנתון עילא דאסיר דאנש ממחום לא רכב עלוהי שרו איתאוהי:  
31 ואן אנש משאל לכון למנא שרין אנתון לה הכנא אמרו לה למכן מתבעא:  
32 ואזלו הנון דאשתדרו ואשפחו איפנא דאמר להון: 33 וכד שרין לה לעילא  
אמרין להון מרוהי מנא שרין אנתון עילא הו: 34 ואמרו להון דלמכן מתבעא:  
35 ואיתוהי לנת ישוע וארמיו על עילא מאניהון וארכבוהי לישוע עלוהי:

of one letter, but "talents" clearly makes more sense because the servants already had shown an ability to multiply one talent many times over.

123 Khabouris adds "yet" (*din*) in this passage. While this word does not change the meaning of the sentence, the Khabouris reading is retained in the Aramaic.

124 Surrendering to the Authority of YHWH and His Mashiyach is stewardship that brings "Life", see footnote Mark 9:47.

36. And when he came, they were spreading their garments on the road. 37. And when he drew near to the descent of the mountain of Beth-Zayteh, the crowd of disciples all began rejoicing and praising Elohim in a loud voice over all the miracles they had seen. 38. And they were saying, "Blessed is the King who comes in the name of Master YHWH.<sup>125</sup> Peace in Heaven, and glory in the highest!" 39. But some of the Pharisees from among the crowds said to him, "Rabbi rebuke your disciples!" 40. He said to them, "I say to you, that if these should be silent, the rocks would cry out!" 41. And when he had drawn near and saw the city, he wept over her. 42. And he said, "If perhaps you had known those things that were for your peace, even if in this your day now, but they are hidden from your eyes. 43. But to you will come the days when your enemies will surround you, and will oppress you from all sides. 44. And will overthrow you and your children within you, and they will not leave in you a stone upon another, because you did not know the time of your visitation." 45. And when he entered into the temple, he began to cast out those who were buying and selling in it. 46. And he said to them, "It is written that my House is a House of prayer,<sup>126</sup> but you have made it a den of robbers!"<sup>127</sup> 47. And he would teach every day in the temple, but the chief priests and the scribes and elders of the people were seeking to destroy him. 48. And they were not able to find what to do to him, for all the people were clinging to him to hear him.

## Chapter 20

1. And it happened on one of the days while teaching the people and preaching in the Temple, the chief priests and the scribes arose against him. 2. And they were saying to him, "Tell us by what authority you do these things? And who is he who gave this authority to you?" 3. And Y'shua answered and said to them, "I will also ask you a question and you tell me. 4. The immersion of Yochanan, was it from heaven or from the sons of men?" 5. But they were reasoning within themselves and saying, "If we say from Heaven, he will say to us, 'Then why did you not believe him?' 6. And if we say from the sons of men, the people will stone us, for they the people all consider that Yochanan is a prophet." 7. They said to him that, "We do not know from where it is." 8. Y'shua said to them, "Neither will I tell you by what authority I do these things." 9. And he began to tell the people this parable, "A certain man planted a vineyard and leased it to the workers and went away for a long time. 10. And in time he sent his servant to the workers that they might give to him from the fruit of the vineyard. But the workers beat him and sent him away empty-handed. 11. And additionally he sent another of his servants and they also beat him and cursed him and sent him away empty-handed. 12. And additionally he sent a third and they even wounded and cast him out. 13. Master of the vineyard said, 'What should I do? I will send my beloved son. Perhaps they will see him and be ashamed.' 14. But when they saw him, the workers, they were reasoning within themselves and saying, 'This is the heir. Come let us kill him and the inheritance will be ours.'

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<sup>125</sup> Psalm 118:26

<sup>126</sup> Isaiah 56:7

<sup>127</sup> Jeremiah 7:11

## : לוקא יט :

36 כֹּד דִּין אָזל פֿרסין הנו מאניהון באורחא: 37 וְכֹד קֶרֶב לַמַּחֲתָא דְטוֹרָא  
דְּכֵית זִיתָא שְׂרִיו כְּלָה כְּנֻשָּׁא דְתַלְמִידָא חֲדָין וּמִשְׁבַּחִין לֹא לָהּא בַּקְלָא רָמָא עַל כָּל  
חִילָא דְחִזּוּ: 38 וְאִמְרִין הנו בְּרִיךְ הוּ מַלְכָּא דְאַתָּא בְּשִׁמָּה דְמָרְיָא שְׁלָמָא בְּשִׁמְיָא  
וּשְׁוֹבְחָא בְּמִרְוּמָא: 39 אֲנָשָׁא דִּין מִן פְּרִישָׁא מִן בִּינֵי כְּנֻשָּׁא אֲמַרִין לָהּ רַבִּי כֹאִי  
בְּתַלְמִידִיד: 40 אָמַר לֵהוּן אָמַר אָנָּא לְכֹון דָּאן הָלִין נִשְׁתַּקֹּון כְּאַפָּא נִקְעִין: 41 וְכֹד  
קֶרֶב וַחֲזָה לַמְּדִינָתָא בְּכָא עָלֶיהָ: 42 וְאִמַּר אָלֹו פִּי יִדְעָתִי אֵילִין דְּאִיתִּיהִין דְּשְׁלָמְכִי  
אָפֶן בַּהֲנָא יוֹמְכִי הָשָׂא דִּין אֲתַפְסִי לֵהִין מִן עֵינִיפִי: 43 נֹאֲתוֹן לָכִי דִּין יוֹמְתָא  
דְּנַחֲדִירוֹנְכִי בְּעַלְדִּבְכִּי וְנֹא לְצוֹנְכִי מִן כָּל דּוֹכָא: 44 וְנִסְחָפוֹנְכִי וּלְבִנְיָכִי בְּגוֹנְכִי וְלֹא  
נִשְׁבַּקוֹן כְּכִי כֹאֶף עַל כֹּאֶף חִלְף הָלָא יִדְעָתִי וְבָנָא דְסוּעֶרְנְכִי: 45 וְכֹד עַל לְהִיכְלָא  
שְׂרִי לַמִּפְקוֹ לֵאילִין דְּזִבְגִין בָּהּ וּמוֹזְבִּין: 46 וְאִמַּר לֵהוּן כְּתִיב דְּכֵיתִי בֵּית צְלוֹתָא  
אִיתְּוִהי אֲנִתוֹן דִּין עֲבֹדְתוֹנִי מֵעֲרֹתָא דְלִסְטִיָּא: 47 וְהוּ מֶלֶךְ הָאָא כָּל יוֹם בְּהִיכְלָא  
רַבִּי כֹהֲנָא דִּין וְסַפְרָא וְקִשְׁיָשָׁא דַעֲמָא בְּעִין הנו לְמוֹבְדוֹתָהּ: 48 וְלֹא מִשְׁכַּחִין הנו  
מִנָּא נַעֲבֹדוֹן לָהּ כְּלָה גִּיר עֲמָא תֵּלָא הָאָא בָּהּ לְמִשְׁמַעָה:

## : לוקא כ :

1 וְהָאָא בַּחֲד מִן יוֹמְתָא כֹּד מֶלֶךְ בְּהִיכְלָא לַעֲמָא וּמִסְבֵּר קָמוּ עֲלוֹהִי רַבִּי כֹהֲנָא  
וְסַפְרָא עִם קִשְׁיָשָׁא: 2 וְאִמְרִין לָהּ אָמַר לֵן בְּאִינָא שׁוֹלְטָנָא הָלִין עֲבֹד אֲנַת וּמִנּוּ הוּ  
דִּיהֵב לָךְ שׁוֹלְטָנָא הָנָא: 3 עָנָא יִשׁוּעַ וְאִמַּר לֵהוּן אֲשָׁא לְכֹון אָף אָנָּא מְלִתָּא וְאִמַּר  
לִי: 4 מַעֲמוֹדִיתָה דִּיּוֹחֲנִן מִן שְׁמִיָּא הָנָת אוּ מִן בְּנֵי אֲנָשָׁא: 5 הֲגוֹן דִּין מִתְּחַשְׁבִּין  
הנו בְּנַפְשֵׁהוֹן וְאִמְרִין דָּאן נֹאמַר מִן שְׁמִיָּא אָמַר לֵן וּמִטְל מִנָּא לֹא הִימְנִתוֹנִיָּהּ:  
6 אָן דִּין נֹאמַר מִן בְּנֵי אֲנָשָׁא רָגֵם לֵן עֲמָא כְּלָה מִפְסִין גִּיר דִּיּוֹחֲנִן נִבְיָא הוּ:  
7 וְאִמַּר לָהּ הָלָא יִדְעִינִן מִן אִימְכָא הִי: 8 אָמַר לֵהוּן יִשׁוּעַ וְלֹא אָנָּא אָמַר אָנָּא לְכֹון  
בְּאִינָא שׁוֹלְטָנָא הָלִין עֲבֹד אָנָּא: 9 וּשְׂרִי דְנֹאמַר לַעֲמָא מִתְּלָא הָנָא גְּבֻרָא חֲד נַצְבַּ  
כְּרָמָא וְאוֹחֲדָה לְפִלְחָא וְאַבְעֹד וְבָנָא סְגִיָּאָא: 10 וְבִזְבָּנָא שְׂדֵר עֲבֹדָה לֹת פִּלְחָא  
דְּנִתְלוֹן לָהּ מִן פֹּאֲרָא דְכְּרָמָא פִּלְחָא דִּין מִחֲאוּהִי וּשְׂדֵרוּהִי כֹד סְרִיק: 11 וְאוֹסֶף  
וּשְׂדֵר לַעֲבֹדָה אַחֲרָנָא הֲגוֹן דִּין אָף לֵהוּ מִחֲאוּהִי וּצַעֲרוּהִי וּשְׂדֵרוּהִי כֹד סְרִיק:  
12 וְאוֹסֶף וּשְׂדֵר דְּתִלְתָּא הֲגוֹן דִּין וְאָף לֵהוּ צִלְפֹּוהִי וְאַפְקוּהִי: 13 אָמַר מָרָא כְּרָמָא  
מִנָּא אָעֲבֹד אֲשֵׁדֶר כְּרִי חֲבִיבָא כְּכַר נַחֲזוֹנִיָּהּ וְנִתְכַחֲדוֹן: 14 כֹּד חֲזוּאָהִי דִּין פִּלְחָא  
מִתְּחַשְׁבִּין הנו בְּנַפְשֵׁהוֹן וְאִמְרִין הנו יִרְתָּא תוּ נִקְטְלִיּוּהִי וְתִהְיָא יִרְתוֹתָא דִּילָן:

15. And they cast him outside of the vineyard and they killed him. What therefore will Master of the vineyard do to them? 16. He will come and destroy those workers and he will give the vineyards to others.” When they heard it they said, “This will not happen.” 17. But he stared at them and said, “And what is that which is written, ‘The stone that the builders rejected has become the cornerstone.’”<sup>128</sup> 18. And whoever falls upon that stone will be broken. And whomever that it should fall upon, it will destroy.” 19. And the chief priests and scribes were wanting to lay hands on him in that hour, for they knew that he had spoken against them, yet were afraid of the people. 20. And they sent spies to him who appeared to be righteous men to catch him in discourse and to deliver him to the judge and to the authority of the governor.<sup>129</sup> 21. Then they asked him and said to him, “Teacher we know that you speak and teach rightly, and you are not a hypocrite. Rather, you teach the way of Elohim in truth. 22. Is it Lawful for us to give the head-tax to Caesar or not?” 23. But he perceived their craftiness and said, “Why do you tempt me? 24. Show me a denarii. Whose image and inscriptions are on it?” And they said, “Caesar’s.” 25. Y’shua said to them, “Give therefore that which is Caesar’s to Caesar and that which is Elohim’s to Elohim.” 26. And they were not able to get one word from him before the people. And they marveled at his answer, and they kept silent. 27. And some of the Sadducees, those who say that there is no resurrection, drew near and asked him 28. And said to him, “Teacher, Moshe wrote to us that if a man should die, his brother who has a wife without children, should take his brother’s wife and raise up a seed for his brother.”<sup>130</sup> 29. Now there were seven brothers. The first took a wife and died without children. 30. And the second took her for his wife and this one died without children. 31. And then again the third took her and likewise also the seven of them. And they died and did not leave children. 32. And in the end, the woman died also. 33. Therefore, in the resurrection whose wife will she be the wife of, for seven of them married her? 34. Y’shua said to them, “The sons of this world marry women and women are given to men. 35. But those who are worthy of that other world and the resurrection of the dead, do not marry women nor women given to men. 36. For neither are they able to die again, for they are as the Messengers. And sons are of Elohim because they are sons of the resurrection. 37. Now even Moshe showed that the dead will rise. For he referred to it at the bush when he said, ‘Master YHWH, the Elohim of Awraham, and the Elohim of Yitz’chak, and the Elohim of Ya’akov.’”<sup>131</sup> 38. Now he is not the Elohim of the dead, but of the living. For all of them are alive to him.” 39. And some of the scribes answered and said to him, “Teacher you have spoken well.”<sup>132</sup> 40. And they did not dare again to ask him about anything. 41. And he would say to them, “How is it that the scribes say concerning the Mashiyach that he is the Son of Dawid, 42. And Dawid said in the book of the Psalms, ‘Said Master YHWH to my (human) Master, “Sit at my right hand 43. Until I put your enemies under your feet.”’”<sup>133</sup> 44. Therefore, if Dawid calls him ‘my (human) Master,’ how is it that he is his son?”<sup>134</sup> 45. And while all of the people were listening, he said to his disciples,

<sup>128</sup> Psalm 118:22

<sup>129</sup> *The authority of the governor* (Peelatos). Some have criticized the NT—Greek and Aramaic—for not being accurate about Pontius Pilate’s title. Technically speaking Pilate was a procurator, not a governor, and there are differences between the two offices. However the Greek’s use of *hegemon* and the Aramaic carrying over that term as a *hegemona* is a much broader term than the English word “governor” implies. A *hegemon/hegemona* can be either a military or a civilian leader and need not be in the top office for governing a Roman province. Quirinius is also called by this term in Luke and in that case he is simply a military co-regent doing a census under the governorship of Saturnius, but this also creates a lot of confusion which we will deal with at another time. Finally, a separate term in Aramaic, *Rab Khayla* (literally, “he who has great power”) comes much closer to the rigid meaning of “governor” in English and is never used with respect to Pilate or Quirinius.

<sup>130</sup> Deuteronomy 25:5

<sup>131</sup> Exodus 3:6

<sup>132</sup> Because, unlike their Pharisaic Masters, Y’shua based his answer on the written Torah, not rabbinic opinion.

<sup>133</sup> Psalm 110:1

<sup>134</sup> See note on Matthew 22:45 for the different aspects highlighted by Matthew, Mark and Luke in this passage.



## : לוקא כ :

15 ואפקוהי לבר מן פרמא וקטלוהי מנא הכיל נעבד להון מרא פרמא: 16 נאטא ונובד לפלחא הנון ונתל פרמא לאחרנא כד שמעו דין אמרו לא תהנא הדא:  
17 הו דין חר בהון נאמר ומנא הי הי ככתיבא דכאפא דאסליו בניא הי הנת לריש קרנא דזויתא: 18 וכל הנפל על הי כאפא נתרעע וכל מן דהי תפל עלוהי תדריהי: 19 בעו הו דין רבי כהנא וספרא דנרמון עלוהי אידיא בהי שעטא ודחלו מן עמא ידעו גיר דעליהון אמר מתלא הנא: 20 ושדרו לוטה גשושא דמתדמין בזדיקא דנאחדוניה במלתא ונשלמוניהי לדינא ולשולטנה דהגמונא:  
21 ושאלוהי נאמרין לה מלפנא ידעין דתריצאית ממלל אנת ומלף ולא נסב אנת באפא אלא בקושטא אורחא דאלהא מלף אנת: 22 שליט לן דנתל כסף רשא לקסר או לא: 23 הו דין אסתפל חרעותהון נאמר מנא מנסין אנתון לי: 24 חואוני דינרא דמן אית בה צלמא וכתיבתא הנון דין אמרו דקסר: 25 אמר להון ישוע הבו הכיל דקסר לקסר ודאלהא לאלהא: 26 ולא אשכחו למאחד מנה מלתא קדם עמא נאחדמרו על פתגמה ושתקו: 27 קרבו דין אנשין מן ודוקנא הנון דאמרין דקימתא לית ושאלוהי: 28 נאמרין לה מלפנא מושא כתב לן דאן אנש נמות אחוהי דאית לה אנתתא דלא בניא נסב אחוהי אנתתא ונקים זרעא לאחוהי: 29 שבועא דין אחין אית הו קדמיא נסב אנתתא ומית דלא בניא: 30 ונסבה דתריין לאנתתא והנא מית דלא בניא: 31 ודתלתא תוב נסבה והכנת נאף שבעתיהון ומיתו ולא שבקו בניא: 32 ומיתת בחרתא אף אנתתא: 33 בקימתא הכיל דאינא מנהון תהנא אנתתא שבעתיהון גיר נסבה: 34 אמר להון ישוע בנוהי דעלמא הנא נסבין נשא ונשא הוין לגברא: 35 הנון דין דלהו עלמא שו ולקימתא דמן בית מיתא לא נסבין נשא נאף לא נשא הוין לגברא: 36 אפלא גיר תוב לממת משכחין איך מלאכא אנון גיר ובניא איתיהון דאלהא מטל דהו בניא דקימתא: 37 דקימין דין מיתא אף מושא בדק אדפר גיר בסניא כד אמר מריא אלהה דאברהם ואלהה דאיסחק ואלהה דיעקוב: 38 אלהא דין לא הנא דמיתא אלא דחיא כלהון גיר חיון אנון לה: 39 וענו אנשין מן ספרא נאמרין לה מלפנא שפיר אמר אנת: 40 ולא תוב אמרחו למשאלותה על מדם: 41 נאמר הנא להון איכנא אמרין ספרא על משיחא דברה הו דדויד: 42 והו דויד אמר בכתיבא דמזמורא דאמר מריא למרי תב לך מן ימיני: 43 עדמא דאסים בעלדבכיך תחית רגליך: 44 אן הכיל דויד מרי קרא לה איכנא ברה הו: 45 וכד כלה עמא שמע הנא אמר לתלמידוהי:



46. “Beware of the scribes who desire to walk in long robes and love a greeting in the public square and the chief seats in the assembly and the chief places at banquets. 47. Those who devour the houses of widows with the pretense of prolonging their prayers, they will receive a greater judgment.”

## Chapter 21

1. And Y’shua stared at the rich men who were casting their offerings into the treasury.<sup>135</sup> 2. And he also saw a certain poor widow who cast in two small coins. 3. And he said, “Truly I say to you that this poor widow has cast in more than everyone. 4. For all of them have cast into the house of offering of Elohim from what was in excess to them, but this one from her poverty. She has cast in all that she had owned.” 5. And while some were speaking about the temple, that it was adorned with beautiful stones and with offerings, Y’shua said to them, 6. “These things that you see, the days will come in which not one stone will be spared. There will not be one stone upon another that is not pulled down.” 7. And they were asking him and said, “Teacher, when will these things be?” And, “What is the sign when these things are near to happening?” 8. But he said to them, “See to it that you are not deceived. For many will come in my name and will say that, ‘I am the Messiah!’ And, ‘The time is near!’ But do not go and follow after them. 9. And when you hear of wars and revolutions, do not have fear, for they are necessary first to happen, but the end has not yet arrived. 10. For nation will rise against nation and kingdom against kingdom. 11. And there will be severe earthquakes from place to place and famine and plagues. And there will be fears and terrors and great signs will be seen from Heaven. And the winters will be severe. 12. But before these things, they will lay hands upon you and persecute you. And they will deliver you to the assemblies and to the prisons. And they will bring you before kings and governors because of my name. 13. But it will be to you for a testimony. 14. But place it in your hearts that you should not try to learn how to answer. 15. For I will give you a mouth and wisdom so that all your enemies will not be able to stand against it. 16. And your parents and your brothers and your relatives and your friends will betray you. And they will kill some of you. 17. Then you will be hated by all men because of my name. 18. Yet not a strand of hair from your head will perish.<sup>136</sup> 19. And by your patience you will gain your souls. 20. And when you see that an army has surrounded Urishlim, then know that its destruction has drawn near to it. 21. Then those who are in Yehuda, let them flee to the mountains. And those who are within it, let them flee. And those in the villages, let them not enter into it. 22. Because these are the days of vengeance that might be fulfilled everything that is written. 23. But woe to those who are pregnant and to those who are nursing in those days! For there will be great distress in the land and wrath upon this people.

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<sup>135</sup> Khabouris has an isolated *samekh* here, between the words “into the treasury” and “their offerings.”

<sup>136</sup> Khabouris has an isolated *beyt* here, between the end of 21:18 and the beginning of 21:19.

## : לוקא כ :

46 אַזדהרו מן ספרא דצבין למהלכו באסטלא ורחמין שלמא בשוקא וריש מותבא בכנושתא וריש סמכא באחשמיתא: 47 הנון דאכלין בתא דארמלתא בעלתא דמורכין צלותהון הנון נקבלון דינא יתיכא:

## : לוקא כא :

1 חר דין ישוע בעתירא אילין דרמין הנו בית גזא קורבניהון: 2 וחזא אף ארמלתא חדא מסכנתא דארמית שמונא תרין: 3 ואמר שררא אמר אנא לכון דהדא ארמלתא מסכנתא ארמית יתיר מן כלנש: 4 בלהון גיר הלין מן מא דיתיר הנו להון ארמיו בית קורבנא דאלהא הדא דין מן חסירותה כל דקנא הנת ארמיתה: 5 וכד אמרין הנו אנשין על היכלא דבכאפא שפירתא ובקורבנא מצבת אמר להון ישוע: 6 הלין דחזין אנתון נאתון יומתא דבהון לא תשתבק כאף על כאף דלא תסתתר: 7 ומשאלין הנו לה ואמרין מלפנא אמתי הלין נהוין ומנא הי אתא מא דקריבין הלין דנהוין: 8 הו דין אמר להון חזו למא תטעון סגיא גיר נאתון בשמי ונאמרין דאנא אנא משיחא וזבנא קרב לא דין תאזלון בתרהון: 9 ומא דשמעין אנתון קרבא ושלושיא לא תדחלון עתיכון אגין גיר הלין לוקדם למהנא אלא לא עדכיל מטת חרתא: 10 נקום גיר עמא על עמא ומלכו על מלכו: 11 וזועא רורבא נהוין בדופא דופא וכפנא ומותנא ונהוין דחלתא וסורדא נאתנתא רורבתא מן שמיא נתחזון וסתנא רורבא נהוין: 12 קדם דין הלין בלהין נרמון עליפון אידיא ונרדפונכון ונשלמונכון לכנושתא ולבית אסירא ונקרבונכון קדם מלכא והגמונא מטל שמי: 13 הויא לכון דין לסהדותא: 14 סימו דין בלבכון דלא תהוון מתילפין למפק רוחא: 15 אנא גיר אתל לכון פומא וחכמתא אידיא דלא נשכחון למקם לקובלה בלהון בעלדבכיפון: 16 נשלמונכון דין אכחיפון ואחיפון ואחיפון ורחמיפון ונמיתון מנכון: 17 ותהוון סניאין מן כל אנש מטל שמי: 18 ומנתא מן רשכון לא תאבד: 19 במסיברנותכון דין תקנון נפשכון: 20 מא דין דחזיתון לאורשלם דחזירין לה חילא הידין דעו דקרב לה חורבה: 21 הידין אילין דביהוד אנון נערקון לטורא ואילין דבגנה אנון נערקון ודבקוריא לא נעלון לה: 22 דיומתא אנון הלין דתבעתא דנשלם כל מא דכתיב: 23 הי דין לאילין דבטנן ולאילין דמינקן בהנון יומתא נהנא גיר אולצנא רבא בארעא ורוגזא על עמא הנא:

24. And they will fall by the edge of the sword and be led away to every land. And Urishlim will be trampled by the Gentiles until the times of the Gentiles be fulfilled. 25. And there will be signs in the sun and in the moon and in the stars.<sup>137</sup> And on earth, distress of the nations and confusion from the roaring of the sound of the sea. 26. And upheaval that casts out life from men, because of fear of what is about to come upon the earth. And the powers of heaven will be shaken.<sup>138</sup> 27. And then they will see the Son of man who will come in the clouds with much power and great glory.<sup>139</sup> 28. But when these things begin to happen, have courage and lift up your heads, because your salvation draws near.” 29. And he was speaking a parable to them, “Look at the fig tree, and all the trees. 30. When they bud, you understand immediately from them that summer draws near. 31. Likewise, also when you see these things happening, know that the Kingdom of Elohim is near. 32. Truly I say to you that this tribe<sup>140</sup> will not pass until all these things occur.<sup>141</sup> 33. Heaven and earth will pass away, yet my words will not pass away. 34. But beware in yourselves that your hearts never become heavy by extravagance and by drunkenness and by distress of the world, and that day should come suddenly upon you. 35. For like a snare it will entrap all those who dwell upon the face of all the earth. 36. Therefore, be watchful at all times and pray that you are worthy to escape from these things that are about to happen, and that you stand before the Son of man.” 37. And during the day he would teach in the temple, and during the night he would go out and lodge in the mountain that is called the House of Olives. 38. And all the people were coming early to him at the temple to hear his word.

## Chapter 22

1. And the Feast of Unleavened Bread, which is called Paskha,<sup>142</sup> was near. 2. And the chief priests and scribes were seeking how they might kill him. For they were afraid of the people. 3. And Satan had entered Yehuda, who was called Skaryota, who was from the number of the twelve. 4. And he went and spoke with the chief priests and scribes and the chief guards of the temple about how he might deliver him. 5. And they rejoiced and pledged to give their money to him. 6. And he promised them and was seeking an opportunity to deliver him to them away from the crowds. 7. And the day of the Feast of Unleavened Bread arrived during which there was the custom that the Paskha be slaughtered. 8. And Y’shua sent Keefa and Yochanan and said to them, “Go. Prepare the Paskha for us that we may eat.” 9. And they said to him, “Where do you want us to prepare it?” 10. He said to them, “Behold when you enter into the city you will meet up with a man who is bearing a skin of water. Go after him and where he enters 11. Say to the master of the house, ‘Our master says, “Where is the lodging house where I may eat the Paskha with my disciples?”’” 12. And behold he will show you a certain large upper room that is furnished. Prepare there.” 13. And they went and found it as he said to them. And they prepared the Paskha. 14. And when the time arrived, Y’shua came and reclined and the twelve Shlichim with him.<sup>143</sup>

137 See *Wheel of the Stars* in Appendix.

138 Haggai 2:6, 21

139 Daniel 7:13, 14

140 Paul Younan renders *sharbata* here as “generation.” However, it is the “Israel of Elohim,” the “Household of Faith” who is the “tribe” that would not pass away, but bear witness until the end of time. It is easy to understand how early believers could misinterpret this and apply it to their own lifetime.

141 Transposition of words and *dalet* proclitics has no effect on meaning.

142 See *Easter or Pesach* in Appendix.

143 Khabouris has an isolated *beyt* here, between the words “reclined” and “the Twelve.”

## : לוקא כא :

24 ונפלוֹן בפּוֹמא דחרבא ונשתבּוֹן לְכָל אַתְר ואורשֵׁלם תְּהוּא מְתִישָׁא מִן עֲמָא  
עֲדָמָא דְנִשְׁלֵמוֹן זְבִנָּא דַעֲמָמָא: 25 וְנִהוּן אֶתְנָתָא בְּשִׁמְשָׁא וּבִסְהֶרָא וּבְכּוֹכְבָּא  
וּבִארְעָא אֹולֶצְנָא דַעֲמָמָא וּפּוֹשֶׁךְ אִידִיָּא מִן תּוֹהֶתָא דְקָלָא דִימָא: 26 וְזוּעָא  
דַּמְפָּק נִפְשָׁתָא דְבִנִינְשָׁא מִן דְּחִלְתָּא דַּמָּדָם דַּעֲתִיד לְמֵאֲתָא עַל אֶרְעָא וְנִתְחַזְּקוּ  
חִילָא דְשִׁמְיָא: 27 וְהִידִין נְחֻזְוִיָּהּ לְבִרָה דַּאֲנָשָׁא דְאֲתָא בַּעֲנָנָא עִם חִילָא סְגִיָּא  
וּשׁוּבְחָא רַבָּא: 28 מָא דִין דְּשִׁרֵי הָלִין דְּנִהוּן אֶתְלַבְּבוּ וְאִרִימוּ רִשְׁיָכוֹן מְטֵל דְּקֶרֶב  
לָה פּוֹרְקִנְכוֹן: 29 וְאִמֵּר הָנָא לְהוֹן מֵתָלָא חֲזוּ לְתַתָּא וּלְכָלְהוֹן אִילָנָא: 30 דִּמָּא  
דַּמְפָּרְעִין מְחֻדָּא מְנַהֵן מְסַתְּפִלִין אֲנַתּוֹן דְּקֶרֶב לָה קִיטָא: 31 הֲכֵנָּא אָף אֲנַתּוֹן מָא  
דְּחֻזְיָתוֹן הָלִין דְּהוּן דַּעוּ דְּקִרִיבָא הִי מִלְּפֻתָּא דְאַלְהָא: 32 אֲמִין אָמֵר אָנָּא לְכוֹן  
דְּלָא תַעֲבֵר שְׂרַבְתָּא הָדָא עֲדָמָא דְהָלִין פְּלִהִין נְהוּן: 33 שִׁמְיָא וְאֶרְעָא נַעֲבֵרוּן  
וּמְלִי לָא נַעֲבֵרוּן: 34 אֲזִדְּהֵרוּ דִין בַּנִּפְשָׁכוֹן דְּלָא מִתּוֹם נֶאֱקֵרוּן לְפֻתְכוֹן בְּאִסּוּטוֹתָא  
וּבִרְוִיּוֹתָא וּבְצַפְתָּא דַּעֲלָמָא וּמִן שְׁלִיָּא נֵאֲתָא עֲלִיכוֹן יוֹמָא הוּ: 35 אִיךְ צַפְחָתָא גִיר  
נִצְפַח עַל פְּלִהוֹן אִילִין דִּיתְבִּין עַל אֶפֶיָּה דְכָלָה אֶרְעָא: 36 הֵנוּ הִכִּיל שְׁהֵרִין בְּכִלְזִבֵּן  
נִמְצְלִין דְּתִשּׁוּן לְמַעַרְכָּ מִן הָלִין דַּעֲתִידִן לְמֵהֵנָּא וְתִקְוִיָּוֹן קֶדָם בִּרָה דַּאֲנָשָׁא:  
37 בְּאִימָמָא דִין מֶלֶךְ הָנָא בְּהִיכְלָא וּבִלְלִיָּא נֶפֶק הָנָא בְּאֶת בְּטוּרָא דַּמְתְּקִרָא דְבִית  
זִיטָא: 38 וְכָלָה עָמָא מִקְדָּמִין הֵנוּ לִנְתָה לְהִיפְלָא לְמִשְׁמַע מְלָתָה:

## : לוקא כב :

1 קִרִיב הָנָא דִין עֲדַעֲדָא דְפִטִירָא דַּמְתְּקִרָא פְּצַחָא: 2 וּבָעִין הֵנוּ רַבִּי כְּהֵנָּא וּסְפָרָא  
דַּאִיכְנָא נְקִטְלוֹנִיָּהּ דְּחִלִין הֵנוּ גִיר מִן עָמָא: 3 עַל הָנָא דִין סְטֵנָּא בִּיהוּדָא דַּמְתְּקִרָא  
סְכִרִיטָא דַּאִיתוּהִי הָנָא מִן מְנִינָא דַּתְרַעֲסֵר: 4 וְאֹול מְלָל עִם רַבִּי כְּהֵנָּא וּסְפָרָא  
וּרְבִי חִילָא דְהִיכְלָא אִיךְ דְּנִשְׁלֵמוּיָהּ לְהוֹן: 5 וְחִדְּיוּ וְאִקִּימוּ דַּנְתְּלוֹן לָה פְּסָפָא:  
6 וְאִשְׁתּוּדִי לְהוֹן וּבָעָא הָנָא פִּלְעָא דְנִשְׁלֵמוּיָהּ לְהוֹן בְּלַעֲדָ מִן כְּנָשָׁא: 7 וּמִטִּי יוֹמָא  
דְּפִטִירָא דְבָהּ אִיתָּ הָנָא עֵידָא דַּנְתְּנִכְס פְּצַחָא: 8 וּשְׁדֵר יִשׁוּעַ לְכַאפָּא וּלְיִחוּנָן וְאִמֵּר  
לְהוֹן זֵלוּ טִיבּוּ לֹן פְּצַחָא דְנִלְעַס: 9 הֵנוּן דִין אָמֵרוּ לָה אִיכָּא צָבָא אֲנִת דְּנִטִיב:  
10 אָמֵר לְהוֹן הָא מָא דַּעָאִלִין אֲנַתּוֹן לְמַדִּינְתָּא פִּנְעַ בְּכוֹן גְּבִרָא דְשָׁקִיל גְּרָבָא דַּמִּיָּא  
זֵלוּ בְּתִרָה: 11 וְאִיכָּא דַּעָאִל אָמֵרוּ לְמַרְה דְּבִיתָא רַבָּן אָמֵר אִינוּ בֵּית מִשְׁרָיָא אִיכָּא  
דַּאֲכֹול פְּצַחָא עִם תַּלְמִידֵי: 12 וְהָא הוּ מַחְנָא לְכוֹן עֲלִיתָא חֻדָּא רַבְתָּא דְּמִשׁוּיָּא  
תִּמְן טִיבּוּ: 13 וְאֹולוּ אֲשַׁכּחוּ אִיךְ דַּאֲמֵר לְהוֹן וּטִיבּוּ פְּצַחָא: 14 וְכֵד הָנָא עֲדָנָא  
אֲתָא יִשׁוּעַ אֲסַתְמֶךְ וְתִרַעֲסֵר שְׁלִיחָא עָמָה:

15. And he said to them, "I have greatly desired that I eat this Paskha with you before I suffer." 16. I say to you for that from now on I will not eat it until it is fulfilled in the Kingdom of Elohim. 17. *Verse 17 is nonexistent in the Peshitta.* 18. *Verse 18 is nonexistent in the Peshitta.*<sup>144</sup> 19. And he took bread and gave thanks and broke it and gave it to them and said, "This is my body, which for your sake is given. Do this for my memorial." 20. And likewise also concerning the cup, after they had eaten supper, he said, "This is the cup of the renewed covenant<sup>145</sup> in my blood, which is shed for your sake. 21. But behold the hand of my betrayer<sup>146</sup> is upon the table. 22. And the Son of man goes as it was determined, but woe to that man by whose hand he is betrayed." 23. And they began to inquire among themselves about who of them is about to commit this. 24. And there was also strife among them about who of them is greater. 25. And Y'shua said to them, "The kings of the Gentiles are their masters and those who are authorities over them are called doers of good. 26. But you are not thus. Rather, whomever is great among you must be as the least, and whomever who is the head is as a servant. 27. For he who is great, or who reclines, he who does not serve, it is he who reclines. But I am among you as someone who serves. 28. And you are those who have continued with me during my trials. 29. And I promise to you as my Father has promised to me, a Kingdom, 30. That you may eat and drink at the table of my Kingdom. And sit upon thrones and judge the twelve tribes of Yisrael." 31. And Y'shua said to Shimon, "Shimon, behold Satan wants to sift all of you<sup>147</sup> like wheat. 32. And I have prayed over you that your faith may not weaken. Also in time you will turn and strengthen your brothers." 33. And Shimon said to him, "My Master, with you I am prepared even for prison or for death." 34. Y'shua said to him, "I say to you Shimon that the cock will not crow this day three times until you deny me, that you do not know me!" 35. And he said to them, "When I sent you without purses and without bags and shoes and did you lack for anything?" They said to him, "Nothing." 36. He said to them, "From now on he, who has a purse, let him take it. And likewise also a bag. And he, who has no sword, let him sell his garments and buy for himself a sword. 37. For I say to you for also that this that was written is worthy to be fulfilled in me; that I will be numbered with the wicked.<sup>148</sup> For all things that concern me will be fulfilled." 38. And they said to him, "Our Master, behold here are two swords." He said to them, "They are sufficient." 39. And he departed and went as he was accustomed to the mountain of the House of Olives, and his disciples also went after him. 40. And when he reached the place, he said to them, "Pray that you may not enter into temptation." 41. And he departed from them about a throw of a stone, and he knelt and was praying. 42. And he said, "Father if you desire you let this cup pass over me, but not my will, rather let yours be done." 43. Then a Messenger appeared to him from Heaven to strengthen him.

144 These verses are nonexistent in some early Greek NT manuscripts as well (P75, Aleph, A, B, W, and the Vulgate). The Peshitta could not have been influenced by later texts such as the Byzantine, which came later than the Greek texts which also did not include these verses. The added verses are: "And having taken a cup, when he had given thanks, he said, 'Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on, until the kingdom of Elohim comes.'" Regardless of this reading's late pedigree, the Aramaic is intact but the English is referenced here for the reader. 145 See Matthew 26:28.

146 While Judas is called a "traitor" throughout the Gospels, the etymology of the actual Aramaic word is most interesting. *Meshalmama* actually means "to complete" or "to perfect." It is used in Ya'akov 1:25 describing the "perfect" Torah of liberty. In a sense, and in terms of the grammar, Judas' "betrayal" is also a perfection/completion act that enables Y'shua to die for our sins. The Greek word for "traitor" *paradidomi*, also has a curious etymology, meaning "to hand over" or "to deliver". In Mark 4:29 this same Greek word can also mean "permit" or "allow", also approaching the idea that Judas' betrayal enabled the complete redemptive work of the death and resurrection of our Master. Of course, such meanings in no way detract from Judas' culpability as a villain, for as Y'shua also said in Matthew 26:24 "*And the Son of man will go just as it is written concerning him, but woe to the man by whose hand the Son of man is betrayed. It would have been better for him if he had not been born.*" Please see footnote Yochanan 13:26.

147 Greek reads that Satan wants to sift Simon (who is called Peter), but Aramaic reads that "Satan wants to sift *all of you*." Shimon is being addressed because Y'shua charged him with taking care of the others. "Your faith," however, is singular, referring to Shimon alone.

148 Isaiah 53:12

## : לוקא כב :

15 ואמר להון רגתא רגתני דהנא פצחא אכול עמכון קדם דאחש: 16 אמר אנא לכון גיר דמפיל לא אכליוהי עדמא דנשלם במלכותא דאלהא: 17 ונסב כסא ואודי ואמר סבו הנא ופלגו בינתכון: 18 אמר אנא גיר לכון דלא אשתא מן ילקא דגפתא עדמא דתאתא מלכותא דאלהא: 19 ונסב לחמא ואודי וקצא ויהב להון ואמר הנו פגרי דעל אפיכון מתייב הדיא הויתון עבדין לדורכני: 20 והכנת אף על כסא מן בתר דאחשמו אמר הנא כסא דיתקא חדתא בדמי דחלפיון מתאשד: 21 ברם הא אידה דמשלמני על פתורא: 22 וברה דאנשא אזל איפנא דאתפרש ברם ני להו גברא דבאידה משתלם: 23 ושירו דנעקבון בינתהון דמנו כי מנהון הו דהדיא עתיד למסער: 24 הנא דין אף חרינא בינתהון דמן אית בהון דרב: 25 הו דין ישוע אמר להון מלפיהון דעממא מריהון אגון ודשליטין עליהון עבדי טבתא מתקרין: 26 אנתון דין לא הכנא אלא אינא דרב בכון נהנא איך זעורא ואינא דרשא הו איך משמשנא: 27 מנו גיר רב הו דסמיך או הו דמשמש לא הנא הו דסמיך אנא דין איתי בינתכון איך הו דמשמש: 28 אנתון אגון דין דכרתון לנתי בנסיוני: 29 ואנא משתודא אנא לכון איך דאשתודי לי אבי מלכותא: 30 דתאכלון ותשתון על פתורא דמלכותא דילי ותתבון על כורסותא ותדונון תרעסר שבטא דאיסריל: 31 ואמר ישוע לשמעון שמעון הא סטנא שאל דנעורבכון איך דלחטא: 32 ואנא בעית עליך דלא תחסר הימנותך אף אנת בזבן אתפני ושרר אחיד: 33 שמעון דין אמר לה מרי עמך מטיב אנא ולבית אסירא ולמותא: 34 אמר לה ישוע אמר אנא לך שמעון דלא נקרא תרגלא יומנא עדמא דתלת זבנין תכפור דלא ידע אנת לי: 35 ואמר להון כד שדרתכון דלא כיסא ודלא תרמלא ומסנא למא חסר לכון מדם אמרין לה ולא מדם: 36 אמר להון מן השא מן דאית לה כיסא נסב והכנא אף תרמלא ומן דלית לה סיפא נזבן נחתה ונזבן לה סיפא: 37 אמר אנא לכון גיר דאף הדיא דכתיבא ולא דתתמלא בי דעם ענלא אתמנא בלהין גיר דעלי אשתלם: 38 והגון אמרין לה מרן הא הרפא אית תרין סיפין אמר להון ספקין: 39 ונפק ואזל איך דמעד הנא לטורא דבית זיתא ואזלו בתרה אף תלמידוהי: 40 וכד מטי לדוכתא אמר להון צלו דלא תעלון לנסיונא: 41 והו פרק מנהון איך משדא כאפא וסם בורפוהי ומצללא הנא: 42 ואמר אכא אן צבא אנת נעברני כסא הנא ברם לא צבניי אלא דילך נהנא: 43 נאתחזי לה מלאכא מן שמיא דמחיל לה:

44. And while being in fear, he was praying earnestly and his sweat became like drops of blood. And he fell upon the ground. 45. And he arose from his prayer and came to his disciples and found them while sleeping from sorrow. 46. And he said to them, "Why are you sleeping? You arise and pray or else you enter into temptation." 47. And as he spoke, behold a crowd with the one who is called Yehuda, one of the twelve, came before them. And he drew near to Y'shua and kissed him, for this sign he had given them that "Whomever that I kiss, is he." 48. Y'shua said to him, "Yehuda! You betray the Son of man with a kiss!" 49. And when those who were with him saw the thing that happened, they said to him, "Our Master should we strike them with the sword?" 50. And one of them struck a servant to the high priest and severed his right ear. 51. But Y'shua answered and said, "That is enough!" And he touched the ear of him who was wounded and healed it. 52. And Y'shua said to those who had come against him, the chief priests and scribes, and the chief guards of the temple, "You have come out as against a robber against me with swords and with rods to seize me. 53. I was among you every day in the temple, and you did not lay hands upon me, but this is your hour and the power of darkness." 54. Then they seized him and brought him to the house of the High Priest. And Shimon followed him from a distance. 55. And they kindled a fire in the midst of the courtyard, and they were sitting around it, and Shimon was also among them. 56. And a certain young woman saw him while he sat by the fire. And she stared at him and said, "This man was also with him." 57. But he denied it and said, "Woman, I do not know him!" 58. And after a little while another saw him and said to him, "You are also with them." But Keefa said, "I am not!" 59. And after one hour another was affirming and said, "Truly this man was also with him, for he is even a Galilean." 60. Keefa said, "Man I do not know what you are saying!" And immediately while he spoke, the cock crowed. 61. And Y'shua turned and stared at Keefa and Shimon remembered the word of our Master that he had spoken to him, that "Before the cock will crow, you will deny me three times." 62. And Shimon went outside and wept bitterly. 63. And the men who were holding Y'shua were mocking him 64. And were covering him and striking him on his face, and saying, "Prophecy who struck you!" 65. And many other things they were speaking blasphemously and saying against him. 66. And when the day dawned, the elders and the chief priests and scribes gathered and they took him up to their council chamber. 67. And they said to him, "If you are the Mashiyach, tell us!" He said to them, "If I tell you, you will not believe me. 68. And if I ask you, you will not give me an answer, nor will you release me. 69. From now on, the Son of man will be seated at the right hand of the power of Elohim."<sup>149</sup> 70. And all of them said, "Are you therefore the Son of Elohim? Y'shua said to them, "You say, that I am!"<sup>150</sup> 71. They said, "Why are witnesses needed anymore by us, for we have heard it from his mouth?"

149 Psalm 110:1

150 Y'shua describes himself here as "**Ena-Na**", the expanded "I am that I am" or *Ehyeh Asher Ehyeh*. This usage is rather unique since Y'shua is telling the Pharisees what they meant, rather than what they said; "*You say that I am that I am*" or "*You say that I am He, I am Ehyeh Asher Ehyeh*". When Caiaphas asks Y'shua if he is the Mashiyach and YHWH's Son in Matthew 26:63 Y'shua answered "*You have said it!*" However here he adds, "**Ena-Na**". Many theologians use such verses as proof texts that Y'shua is "YHWH in the flesh" which is true only if we recognize that the Son of man will indeed return "*sitting at the right hand of power*", rather than being "The Source of All Power." Y'shua represented himself on earth "at the right hand of power" (in his Father's Name), just as he will return "at the right hand of power". What infuriated the Pharisees was that Y'shua spoke in the Name and Authority of YHWH as the one and the only Mashiyach who is King of Kings. Rabbinical Judaism sees the office of Mashiyach as an "anointed" man like King David, rather than a Mashiyach King of a Heavenly Kingdom that sovereignly overrules the material kingdoms of this earth. The Apostle Paul explains this in 1 Corinthians 15:24 when he teaches; "*And then will be the completion (of this phase), when he will have delivered up the Kingdom to Elohim the Father; when every prince, and every sovereign, and all powers will have come to nothing.*" This distinction is critically important not only to understand the nature of Mashiyach but to understand our place in the Kingdom of Heaven through haMashiyach. What Y'shua is teaching is perfectly consistent with how Mashiyach is revealed in Tanakh, one example of many is elucidated by the prophet Daniel who wrote; "*I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before Him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve*



44 וְכֵן הָיָה בְּדָחֲלָתָא תְּכִיבָאִית מַצְלָא הָנָא וְהָנִת דְּרֻעָתָהּ אִיךְ שְׁלֹתָא דְדִמָּא וְנִפְלַע  
עַל אֲרַעָא: 45 וְקָם מִן צְלוֹתָהּ וְאַתָּא לִנְתָּ תַלְמִידוּהִי וְאַשְׁכַּח אָנוּן כִּד דְּמַכִּין מִן  
עֻקְתָּא: 46 וְאָמַר לְהוֹן מִנָּא דְּמַכִּין אֲנִתּוֹן קֹמוּ צְלוּ דְלָא תַעֲלֹן לְנִסְיוֹנָא: 47 וְעַד  
הוּ מַמְלָל הָא כְּנִשָּׂא וְהוּ דְּמַתְּקֵרָא יְהוּדָא חֵד מִן תַּרְעֶסֶר אֲתָא קְדָמִיהוֹן וְקִרְבַּ  
לִנְתָּ יִשׁוּעַ וְנִשְׁקָה דְּהָא גֵיר אֲתָא יְהִיב הָנָא לְהוֹן דְּאִינָא דְנִשְׁקָא אָנָּא הוּי: 48 אָמַר  
לָהּ יִשׁוּעַ יְהוּדָא בְּנוֹשְׁקָתָא מִשְׁלָם אֲנִת לָהּ לְבָרָה דְּאִנְשָׁא: 49 כִּד חֲזוּ דִין אֵילִין  
דְּעֵמָה מִדָּם דְּהָנָא אָמַרִין לָהּ מִרְן נִמְחָא אָנוּן בְּסִיפָא: 50 וּמְחָא חֵד מְנַהוֹן לְעֵבְרָה  
דְּרַב כְּהֵנָא וְנִסְבָּה אֲדִנָּה דִּימִינָא: 51 עָנָא דִין יִשׁוּעַ וְאָמַר כִּדוּ עֲדָמָא לְהָדָא וְקִרְבַּ  
לְאֲדִנָּה דְּהוּ דְּבִלַע וְאִסְרָה: 52 וְאָמַר יִשׁוּעַ לְהָנוּן דְּאִתּוּ עֲלוּהִי רַבִּי כְּהֵנָא וְקִשִּׁישָׁא  
וְרַבִּי חֵילָא דְּהִיכְלָא אִיךְ דְּעַל לִסְטִיָּא נְפָקְתּוֹן עֲלִי בְּסִיפָא וּבְחוּטְרָא דְּתַאחְדּוּנִי:  
53 כְּלִיּוֹם עֲמֻכּוֹן הוּיָת בְּהִיכְלָא וְלָא אוֹשְׁטְתּוֹן עֲלִי אִינְיָא אָלָא הָדָא הִי שְׁעַתְכּוֹן  
וְשׁוּלְטָנָא דְּחִשּׁוּכָא: 54 וְאַחֲדוּ אִיתִיּוּהִי לְבִיתָהּ דְּרַב כְּהֵנָא וְשִׁמְעוֹן אֲתָא הָנָא  
כְּתָרָה מִן רֹחֶקָא: 55 אוֹחֲדוּ דִין גּוּרָא מְצַעַת דְּרָתָא וְיִתְבִּין הוּ חֲדָרִיָּה וְיִתְבַּ  
הָנָא אָף הוּ שְׁמַעוֹן בִּינְתָּהוֹן: 56 וְחִזְתָּה עֲלִימְתָא חֲדָא דִּיתְבַּ לִּנְתָּ גּוּרָא וְחֲרַת  
כְּהֵנָא וְאָמַרָא אָף הָנָא עֲמָה הוּא: 57 הוּ דִין כְּפָר וְאָמַר אֲנִתְתָּא לָא יָדַע אָנָּא לָהּ:  
58 וְכִתְרָ קָלִיל חֲזִיּוּהִי אַחֲרָנָא וְאָמַר לָהּ אָף אֲנִת מְנַהוֹן אֲנִת כְּאַפָּא דִין אָמַר לָא  
הוּיָת: 59 וְכִתְרָ שְׁעָא חֲדָא אַחֲרָנָא מִתְּחַרָא הָנָא וְאָמַר שְׁרִירָאִית אָף הָנָא עֲמָה  
הָנָא אָף גְּלִילָא הוּ גֵיר: 60 אָמַר כְּאַפָּא גְּבָרָא לָא יָדַע אָנָּא מִנָּא אָמַר אֲנִת וּמְחָדָא  
כִּד הוּ מַמְלָל קִרָא תְּרַנְגְלָא: 61 וְאַתְּפִנִי יִשׁוּעַ וְחָר כְּאַפָּא וְאַתְּדַכֵּר שְׁמַעוֹן מְלָתָהּ  
דְּמִרְן דְּאָמַר הָנָא לָהּ דְּקִדָּם דְּנִקְרָא תְּרַנְגְלָא תְּכַפּוֹר בִּי תִלְתָּ וְזַבְנִין: 62 וְנִפְקַל לְבָר  
שְׁמַעוֹן בְּכָא מִרִירָאִית: 63 וְגִבְרָא דְּאִחִידִין הוּ לִישׁוּעַ מְבֹזְחִין הוּ כְּהֵנָא וּמְחַפִּין  
הוּ לָהּ: 64 וּמְחִין הוּ לָהּ עַל אַפּוּהִי וְאָמַרִין אֲתַנְבָּא מִנוּ מַחֲךְ: 65 וְאַחֲרָנִיתָא  
סְגִיָּאֲתָא מְגִדִּין הוּ וְאָמַרִין עֲלוּהִי: 66 וְכִד נְגַהֵת אֲתַכְּנִשׁוּ קִשִּׁישָׁא וְרַבִּי כְּהֵנָא  
וּסְפָרָא וְאַסְקוּהִי לְבִית כְּנוֹשְׁתָּהוֹן: 67 וְאָמַרִין לָהּ אָן אֲנִת הוּ מִשִּׁיחָא אָמַר לָן אָמַר  
לְהוֹן אָן אָמַר לְכּוֹן לָא תְּהִימְנוּנִי: 68 וְאָן אֲשַׁאֲלֶכּוֹן לָא מַפְלִין אֲנִתּוֹן לִי פִתְגָמָא  
אוּ שְׁרִין אֲנִתּוֹן לִי: 69 מִן הָשָׂא נְהוּא בְּרָה דְּאִנְשָׁא יִתְבַּ מִן יְמִינָא דְּחֵילָא דְּאִלְהָא:  
70 אָמַרִין דִין פִּלְהוֹן אֲנִת הוּ הִכִּיל בְּרָה דְּאִלְהָא אָמַר לְהוֹן יִשׁוּעַ אֲנִתּוֹן אָמַרִין  
אֲנִתּוֹן דְּאָנָּא אָנָּא: 71 אָמַרִין מִנָּא תוֹב מִתְּבַעִין לָן סְהָדָא חֲנַן גֵּיר שְׁמַעֵן מִן פּוֹמָה:

him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Daniel 7:13-14 JPS 1917) This revelation of the Ancient of days is also confirmed in Micah 5; “But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.” (Micah 5:2 JPS 1917) As well meaning and sincere as any great person or famous rabbi might be, there isn’t a human on earth who could ever qualify as coming from the clouds of heaven, from the Ancient of days, but of course this will be the claim of the anti-Christ who will make a move for dominion over the kingdoms of this world, just before Y’shua returns.



1. And all their assembly arose and brought him to Peelatos. 2. And they began accusing him and saying we have found this man that he is deceiving our people. And he hesitates so that he might not give the head-tax to Caesar. And he says concerning himself that he is a king, the Mashiyach. 3. And Peelatos asked him and said to him, "Are you the king of the Yehudeans?" He said to him, "You say it!" 4. And Peelatos said to the chief priests and everyone, "I am not able to find any cause against this man." 5. But they were crying out and saying that, "He stirs up our people while teaching in all Yehud. And he started from Galeela and has progressed to here." 6. And when Peelatos he heard the name of Galeela inquired if the man was a Galilean. 7. And when he realized that he was from under the authority of Herodus, he sent him to that jurisdiction of Herodus, because he was in Urishlim in those days. 8. And when Herodus saw Y'shua, he was very glad for he desired to see him a long time, because he had heard many things about him and had thought that he might see some sign from him. 9. And he did ask him many questions, but Y'shua did not give him any answer. 10. And the chief priests and scribes did arise and were accusing him vehemently. 11. And Herodus insulted him, and when he had mocked him, his soldiers clothed him with garments of purple and sent him to Peelatos. 12. Later on in that day, Peelatos and Herodus became friends with each other, for enmity had existed from the beginning between them. 13. Peelatos now called to the chief priests and the rulers of the people. 14. And he said to them, "You brought me this man as a deceiver of your people, and behold I have examined him before your eyes and I have not found any fault in this man from all that you have brought against him. 15. Nor has Herodus, for I sent him to him and behold, nothing that is worthy of death has been committed by him. 16. I will chastise him therefore and release him. 17. For there was a custom that he release to them one at the feast. 18. But the crowd all cried out and said, "Take this man away and release Bar Abba to us!" 19. He was who was cast into prison because of a murderous insurrection that had occurred in the city. 20. And again Peelatos spoke with them while desiring to release Y'shua. 21. But they were crying out and saying, "Nail him to the stake! Nail him to the stake!" 22. But for the third time he said to them, "For what evil has this man done? I have not found in him any cause that is worthy of death. I will therefore chastise him and release him." 23. But they were insisting in a high voice and were demanding him to execute him on the stake and their voice and that of the chief priests was prevailing. 24. And Peelatos commanded that their request be granted. 25. And he released to them him who because of insurrection and murder was cast into prison, he whom they requested. But he delivered Y'shua to their will. 26. As they were leading him, they seized Shimon, a Cyrenian who had come from a village, and placed a stake upon him that he might bear it after Y'shua. 27. A multitude of people was coming after him, and women who were wailing and mourning for him. 28. And Y'shua turned and said to them, "Daughters of Urishlim, do not cry for me but cry for yourselves and for your children.

## : לוקא כג :

1 וקמו כלה פנשהון ואיתיהויה לנת פילטוס: 2 ושריו אכלין קרצוהי ואמרין להנא אשכחן דמטעא עמן וכלא דכסף רשא לקסר לא נתל ואמר על נפשה דמלכא הו משיחא: 3 פילטוס דין שאלה ואמר לה אנת הו מלכא דיהודיא אמר לה אנת אמרת: 4 ואמר פילטוס לרבי כהנא ולכנשא אנא מדם עלתא לא משכח אנא על גברא הנא: 5 הגון דין מזעקין הו ואמרין דשגשה לעמן פד מלף בכלה יהוד ושרי מן גלילא ועדמא להרפא: 6 פילטוס דין פד שמע שמא דגלילא שאל דאן גברא הו גלילא: 7 וכד ידע דמן תחית שולטנא הו דהרודס שדחה לנתה דהרודס מטל דבאורשלם הנא בהגון יומתא: 8 הרודס דין פד חזיהי לישוע חדי טב צבא הנא גיר למחזיה מן ובנא סגיאא מטל דשמע הנא עלוהי סגיאתא ומסבר הנא דמדם אתא נחוא מנה: 9 ומלא סגיאתא משאל הנא לה ישוע דין מדם פתגמא לא אתיה: 10 קימין הו דין רבי כהנא וספרא ועזיזאית אכלין הו קרצוהי: 11 הרודס דין שטה הו ופליחוהי וכד מבזח אלבשה נחתא דזחוריתא ושדחה לנת פילטוס: 12 ובהו יומא הו רחמא פילטוס והרודס עם חדדא בעלדבבוחא הנת גיר מן קדים בינתהון: 13 קרא דין פילטוס לרבי כהנא ולארבונא ולעמא: 14 ואמר להון קרבתון לי גברא הנא איך מהפך עמכון והא אנא עקבתה לעניבון ועלתא מדם לא אשפחת בגברא הנא מן כל דמרשין אנתון בה: 15 אלא אפלא הרודס שדרתה גיר לנתה והא לא מדם דשנא למותא סעיר לה: 16 ארדיוהי הכל ואשבקיוהי: 17 ענדא גיר אית הנא דנשרא להון חד בעדענדא: 18 קעו דין כלה כנשא ואמרין שקוליהי להנא ושרי לן לבראבא: 19 הו אינא דמטל אסטסיס דהנת במדינתא וקטלא רמא הנא בית אסירא: 20 תוב דין מלל עמהון פילטוס פד צבא דנשרא לישוע: 21 הגון דין קעין הו ואמרין זקופיהי זקופיהי: 22 הו דין דתלת זבנין אמר להון מנא גיר דביש עבד הנא מדם עלתא דשווא למותא לא אשפחת בה ארדיוהי הכל ואשבקיוהי: 23 הגון דין תכבין הו בקלא רמא ושאלין הו לה דנזקפונייהי ועשן הנא קלהון דילהון ודרכי כהנא: 24 פילטוס דין פקד דתהנא שאלתהון: 25 ושרא להון להו דמטל אסטסיס וקטלא רמא הנא בית אסירא הו דשאלו לישוע דין אשלם לצבניהון: 26 וכד מובלין לה אחרו לשמעון קורינא דאתא מן קריתא וסמו עלוהי זקיפא דנטען בתרה דישוע: 27 ואתא הנא בתרה סוגאא דעמא ונשא אילין דמרקדן הני ואלין עלוהי: 28 ואתפני ישוע לנתהין ואמר בנת אורשלם לא תכבין עלי ברם על נפשכין בכיין ועל בניכין:

29. For behold the days are coming in which they say, 'Blessed are the barren and the wombs that have not given birth and the breasts that have not nursed.' 30. Then you will begin to say to the mountains, 'Fall upon us!' and to the heights, 'Cover us!'<sup>151</sup> 31. For if to the green wood they do these things, what will happen to the dry?" 32. And coming with him were two others, doers of evil to be killed. 33. And when they came to a certain place, which is called "Skull," they nailed him to the stake there and those doers of evil, one at his right and one at his left.<sup>152</sup> 34. And Y'shua was saying, "Father forgive them for they do not know what they are doing." And they divided his clothing<sup>153</sup> and cast lots for them. 35. And the people were standing and looking and mocking him.<sup>154</sup> And also the rulers were saying, "He made others live. Let him save himself if he is the Mashiyach, the chosen of Elohim." 36. And the soldiers were also mocking him while drawing near to him and offering vinegar to him<sup>155</sup> 37. And saying to him, "If you are the king of the Yehudeans, save yourself!" 38. And there was also an inscription that was written over him in Greek and Roman and Hebrew, "This is the King of the Yehudeans." 39. Then one of those doers of evil who was hanging there with him was blaspheming against him and said, "If you are the Mashiyach, save yourself and us also." 40. And his companion rebuked him and said to him, "You are not even afraid of Elohim, because even you are in that judgment. 41. And we are deserving justly, for as we have done we have been repaid. But that which is hateful has not been done by this man. 42. And he said to Y'shua, "Remember me my Master when you come in your Kingdom." 43. Y'shua said to him, "Truly I say to you today: You will be with me in paradise."<sup>156</sup> 44. And about six hours had passed and darkness<sup>157</sup> was over all the land until the ninth hour. 45. And the sun darkened and the veil of the temple was torn from its middle. 46. And Y'shua cried out with a loud voice and said, "My Father, into Your Hands I place my spirit!"<sup>158</sup> He said this and it was finished. 47. And when the centurion saw the thing that happened, he praised Elohim and said, "Truly this man was righteous." 48. And all the crowds, those who were gathered for this spectacle, when they saw the thing that happened, returned while beating upon their breasts!<sup>159</sup> 49. And standing from afar were all the acquaintances of Y'shua and the women - those who had come with him from Galeela, and they had seen these things. 50. And a certain man whose name was Yosip, a counselor from Ramtha, a city of Yehud, was a good and righteous man. 51. This man did not agree with their will and with their actions, and was awaiting the Kingdom of Elohim. 52. This man drew near to Peelatos and asked for the body of Y'shua.<sup>160</sup> 53. And he took it down and wrapped it in a shroud of linen and laid it in a hewn tomb for which no man had yet been placed.

151 Hosea 10:8

152 Isaiah 53:9

153 Psalm 22:18 (19)

154 Psalm 22:8 (7)

155 Psalm 69:21 (22)

156 Compare the emphasis: "I say to you: **Today** you will be with me in Paradise" with, "I say to you today: **You** will be with me in Paradise." The first promises the immediacy of ascension, as in "today." The second promises that as Y'shua is speaking in the moment, that "you" (the man) will be in paradise. If the former, Y'shua makes a special exception for this man that he does not make for any of his disciples. The latter is more consistent with Y'shua's teaching that eternal life begins with resurrection on the last day; see John 6:40, 54. Aramaic is somewhat complex, for while there is a dalet proclitic rendered as "that" before the word "today," it does not necessarily mean the same thing syntactically as English. Paul Younan renders this in the former, Lamsa the latter. When reviewing John 6:40, 54 in Aramaic, the second reading is preferred. See also John 11:24; Hebrew 11:35; 1 Peter 1:3-5; Revelation 20:4-6.

157 This event is foretold many centuries in advance by Amos the Prophet who wrote: "*And in that day declares Adonai YHWH I will make the sun set at noon, I will darken the earth at the moment of the noon-time sun. I will turn your festivals into mourning and all your songs into funerary lamentations; I will put sackcloth on all loins and baldness on every head. I will make it mourn as for an only child, and all of it will be as a bitter day. A time is coming declares Adonai YHWH when I will send a famine upon the land: not a hunger for bread or a thirst for water, but for hearing the words of YHWH. Men shall wander from sea to sea and from north to east to seek the word of YHWH, but they shall not find it. In that day, the beautiful maidens and the young men shall faint with thirst. Those who swear by the guilt of Samaria, Saying, 'As your el, O Dan lives,' And 'As the way to Beer-sheba lives'; They shall fall to rise no more.*" (Amos 8:9-14) Notice that the sun is darkened at noon, during a Great Feast, and this is occasion for great mourning. The Great Feast of course is Pesach and Chag HaMatzah (Unleavened Bread). "*As for an only child, all of it as a bitter day,*" more specifically the child is "the only begotten Son". Could there be more anguish, sorrow and bitterness of soul than to witness your closest friend and brother, a son, the most righteous of men, an extravagant lover of your soul be falsely charged and put to death? This is a precise

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29 דהא אַתִּין יומִתָּא דִּבְהוֹן נאמרוֹן טוֹבִיָּהִין לעקִרְתָּא ולכִרְסָתָא דְלָא ילֵד ולתִּדְיָא  
דְלָא אִינְקוּ: 30 הִידִין תִּשְׁרוֹן למאמר לטורא דְפִלו עֲלִין ולרְמִתָּא דְכִסְיִנָּן: 31 דָּאן  
בְּקִיסָא רְטִיבָא הָלִין עֲבָדִין בִּיבִישָׁא מְנָא נְהָא: 32 וְאַתִּין הוּוּ עֲמָה תְרִין אַחֲרָנִין  
עֲבָדִי בִישָׁתָא דְנִתְקִטְלוֹן: 33 וְכֵד אָתוּ לְדוֹכְתָּא חֲדָא דְמִתְקִרְיָא קִרְקִפְתָּא זְקִפּוּהִי  
תִמָּן וּלְהִנּוֹן עֲבָדִי בִישָׁתָא חֲדָא מִן יִמִּינָהּ וְחֲדָא מִן סְמָלָה: 34 הוּ דִין יִשׁוּעַ אָמַר הוּא  
אַבָּא שְׂבוּק לְהוֹן לָא גִיר יִדְעִין מְנָא עֲבָדִין וּפִלְגוּ נַחְתּוּהִי וְאַרְמִיו עֲלִיהוֹן פִּסָּא:  
35 קָאָם הוּא דִין עֲמָא וְחֲדָא וּמִמִּיקִין הוּוּ בָּה אָף אַרְכֹּנָא נְאֻמְרִין לְאַחֲרָנָא אַחִי  
נְחָא נִפְשָׁה אָן הוּוּ מִשִּׁיחָא גִבְיָה דְאַלְהָא: 36 וּמְבִזְחִין הוּוּ בָּה אָף אֶסְטֵרְטִיטָא  
כֵּד קִרְבִּין לְנִתָּהּ וּמִקְרָבִין לָה חֵלָא: 37 נְאֻמְרִין לָה אָן אַנְתָּ הוּ מִלְכָּא דִּיהוּדִיָּא אַחָא  
נִפְשָׁךְ: 38 אִיתָּ הוּא דִין אָף כְּתָבָא דְכְתִיב לְעַל מְנָה יוֹנָאִית וְרַהוּמָאִית וְעִבְרָאִית  
הוּוּ מִלְכָּא דִּיהוּדִיָּא: 39 חֲדָא דִין מִן הִנּוֹן עֲבָדִי בִישָׁתָא דְצִלִּיבִין הוּוּ עֲמָה מִגְדֵּף  
הוּא עֲלוּהִי נְאֻמְרִין אָן אַנְתָּ הוּ מִשִּׁיחָא פִּצָּא נִפְשָׁךְ וּפִצָּא אָף לָן: 40 וְכָאָה בָּה  
חִבְרָה נְאֻמְרִין לָה אָף לָא מִן אֲלֵהָא דְחָל אַנְתָּ דָּאָה אַנְתָּ בָּה אַנְתָּ בְּדִינָא: 41 וְחִנּוֹן  
כְּאַנְאִית אִיךְ דִּשְׁנִין הוּוּ גִיר נְאִיךְ דְעֲבָדוֹן אֲתִפְרַעֵן הוּא דִין מְדָם דְסִנָּא לָא עֲבִיד  
לָה: 42 נְאֻמְרִין לִישׁוּעַ אֲתִדְכְּרִינִי מְרִי מָא דְאַתָּא אַנְתָּ בְּמִלְכּוּתְךָ: 43 אָמַר לָה יִשׁוּעַ  
אַמִּין אָמַר אָנָּה לָךְ דִּיוּמָנָא עֲמִי תִהְוֵא בְּפִרְדִּיסָא: 44 אִיתָּ הוּוּ דִין אִיךְ שְׁעָא שְׁתָּ  
וְהוּא חֲשׁוּכָא עַל כֵּלָּה אַרְעָא עֲדָמָא לְתִשְׁעָ שְׁעִין: 45 וְשִׁמְשָׁא חֲשָׁךְ נְאֻצְטִרִי אִפִּי  
תִרְעָא דִּהִיכְלָא מִן מִצְעָתָה: 46 וְקִעָא יִשׁוּעַ בְּקִלָּא רְמָא נְאֻמְרִין אִבִּי בְּאִידִיךְ סָאָם  
אַנָּה רֹחִי הָדָא אָמַר וְשִׁלָּם: 47 כֵּד חֲזָא דִין קְנִטְרוֹנָא מְדָם דִּהוּא שְׂבַח לְאַלְהָא  
נְאֻמְרִין שְׂרִירָאִית הוּא גִבְרָא וְדִיקָא הוּא: 48 וְכִלְהוֹן כְּנֻשָׁא אִילִין דְכְנִישִׁין הוּוּ  
לְחִזְתָּא הָדָא כֵּד חֲזוּ מְדָם דִּהוּא הִפְכוּ כֵּד טִרְפִּין עַל חֲדִיהוֹן: 49 וְקִימִין הוּוּ מִן  
רוּחְקָא כִלְהוֹן יִדְעוּהִי דִישׁוּעַ וְנֻשָׁא אִילִין דְאַתִּי הוּוּ עֲמָה מִן גִּלְיָלָא וְחֲזִין הוּוּ  
הָלִין: 50 גִבְרָא דִין חֲדָא דְשִׁמְהָ יוֹסֵף בּוֹלוּטָא מִן רְמִתָּא מְדִינָתָא דִּיהוּדָא גִבְרָא הוּא  
טָבָא וְדִיקָא: 51 הוּא לָא שְׁלָם הוּא לְעִבְרָנָהוּ וְלִסְעֻרְנָהוּ וּמִסְכָּא הוּא לְמִלְכּוּתָא  
דְאַלְהָא: 52 הוּא קִרְבָּ לֹת פִּילָטוֹס וְשִׁאֵל פִּלְגָּה דִישׁוּעַ: 53 וְאַחֲתָהּ וְכִרְכָּה בְּחִיצָא  
דְכְתָנָא וְסִמָּה בְּכִיתָּ קְבוּרָא נְקִירָא הוּ דְלָא אָנֹשׁ עֲדִפִּיל אֲתַתְסִים הוּא בָּה:

foretelling. Amos says YHWH's people hunger and thirst for the true word (halacha -legal understanding) of Torah. Mashiyach Y'shua ignited a spiritual revival that circumnavigated earth, but only the spiritually thirsty souls will understand the difference between following him or following a religion or a religious enterprise about him.

158 Psalm 31:5 (6)

159 See *The Ex-Nihilo (Out of Nothing) Theory* in Appendix.

160 Yosip is arriving close to the ninth hour, or 3 PM, when the light returned. Even if a case could be made that this ramsha/erev/evening did not belong to the day, the problem remains that there was premature darkness that day, between hours six and nine. As such, because erev can also function as an adjective meaning "mixed" (e.g. Exodus 12:38), it can be argued that the light and darkness had been mixing already, giving even more time for Joseph to ask Pilate for the body!

54. And the day was ending<sup>161</sup> and the (Annual)<sup>162</sup> Shabbat was closing.<sup>163</sup> 55. And those women who came with him from Galeela were drawing near, and they saw the tomb, and how his body had been placed. 56. And they returned and prepared spices and perfume and rested on the (weekly)<sup>164</sup> Shabbat as was commanded.

## Chapter 24

1. Now on the first day of the week, at dawn while still dark, they came to the tomb and brought the spices, those, which they had prepared. And there were other women with them. 2. And they found the stone that was rolled away from the tomb. 3. And they entered and they did not find the body of Y'shua. 4. And it happened that while they were astonished about this, behold two men stood above them and their clothing was shining. 5. And they were in fear and bowed their faces to the ground and they said to them, "Why do you seek the living among the dead?"<sup>165</sup> 6. He is not here. He has arisen. Remember that he spoke with you while he was in Galeela, 7. And he did say that, "It was necessary for the Son of man to be delivered into the hands of sinful men and be nailed to the stake, and on the third day he will rise!" 8. And they remembered his words. 9. And they returned from the grave and told all these things to the eleven and to the rest. 10. Now they were Maryam of Magdala and Yokan and Maryam the mother of Ya'akov and others who were with them, those who had told the Shlichim. 11. And they did not believe them as these words seemed as foolishness in their eyes. 12. And Shimon rose and ran to the grave, and peeked in and saw the cloth laid alone, and went away while wondering in himself about what had happened. 13. And behold, two of them were going to a village on that day, whose name was Emmaus, and it was distant from Urishlim by sixty furlongs. 14. And they were talking with one another about all these things that had transpired. 15. And while they were speaking and questioning with each other, Y'shua came and met up with them and was walking with them. 16. And their eyes were so that they did not recognize him. 17. And he said to them, "What are these words that you speak one with the other while you are walking and you are sad?" 18. And one of them answered whose name was Qalyopa, and said to him, "You indeed are only a stranger from Urishlim that you do not know what has happened in it in these days. 19. He said to them, "What?" They told him about Y'shua, he who was from Nasrath, a man who was a prophet and mighty he was in Word and in deed before Elohim and before all of the people,<sup>166</sup> 20. And the chief priests and elders delivered him to a judgment of death and executed him on a stake. 21. And we were hoping that he was about to save Israel. And behold, three days have passed<sup>167</sup> since all these things happened. 22. But also some women from us astonished us, for they went early to the tomb. 23. Then, when they did not find his body, they came to us saying, "We saw Messengers there, and they said concerning him that he is alive."

161 The Aramaic word here *erubata* is derived from Hebrew *ereb* and refers to a mixing of light and darkness, with specific reference to sunset or the sun declining into sunset shortly. Compendious Syriac by Payne Smith (Oxford at the Clarendon Press, 1903) says of this word (p. 427) "to cause to set as the sun...metaphorically, of souls caused to go down into sleep or death." Not only that, but *erubata* is listed directly as a derivative of *ereb* and the references cement its meaning as being applicable to the closing/setting of many things. This same word then was mistranslated into Greek as *epiphosko*, which is an attempt to use imagery of light mixing with darkness. However, because *epiphosko* literally means "growing light" confusion crept in that the text meant "was about to begin/dawn". The same use of *epiphosko* applies in Matthew 28:1. Clearly the Shabbat had ended by the time of the resurrection, but the Greek could be misconstrued to imply the opposite.

162 Y'shua held the seder on the 14th of Abib, the day before. Therefore the following day, when he is crucified, is a high day, or Annual Shabbat, the first day of the Feast of Unleavened Bread.

163 Here *negha* literally means "spending the night", so the sense of the Aramaic is "and the Annual Shabbat was about to spend the night", or end, since the Hebrew day ends at sunset.

164 This refers to the weekly Shabbat, from Friday sunset to Saturday sunset, which is the only one tied to one of the Ten Commandments, as in commandment #4, "Remember the Shabbat day to keep it Set-Apart." (Exodus 20:8).

## : לוקא כג :

54 וְיוֹמָא עֲרוּבְתָא הָתָּה וּשְׁבֻתָּא נִגְהָא הָתָּה: 55 קְרִיבֵן הָנִי דִּין נָשָׂא הֶלֶין דָּאֲתִי  
עֲמָה מִן גַּלִּילָא וַחֲזִייהִי לִקְבָּרָא וַאֲיַכְנָא אֶתְתַּסִּים פִּגְרָה: 56 וַהֲפֹךְ טִיב הָרוּמָא  
וּבְסֻמָּא וּבְשֻׁבְתָּא שְׁלִי אֵיךְ דִּפְקִיד:

## : לוקא כד :

1 בַּחֲד בִּשְׁבָא דִּין בִּשְׁפָרָא עַד חֲשׁוֹךְ אֲתִי לִבִּית קְבוּרָא וַאֲיַתִּי הָרוּמָא הֶלֶין דִּטִּיב  
הָנִי וַאֲיַת הָנִי עֲמָהִין נָשָׂא אַחֲרִנְיָתָא: 2 וַאֲשַׁכַּח כְּאַפָּא דִּמְעַגְלָא מִן בֵּית קְבוּרָא:  
3 וְעֲלִין וְלֹא אֲשַׁכְחִיהִי לִפְגָּרָא דִּישׁוּעַ: 4 וְהָנָא דִּכְדִּי הִנֵּין תְּמִיחֵן עַל הָדָא הָא  
תָּרִין גְּבִרִין קָמוּ לַעֲלֹ מִנְהִין וּמִבְּרַךְ הָנָא לְבוֹשֶׁהוֹן: 5 וְהָנִי בְּדַחֲלִתָּא וְכַפֵּי אֲפִיחִין  
בְּאַרְעָא וַאֲמַרִין לֵהִין מָנָא בָּעֵין אַנְתִּין חִיָּא עִם מִיתָא: 6 לִיתּוּהִי תַנּוּן קָם לָה עֶהֱדִין  
דְּמִלֵּל עֲמָכִין כִּד הוּא בְּגַלִּילָא: 7 וַאֲמַר הָנָא דַּעֲתִיד הוּא בְּרָה דַּאֲנָשָׂא דִּנְשַׁתְלָם בְּאִידִי  
אַנְשָׂא חֲטִיָּא וְנִצְטָלָב וְלִתְלָתָא יוֹמִין נִקּוּם: 8 וְהִנֵּין אֶתְדַּכְרִין לְמַלּוּהִי: 9 וַהֲפֹךְ  
מִן קְבָרָא וַאֲמַרִין הֶלֶין פְּלִהִין לַחֲדָעֶסֶר וְלִשְׁרַכָּא: 10 אִיתִיחִין הָנִי דִּין מַרְיָם  
מַגְדָּלִיתָא וַיּוֹחֵן וּמַרְיָם אָמָה דִּיעֲקוּב וּשְׁרַכָּא דַּעֲמָהִין הֶלֶין דַּאֲמַר הָנִי לְשִׁלְיָהָ:  
11 וַאֲתַחֲזִי בְּעִינֵיהוֹן מְלֹא הֶלֶין אֵיךְ שְׁנִיָּתָא וְלֹא הִימְנוּ אֲנִין: 12 שְׁמַעוֹן דִּין קָם  
וְרֵהֵט לִקְבָּרָא וַאֲדִיק חֲזָא פִּתְנָא דְּסִימִין בְּלַחוּד נְאוּל כִּד מֵתְדַמַּר בִּנְפֻשָּׁה עַל מָדָם  
דִּהָנָא: 13 וְהָא תָּרִין מִנְהוֹן בָּהּ בְּיוֹמָא אֲזֻלִּין הוּוּ לִקְרִיתָא דִּשְׁמָה עֲמַאדֻס וּפִרְיָקָא  
מִן אוּרְשֻׁלַם אֶסְטִדְוֶתָא שְׁתִּין: 14 וְהִנּוּן מִמְלָלִין הוּוּ חֵד עִם חֵד עַל הֶלֶין פְּלִהִין  
דִּגְדָּשׁ: 15 וְכִד הִנּוּן מִמְלָלִין וּבָעִין חֵד עִם חֵד אֲתָא הוּא יִשׁוּעַ וּמִטִּי אֲנִין וּמַהֲלֵךְ  
הָנָא עֲמָהוֹן: 16 וְעִינֵיהוֹן אַחֲדִין הָנִי דִּלָּא נִסְתַּפְּלוּנִיָּהִי: 17 וַאֲמַר לֵהוֹן מָנָא אֲנִין  
מְלֹא הֶלֶין דִּמְמַלְלִין אַנְתּוֹן חֵד עִם חֵד כִּד מַהֲלָכִין אַנְתּוֹן וְכַמִּירִין אַנְתּוֹן: 18 עָנָא  
חֵד מִנְהוֹן דִּשְׁמָה קְלִיפָא וַאֲמַר לָה אַנְתּוֹן הוּא פִי בְּלַחוּדִיד נּוֹכְרָנָא מִן אוּרְשֻׁלַם דִּלָּא  
יָדַע אַנְתּוֹן מָדָם דִּהָנָא בָּהּ בִּהְנוֹן יוֹמָתָא: 19 אָמַר לֵהוֹן מָנָא אָמַרִין לָה עַל יִשׁוּעַ  
הוּא דִּמֵּן נִצְרַת גְּבִרָא דִּהָנָא נִבְיָא וַחֲיִלָּתֵן הָנָא בְּמִלְתָּא וּבְעֵבְדָּא קָדָם אֱלֹהָא וּקְדָם  
פּוֹלָה עֲמָא: 20 וַאֲשַׁלְמוּהִי רַבִּי פְּהָנָא וּקְשִׁישָׁא לְדִינָא דִּמּוּתָא וּזְקוּפּוּהִי: 21 חֲנִין  
דִּין סְבָרִין הִנֵּין דִּהוּוִי עֲתִיד הָנָא דִּנְפָרְקִיּוּהִי לַאיִסְכָּרִיל וְהָא תְּלָתָא יוֹמִין הָא מִן  
דִּהֶלֶין פְּלִהִין הָנִי: 22 אֲלֹא אֵף נָשָׂא מִנּוּן אֲתַמָּהִין קָדָם הָנִי גִיר לִבִּית קְבוּרָא:  
23 וְכִד לֹא אֲשַׁכַּח פִּגְרָה אֲתִי אָמַרִין לֵן דִּמְלֹאכָא חֲזִין תַּמָּן וַאֲמַרִין עֲלוּהִי דִּחִי הוּא:

165 Khabouris has an isolated *beyt* here, between the words “in fear” and “and bowed.”

166 Khabouris has an isolated *samekh* here, between the end of 24:19 and the beginning of 24:20.

167 Peshitta clearly reads, “three days have passed,” but Greek reads “this is the third day.” The reader can decide whether Greek translators stated this to bolster a Sunday resurrection or whether it was a simple translator oversight. See *When was the Resurrection?* in Appendix.

24. And also some women from us went to the tomb and found likewise as what the other women had said and him they did not see.” 25. Then Y’shua said to them, “Oh fools and of hardened heart and slow to believe in all these things that the prophets spoke! 26. Were not these things necessary that the Mashiyach endure and to enter into his glory?” 27. And he did begin from Moshe and from all the prophets and did expound to them about himself from all the Scriptures. 28. And they were approaching to the village that which they were going to, and he did make suppose them that he was going to a distant place. 29. And they urged him and said to him, “Remain with us because the day is now ending and it is becoming dark. And he entered to stay with them. 30. And it happened that when he reclined among them, he took bread and blessed it and broke it and gave it to them. 31. And immediately their eyes were opened, and they recognized him and he was taken from them. 32. And they were speaking one to another, “Was not our heart heavy within us while he spoke with us on the road and expounded the Scriptures to us?” 33. And they arose in that hour and returned to Urishlim and they found the eleven who were gathered, and those who were with them. 34. While saying that our Master has truly arisen and appeared to Shimon 35. And also those related things, those that happened on the road and how he was made known to them while breaking bread. 36. And while they were speaking these things, Y’shua stood among them and said to them, “Peace be with you. It is I. Do not be afraid.” 37. And they were confused and were in fear. For they were thinking that they had seen a spirit. 38. And Y’shua said to them, “Why are you troubled? And why do thoughts arise in your hearts? 39. Look at my hands and my feet, for it is I. Feel me and realize that a spirit has no flesh and bones, as you see that I have!” 40. And as he said these things he showed them his hands and his feet. 41. And even then they were not believing for their joy and they were astonished. He said to them, “Do you have something here to eat?” 42. And they gave him a portion of fish that was broiled and of a honeycomb. 43. And he took it and he ate it before their eyes. 44. And he said to them, “These are the words that I spoke with you while I was with you, that it was necessary that all things that were written in the Torah of Moshe and in the prophets and in the Psalms<sup>168</sup> concerning me be fulfilled.” 45. Then he opened their mind to understand the Scriptures. 46. And he said to them that, “Thus it is written and thus it was right that the Mashiyach suffer and rise from the dead on the third day. 47. And that he preached repentance<sup>169</sup> for the forgiveness of sins<sup>170</sup> in his name in all nations. And that the beginning would be from Urishlim. 48. And you are a witness of these things. 49. And I will send upon you the promise of my Father. But you stay in Urishlim the city until you will be clothed with power from on high.” 50. And he took them out up to Beth-Anya and raised his hands and blessed them. 51. And it happened that while he blessed them, he was separated from them and ascended into Heaven. 52. And they worshipped him and returned to Urishlim with great joy. 53. And at all times, they were in the Temple<sup>171</sup> while praising and blessing Elohim. Amen.

168 Notice that Y’shua is referencing the Hebrew order of the Tanakh: Torah, Prophets, and Psalms/Writings. Alexandrian or Hellenistic Jews had a different division of the books. He opens their minds to these “Scriptures” that reveal and uphold Mashiyach.

169 Y’shua teaches *Teshuva* (repentance) which means to *return to YHWH* and observe His Torah. Repentance means much more than to “change your mind,” although this may be a good first step; however, it means to stop breaking Torah. If you continue to break Torah, you haven’t “repented.” See Appendix: *They Repented Not*.

170 Forgiveness means there is a pardoning of punishment for sin when confessed, and a person must refrain from further transgression to maintain their forgiveness and atonement. The blood of Mashiyach does not provide atonement for repeated willful sin against Torah. There are many examples in Tanakh and the Ketuvim Netzarim where consequences always followed the sin. There is no class of people, race or religion that can offer exemption from punishment of willful sin. All of Creation will ultimately be held accountable to YHWH by what we do with the life YHWH has given us.

171 The Temple in Jerusalem was the House of Prayer for all Nations (Isaiah 56:1-8). After Y’shua’s resurrection the Temple became a central part of worship for both Jewish and Gentile followers of Mashiyach. Y’shua’s ministry opened the Kingdom of Heaven for all souls of all cultures and religious backgrounds. “Adonai YHWH, which gathers the outcasts of



## : לוקא כד :

24 וְאַף אֲנָשָׁא מִנֵּן אָזְלוּ לְבֵית קְבוּרָא וְאַשְׁכּוּחַ הַכְּנָא אֵיךְ מָא דְאָמַר נָשָׂא לָהּ  
דִּין לֹא חֲזוּ: 25 הִידִין אָמַר לְהוֹן יֵשׁוּעַ אֹ חֲסִירֵי רַעֲיָנָא וְיִקִּירֵי לָבָא לְמַהֲיָמְנוּ  
בְּכָלֵהִין אֵילִין דְּמַלְלוּ נִבְיָא: 26 לֹא הָנָא הָלִין עֲתִיד הָנָא דְנִסְיַבֵּר מִשִּׁיחָא וְנִנְעוּל  
לְתַשְׁבוּחָתָהּ: 27 וְשָׂרֵי הָנָא מִן מוֹשָׁא וּמִן כָּלֵהִין נִבְיָא וּמִפְשֶׁק הָנָא לְהוֹן עַל  
נִפְשָׁה מִן כָּלֵהִין כְּתָבָא: 28 וְקִרְבּוּ הָנוּ לְקִרְיָתָא הִי דְאָזְלִין הָנוּ לָהּ וְהוּ מַסְבֵּר הָנָא  
לְהוֹן דְּאֵיךְ דְּלְדוּכָא רַחֲיִיקָא אָזְל הָנָא: 29 וְאַלְצוּהִי וְאָמַרִין לָהּ פּוֹשׁ לוֹתֵן מָטֹל  
דִּיּוּמָא הָשָׂא רַכָּן לָהּ לְמַחֲשֶׁךְ וְעַל דְּנִקְנָא לְנִתְהוֹן: 30 וְהָנָא דְכֹד אֶסְתַּמֵּךְ עֲמֵהוּן  
נִסֵּב לְחֻמָּא וּבְכֶרֶךְ וְקָצָא וְיָהֵב לְהוֹן: 31 וּמַחֲדָא אֶתְפַּתַּח עֵינֵיהוֹן וְאַשְׁתּוּדְעוּהִי וְהוּ  
אֶשְׁתַּקֵּל לָהּ מִנְהוֹן: 32 וְאָמַרִין הָנוּ חַד לְחַד לֹא הָנָא לָבָן יִקִּיר הָנָא בְּגִנָּן כֹּד מִמַּלְל  
עֲמִן בְּאוּרֻחָא וּמִפְשֶׁק לֵן כְּתָבָא: 33 וְקָמוּ בָּהּ בִּשְׁעָתָא וְהִפְכוּ לְאוּרֻשְׁלָם וְאַשְׁכּוּ  
לְחַדְעֶסֶר דְּכִנְיָשִׁין וְלֵאילִין דְּעֲמֵהוּן: 34 כֹּד אָמַרִין דְּשִׁרְיָאִיתָ קָם מָרְן וְאַתְחֲזִי  
לְשִׁמְעוֹן: 35 וְאַף הָנוּן אֶשְׁתַּעֲיִי אֵילִין דְּהָנִי בְּאוּרֻחָא וְאִיכְנָא אֶתִידַע לְהוֹן כֹּד קָצָא  
לְחֻמָּא: 36 וְכֹד הָלִין מִמַּלְלִין הָנוּ יֵשׁוּעַ קָם בִּינְתֵהוּן וְאָמַר לְהוֹן שְׁלָמָא עֲמָכוֹן אָנָּא  
אָנָּא לֹא תִדְחִלוֹן: 37 וְהָנוּן אֶתְרָהִבוּ וְהָנוּ בְּדַחֲלָתָא סְבָרִין הָנוּ גִיר דְּרוּחָא חֲזִין:  
38 וְאָמַר לְהוֹן יֵשׁוּעַ מָנָא מְתוּזִיעִין אֲנַתּוֹן וּמָנָא סֻלְקָן מַחֲשַׁבְתָּא עַל לְבִנְתָּכוֹן:  
39 חֲזוּ אִידֵי וְרַגְלֵי דְאָנָּא אָנָּא גּוֹשׁוּנְגִי וְדַעוּ דְּלְרוּחָא בְּסַרָּא וְגִרְמָא לִית לָהּ אֵיךְ  
דְּחֲזִין אֲנַתּוֹן דְּאִיתָ לִי: 40 וְכֹד הָלִין אָמַר חֲזִי אָנוּן אִידוּהִי וְרַגְלוּהִי: 41 וְכֹד עֲדָמָא  
לְהָשָׂא לֹא מַהֲיָמְנִין הָנוּ מִן חֲדוּתֵהוּן וּמִתַּתְּמֵהִין הָנוּ אָמַר לְהוֹן אִיתָ לָכוֹן תַּנָּן  
מָדָם לְמֵאכֹל: 42 הָנוּן דִּין יַהֲבּוּ לָהּ מִנְתָּא מִן גּוֹנָא דִּטּוּיָא וּמִן כְּפָרִיָתָא דְּרַב־שָׂא:  
43 וְנִסֵּב אָכַל לְעִנְיָהוֹן: 44 וְאָמַר לְהוֹן הָלִין אָנִין מְלֵא דְּמַלְתָּ עֲמָכוֹן כֹּד לְוַתְכוֹן  
הָוִית דּוּלָּא הוּ דְנִשְׁתַּלֵּם כָּל מָדָם דְּכַתִּיב בְּנִמוּסָא דְּמוֹשָׁא וּבִנְבִיָּא וּבִמְזֻמּוּרָא עֲלֵי:  
45 הִידִין פִּתַּח רַעֲיָנֵהוּן לְמַסְתַּפְּלוּ כְּתָבָא: 46 וְאָמַר לְהוֹן דְּהִכְנָא כְּתִיב וְהִכְנָא  
זָרֵךְ הָנָא דְנִחַש מִשִּׁיחָא וְדִנְקוּם מִן בֵּית מִיתָא לְתַלְתָּא יוֹמִין: 47 וְדִנְתַּכְרוּ בִּשְׁמָהּ  
תִּיבּוּתָא לְשׁוּבָקְנָא דְּחֻטָּהָא בְּכָלֵהִין עֲמָמָא וְשׁוּרְיָא גְּהָנָא מִן אוּרֻשְׁלָם: 48 וְאַתְּוִן  
אָנוּן סֵהֲדָא דְּהָלִין: 49 וְאַנָּא אֶשְׁדַּר עַל־יָכוֹן מוֹלַפְנָא דְּאִבֵּי אֲנַתּוֹן דִּין קְנוּ בְּאוּרֻשְׁלָם  
מִדִּינָתָא עֲדָמָא דְּתַלְבָּשׁוֹן חִילָא מִן רוּמָא: 50 וְאַפֵּק אָנוּן עֲדָמָא לְבֵית עֲנִיָּא וְאִרְיִים  
אִידוּהִי וּבְכֶרֶךְ אָנוּן: 51 וְהָנָא דְכֹד מְבַרֵךְ לְהוֹן אֶתְפַּרֵּשׁ מִנְהוֹן וְסֻלֵּק לְשִׁמְיָא:  
52 הָנוּן דִּין סִגְדוּ לָהּ וְהִפְכוּ לְאוּרֻשְׁלָם בַּחֲדוּתָא רַבָּתָא: 53 וּבְכָלֵהִין אִיתִיהוֹן הָנוּ  
בְּהִיכְלָא כֹד מַשְׁבַּחִין וּמְבַרְכִין לְאַלְהָא אָמִין:

Israel says: "Yet will I gather others to him, beside those that are gathered unto him" Isaiah 56:8. The religious discrimination and hatred that is common within religion is an abomination to YHWH, but sadly, according to Jewish historians it was because of baseless hatred that the Temple was destroyed in 70 CE. Both the Miskhan (Tabernacle) and Temple in Jerusalem served as spiritual patterns of the "One New Man". Rav Shaul wrote, "Do you not know that you are the temple of Elohim and the Spirit of Elohim dwells in you?" (1 Cor 3:16) Please see Acts 2:2 and corresponding footnote.



## Chapter 1

1. In the beginning<sup>1</sup> was the Miltha.<sup>2</sup> And that Miltha was with Elohim. And Elohim was that Miltha. 2. This was with Elohim in the beginning.<sup>3</sup> 3. Everything existed through his hands,<sup>4</sup> and without him, not even one thing existed of the things which have existed. 4. In him was life, and the life was the light of men.<sup>5</sup> 5. And that light shines in the darkness,<sup>6</sup> and the darkness did not overtake it. 6. There was a man who was sent from Elohim whose name was Yochanan. 7. This man came for a witness that he might testify concerning the light that all might believe through his hand. 8. He was not the light; rather that he might bear witness concerning the light. 9. For the light was of truth, that which shines on all who come into the world. 10. He was in the world, and the world existed by his hand and the world did not know him. 11. He came to his own, and his own did not receive Him.<sup>7</sup> 12. But those who did receive him he gave to them authority that they might be the sons of Elohim, those who have believed in his name. 13. Those who neither by blood nor by the will of the flesh nor by the will of a man, rather were begotten by Elohim. 14. And the Miltha<sup>8</sup> became flesh and dwelt among us and we saw his glory,<sup>9</sup> the glory as the Only-Begotten<sup>10</sup> who is from the Father who is full of grace and truth. 15. Yochanan witnessed concerning him and cried out and said, “This is he whom I said would come after me, and yet be before me because he was earlier than me.” 16. And from his fullness we all have received grace on account of grace; 17. Because Torah was given through Moshe, but truth<sup>11</sup> and grace<sup>12</sup> through Y’shua who is the Mashiyach.<sup>13</sup> 18. Man has not ever seen Elohim. The Only Begotten of Elohim, he who is in the bosom<sup>14</sup> of his Father, he has declared him. 19. And this is the witness of Yochanan when the Yehudeans from Urishlim sent priests and Levites to inquire of him, “Who are you?” 20. And he confessed and did not deny and did not declare, “I am the Mashiyach.” 21. And they asked him again, “Who therefore? Are you Eliyahu?” And he said, “I am not.” “Are you the Prophet?” And he said, “No!” 22. And they said to him, “And then, who are you that we might give an answer to those who sent us? What do you say concerning yourself?” 23. He said: “I am the voice of the crying in the wilderness, ‘Make straight the way of Master YHWH.’ As Yesha’yahu the prophet had said.”<sup>15</sup> 24. And those who were sent were from the Pharisees. 25. And they inquired of him and said to him, “Why therefore do you immerse? You are not the Mashiyach nor Eliyahu nor the Prophet. 26. Yochanan answered and said to them, “I immerse with water among you, but he stands, him who you do not know. 27. This is he who will come after me, yet is before me. I am not worthy to loosen the straps of his sandals.”

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1 The phrase *B’resheet aytohi hwa miltha* breaks a most basic rule of Aramaic grammar by combining a feminine noun (*miltha*) with two masculine verbs for “to be” (*aytohi*, *hwa*). This is unheard of in Aramaic literature other than right here in this passage and in 1 John. This shows YHWH has male and female “images/spirits” even though YHWH remains a He. It may also be a midrash on Isaiah 11:1-2, which describes the Spirit of YHWH descending on Mashiyach using both masculine and feminine suffixes. This is not something easily translated, let alone when it occurs within the first four words. See *Feminine Attributes* in Appendix.

2 *Miltha* has no direct English equivalent. It can mean ‘Word’, ‘Manifestation’, ‘Instance’ or ‘Substance’ among other things. In this context, it may best be left untranslated. (PY).

3 Fulfilling Messianic prophecy: Mashiyach (ruler of Israel) to have origins of the ancient past Micah 5:2; Isaiah 48:16. Bear in mind that Micah is referring to the spiritual “Israel of Elohim,” those of the Kingdom of Heaven according to the circumcision of heart.

4 Literal Aramaic reading: “through his hands” indicates the Word as a creative force, like a sculptor working under the orders of a king. See Psalm 33:6; Isaiah 44:24; 66:1, 2. Please see *Alef Tav* in Appendix.

5 While Abba YHWH is in sole command of the creation process, the “his hands” refers to the Word from His mouth and that Word will become flesh as His Son. Since this is a form of Y’shua the “him” is in small letters. The same is done for Yochanan 1:10-12. Although in another sense it is also accurate to say that Y’shua is YHWH. See Luke 2:11 and 1 Corinthians 12:3.

6 Aramaic wordplay. *Nohra b’chashokha menhar* (light in the darkness that shines) is a deliberate mirror-reversal of *menhar-nohra* (menorah), which marks the conception of the light of the world at Hanukkah. This puts the birth of Mashiyach nine months from Hanukkah, during the fall feasts; many point to the first day of Feast of Tabernacles for the date of Y’shua’s birth.

7 Fulfilling the Messianic prophecy: “his own did not receive him” Psalm 69:9; Isaiah 53:3; Daniel 9:24-26.

8 Miltha refers to the “Manifestation” of the Ruach haKodesh within Mashiyach. The physical body of Mashiyach is not the

## : יוחנן א :

1 ברשית איתוהי הוא מלתא והו מלתא איתוהי הוא לות אלהא ואלהא איתוהי  
הוא הו מלתא: 2 הנה איתוהי הוא ברשית לות אלהא: 3 כל באידה הוא  
ובלעדוהי אפלא חדא הות מדם דהוא: 4 בה חיא הוא וחיא איתיהון נוהרא  
דבנינשא: 5 והו נוהרא בחשוכא מנהר וחשוכא לא אדרכה: 6 הוא ברנשא  
דאשתדר מן אלהא שמא יוחנן: 7 הנה אתא לסהדוהא דנסהד על נוהרא דכלנש  
נהימן באידה: 8 לא הו הוא נוהרא אלא דנסהד על נוהרא: 9 איתוהי הוא גיר  
נוהרא דשרא דמנהר לכלנש דאתא לעלמא: 10 בעלמא הוא ועלמא באידה  
הוא ועלמא לא ידעה: 11 לדילה אתא ודילה לא קבלוהי: 12 אילין דין דקבלוהי  
יהב להון שולטנא דבניא דאלהא נהון לאילין דמהימנין בשמא: 13 אילין דלו  
מן דמא ולא מן צבינא דכסרא ולא מן צבינא דגברא אלא מן אלהא אתילדו:  
14 ומלתא בסרא הוא ואגן בן וחזין שובכה שובחא איך דיחידא דמן אבא  
דמלא טיבוהא וקושטא: 15 יוחנן סהד עלוהי וקעא ואמר הנו הו דאמרת דבטרי  
אתא והוא לה קדמי מטל דקדמי הו מני: 16 ומן מלייתה חנן כלן נסבן וטיבוהא  
חלה טיבוהא: 17 מטל דנמוסא ביד מושא אתיהב שרא דין וטיבוהא ביד ישוע  
משיחא הוא: 18 אלהא לא חזא אנש ממתום יחידא אלהא הו דאיתוהי בעופא  
דאבוהי הו אשתעי: 19 והדא הי סהדוהא דיוחנן פד שדרו לוהא יהודיא מן  
אורשלם כהנא ולויא דנשאלוניהי אנת מן אנת: 20 ואודי ולא כפר ואודי דלו אנא  
אנא משיחא: 21 ושאלוהי תוב מנא הכל אליא אנת ואמר לא איתי נביא אנת  
ואמר לא: 22 ואמרו לה ומנו אנת דנתל פתגמא לאילין דשדרון מנא אמר אנת  
על נפשך: 23 אמר אנא קלא דקרא במדברא דאשו אורחה דמריא איפנא דאמר  
אשעינא נביא: 24 הנון דין דאשתדרו מן פרישא הו: 25 ושאלוהי ואמרו לה מנא  
הכל מעמד אנת אן אנת לא איתך משיחא ולא אליא ולא נביא: 26 ענא יוחנן  
ואמר להון אנא מעמד אנא במיא בינתכון דין קאם הו דאנתון לא ידעין אנתון  
לה: 27 הנו הו דבטרי אתא והוא לה קדמי הו דאנא לא שוא אנא דאשרא ערקא  
דמסנוהי:

Word of YHWH, but his words and actions demonstrate the Will and Word of YHWH, which upholds observance of Torah. However, Christo-Pagans like Marcion and Constantine taught that Y'shua's body and spirit manifest a different "word" that did away with Torah. The Word of YHWH was substituted with dispensational and replacement "theologies," which are more popular among Christians.

9 Isaiah 42:8; 48:11

10 *Ekhadaya* is a beautiful term used among Eastern theologians and poets; it literally means "THE ONE" (PY).

11 Shemot/Ex. 34:5, 6; D'varim/Deut. 32:4; Psalm 25:10; 31:5; 119:142, 151; 146:5, 6; Isaiah 65:16; Jer. 4:1, 2; John 17:17.

12 Genesis 6:8; Shemot/Ex. 33:12-17; Psalm 84:11; Jeremiah 31:1-3; see footnote 1 Peter 5:10.

13 The Torah of Moshe is the Word of YHWH, but grace and truth revealed in Y'shua are the impelling forces that uphold all righteousness and keep the Word of YHWH (Torah) positioned in our hearts; these are complimentary, not opposites. It is according to the Grace of the Father YHWH that Mashiyach is revealed in a person's heart; see John 17:9, 10. See *Eighteen New Testament Misconceptions* #12: *Grace and Torah* in Appendix.

14 A wordplay exists between "*b'Awba*" (in the bosom) and "*d'Abuhi*" (of His Father) (PY).

15 Isaiah 40:3

28. These things occurred in Beth-Anya at the crossing of the Yordanan where Yochanan was immersing. 29. And on the day that followed, Yochanan saw Y'shua who was coming towards him, and said, "Behold the Lamb<sup>16</sup> of Elohim, he who takes away the sins of the world. 30. This is he whom I spoke concerning that, 'After me will come a man, yet he was before me because he is earlier than me.' 31. And I did not know him except that he be made known first to Yisrael. Because of this, I have come that I might immerse with water 32. And bear witness." And Yochanan said, "I saw the Spirit descending from Heaven like a dove and it rested upon him. 33. And I did not know him<sup>17</sup> but He who sent me to immerse with water, He said to me, 'The one whom you see the Spirit descend and rest upon him, he will immerse with the Ruach haKodesh.' 34. And I saw and I testified that he is the Son of Elohim." 35. And on another day, Yochanan and two of his disciples were standing, 36. And he stared at Y'shua while walking, and he said, "Behold the Lamb of Elohim!" 37. And both of his disciples heard when he spoke, and they went after Y'shua. 38. And Y'shua turned and saw those who were coming after him and he said to them, "What do you want, you?" They said to him, "Our Master, where are<sup>18</sup> you?" 39. He said to them, "Come and you will see!" And they came and saw where he was and remained with him that day, and it was about the tenth hour.<sup>19</sup> 40. And one of them who had heard from Yochanan and went after Y'shua was Andraus, the brother of Shimon. 41. And this one first saw Shimon, his brother, and said to him, "I have found the Mashiyach." 42. And he brought him to Y'shua and gazed at him. And Y'shua said, "You are Shimon the son of Yonah. You will be called Keefa."<sup>20</sup> 43. And on another day, Y'shua wanted to depart to Galeela and found Peleepos and said to him, "Come after<sup>21</sup> me!" 44. Now Peleepos was from Beth-Saida,<sup>22</sup> the city of Andraus and of Shimon. 45. And Peleepos found Nathaniel (Bar-Tulmay)<sup>23</sup> and said to him, "He concerning whom Moshe wrote in Torah and the prophets, we have found him! He is that Y'shua, the son of Yosip of Nasrath." 46. Nathaniel said to him, "Is it possible that anything that is good to be from Nasrath?" Peleepos said to him, "Come, and you will see!" 47. And Y'shua saw Nathaniel while coming toward him and said concerning him, "Behold, truly a son of Yisrael in whom there is no deceit!" 48. Nathaniel said to him, "From where do you know me?" Y'shua said to him, "Before Peleepos called you, while you were under the fig tree, I saw you." 49. Nathaniel answered and said to him, "Rabbi, you are the Son of Elohim. You are the King of Yisrael." 50. Y'shua said to him, "Because I told you that I saw you under the fig tree you have believed; for even greater than these things you will see." 51. He said to him, "Truly I say to you that from now on you will see the heavens that are opened and the Messengers of Elohim while ascending and descending<sup>24</sup> to the Son of man."

16 This "Lamb" harkens back to the *Akeida* (binding of Isaac) when Isaac showed his willful obedience to lay down his life at the command of his father Avraham. Avraham and Isaac did not know then that YHWH would provide the *ram* caught in the thicket. *Yitzak* (Isaac) the son of Avraham and Sarah foreshadows Mashiyach ben Yoseph (the Son of YHWH via Yoseph and Miriam). YHWH provided Himself a "*seh*" lamb for the Perfect and complete sacrifice, not as the "*ayil*" (ram) caught in the thicket, but through the Lamb of YHWH, His only "begotten" Son Y'shua. The *Akeida* showed that YHWH provided Himself as the life that was in the place of Yitzhak's, as seen in the sin sacrifices in the temple system, "A life for a life."

17 In verse 31 and 33 Yochanan says, "I did not know him", yet according to Luke, Yochanan and Y'shua are second cousins. It seems odd at first glance that Yochanan says he didn't know his own kin. Considering that both Y'shua and Yochanan had been away from the Galilee for a number of years, Y'shua has now returned a fully grown man, physically much different in appearance than when they met as children. After years of walking in intimate relationship with YHWH, Y'shua's countenance emanated both Separateness and the rejection of mankind (Isaiah 53:3) that would also challenge Yochanan's ability to "know" him. The anointing of HaMashiyach meant his manifest "presence", and spiritual authority as a tsadiq (righteous soul), also made him not only the quintessential Jew, but a human enigma as indicated in Isaiah 53 and the Prophets.

18 Idiomatic expression meaning, 'Where do you live?'

19 The tenth hour here is approximately 10 AM according to Roman time reckoning from midnight. Hebrew time is reckoned by dividing the duration between sunrise and sunset into twelve equal portions or "hours". If the sun rises at 6 AM Roman time, then 9 AM would be the "third hour" according to Hebrew time. The nighttime hours are similarly divided into twelve portions. For more information please see the footnote for Yochanan 19:14.

20 "*Keefa*" means "*Rock*" in Aramaic.

28 הָלִין בְּכֵית עֵנַיָּה הוּי בַּעֲבָרָא דִּי־וֹרְדָּנָן אִיפָּא דַּמַּעֲמָד הָא הָא יוֹחָנָן: 29 וְלִיּוֹמָא דְּבִתְרָה חֲזָא יוֹחָנָן לִישׁוּעַ דַּאֲתָא לִוְתָּהּ וְאָמַר הָא אֲמָרָה דַּאֲלֵהָא הוּ דִּשְׁקָל חֲטִיָּתָהּ דַּעֲלָמָא: 30 הֲנוּ דָּאֲנָא אֲמָרְתָּ עֲלוּהִי דְּבִתְרִי אֲתָא גִּבְרָא וְהוּא לֵה קִדְּמִי מְטֵל דְּקִדְּמִי הוּ מְנִי: 31 וְאֲנָא לָא יָדַע הוּיָת לֵה אֵלָא דִּנְתִּידַע לְאִיסְרִיל מְטֵל הָנָא אֲתִיתָ אֲנָא דְּבִמְיָא אַעֲמָד: 32 וְאִסְהָד יוֹחָנָן וְאָמַר דְּחִזִּית לְרוּחָא דְּנַחְתָּא מִן שְׁמַיָּא אֵיךְ יוֹנָא וְקוּיָת עֲלוּהִי: 33 וְאֲנָא לָא יָדַע הוּיָת לֵה אֵלָא מִן דִּשְׁדַּרְנִי דַּאֲעֲמָד בִּמְיָא הוּ אָמַר לִי דַּאינָא דְּחֲזָא אַנְתָּ דְּנַחְתָּא רוּחָא וּמְקוּיָא עֲלוּהִי הֲנוּ מַעֲמָד בְּרוּחָא דְּקוֹדְשָׁא: 34 וְאֲנָא חֲזִיתָ וְאִסְהָדַת דִּהֲנוּ בְּרָה דַּאֲלֵהָא: 35 וְלִיּוֹמָא אַחֲרָנָא קָאָם הָא יוֹחָנָן וְתָרִין מִן תַּלְמִידוֹהִי: 36 וְחָר בִּישׁוּעַ כַּד מַהֲלֵךְ וְאָמַר הָא אֲמָרָה דַּאֲלֵהָא: 37 וּשְׁמַעוּ תַּרְיָהוֹן תַּלְמִידוֹהִי כַּד אָמַר וְאִזְלוּ לַהּוֹן בִּתְרָה דִּישׁוּעַ: 38 וְאֲתַפְּנִי יִשׁוּעַ וְחֲזָא אֲנִין דַּאֲתִין בִּתְרָה וְאָמַר לַהּוֹן מְנָא בָּעֵין אַנְתּוֹן אֲמַרִין לֵה רַבִּין אִיפָּא הָא אַנְתָּ: 39 אָמַר לַהּוֹן תּוּ וְתַחֲזוֹן הֲנוּן דִּין אֲתוּ וְחֲזוּ אִיפָּא דִּהָא וְלִוְתָּהּ הֲנוּ יוֹמָא הוּ וְאִיתָ הוּי אֵיךְ שָׁעָא עֶסֶר: 40 חַד דִּין מִן הֲנוּן דִּשְׁמַעוּ מִן יוֹחָנָן וְאִזְלוּ בִּתְרָה דִּישׁוּעַ אִיתּוֹהִי הָא אַנְדְּרָאָס אַחוּהִי דִּשְׁמַעוֹן: 41 הָנָא חֲזָא לְקוֹדֵם לְשְׁמַעוֹן אַחוּהִי וְאָמַר לֵה אֲשַׁכְחִנְיָה לְמַשִּׁיחָא: 42 וְאִיתִיָּה לִוְתָּ יִשׁוּעַ וְחָר בָּהּ יִשׁוּעַ וְאָמַר אַנְתָּ הוּ שְׁמַעוֹן בְּרָה־דִּיּוֹנָא אַנְתָּ תַּתְּקָרָא כַּאֲפָא: 43 וְלִיּוֹמָא אַחֲרָנָא צָבָא יִשׁוּעַ לְמַפֵּק לְגַלִּילָא וְאֲשַׁכַּח לְפִילִיפּוֹס וְאָמַר לֵה תָא בִּתְרִי: 44 הוּ דִּין פִּילִיפּוֹס אִיתּוֹהִי הָא מִן בֵּית־צִיֵּדָא מִן מַדִּינַתָּה דַּאַנְדְּרָאָס וְדִשְׁמַעוֹן: 45 וּפִילִיפּוֹס אֲשַׁכַּח לְנַתַּנְיָאִיל וְאָמַר לֵה הוּ דְּכַתְּבַת עֲלוּהִי מוֹשָׁא בְּנִמוּסָא וּבְנִבְיָא אֲשַׁכְחִנְיָה דִּישׁוּעַ הוּ בֶּר יוֹסֵף מִן נְצֻרַתָּ: 46 אָמַר לֵה נַתַּנְיָאִיל מִן נְצֻרַתָּ מְשַׁכַּח מָדָם דְּטֵב נִהוּא אָמַר לֵה פִּילִיפּוֹס תָּא וְתַחֲזָא: 47 וְחִזְיָה יִשׁוּעַ לְנַתַּנְיָאִיל כַּד אֲתָא לִוְתָּהּ וְאָמַר עֲלוּהִי הָא שְׂרִירָאִית בֶּר אִיסְרִיל דְּנִכְלָא לִית בָּהּ: 48 אָמַר לֵה נַתַּנְיָאִיל מִן אִימָכָא יָדַע אַנְתָּ לִי אָמַר לֵה יִשׁוּעַ עַדְלָא נְקָרִיךְ פִּילִיפּוֹס כַּד תַּחֲתִית תַּתָּא אַנְתָּ חֲזִיתֵךְ: 49 עֲנָא נַתַּנְיָאִיל וְאָמַר לֵה רַבִּי אַנְתָּ הוּ בְּרָה דַּאֲלֵהָא אַנְתָּ הוּ מַלְכָּה דַּאִיסְרִיל: 50 אָמַר לֵה יִשׁוּעַ עַל דַּאֲמָרְתָּ לִךְ דְּחִזִּיתֵךְ תַּחֲתִית תַּתָּא מַהִימִן אַנְתָּ דִּירוּרְבִין מִן הָלִין תַּחֲזָא: 51 אָמַר לֵה אֲמִין אֲמִין אָמַר אֲנָא לָכוֹן דִּמֶן הָשָׂא תַּחֲזוֹן שְׁמַיָּא דְּפַתִּיחִין וּמַלְאָכוֹהִי דַּאֲלֵהָא כַּד סֻלְקִין וְנַחְתִּין לִוְתָּ בְּרָה דַּאֲנָשָׁא:

21 Idiomatic expression meaning "Come and follow me."

22 'Beth-Saida' literally means "House/Place of fishing," being situated on the Sea of Galilee (Galilee).

23 Please see the related note on Matthew 10 for more information.

24 Genesis 28:12

1. And on the third day there was a wedding feast in Qatneh, a city of Galeela. And the mother of Y'shua was there. 2. And Y'shua and his disciples were also invited to the wedding feast. 3. And the wine was running out and his mother said to Y'shua, "They have no wine!" 4. Y'shua said to her, "What to you and to me, woman?"<sup>25</sup> My hour has not yet arrived." 5. His mother said to the servants, "Do whatever he says to you." 6. And there were there six jars of stone that were set for the purification of the Yehudeans, which held two or three measures. 7. Y'shua said to them, "Fill the jars with water." And they filled them up to the very top. 8. He said to them, "Now draw some and take it to the master of ceremonies." 9. And they took it, and when that master of ceremonies tasted the water that had become wine, and did not know where it was from (but the servants did know because they had filled the water) the master of ceremonies called to the groom. 10. And he said to him, "Everyone first brings good wine, and when they have drunk, then (they drink) that which is inferior, but you have kept the good wine until now." 11. This was the first sign that Y'shua did in Qatneh of Galeela. And he made known his glory and his disciples believed in him. 12. After this he went down to Capurnakhum, he and his mother and his brothers and his disciples, and they stayed there a few days. 13. And the Paskha<sup>26</sup> of the Yehudeans was approaching, and Y'shua went up to Urishlim. 14. And in the temple he found those who were selling oxen and sheep and doves and the moneychangers who were sitting. 15. And he made a whip for himself from cords, and drove all of them from the temple, even the sheep and oxen and moneychangers. And he poured out their exchange money and turned over their tables. 16. And to those who were selling doves, he said, "Take these away from here, and do not make the House of my Father a house of bartering." 17. And his disciples remembered that it is written that, "The zeal of your House has devoured me."<sup>27</sup> 18. But the Yehudeans answered and said to him, "What<sup>28</sup> sign do you show us that you do these things?" 19. Y'shua answered and said to them, "Tear down this temple and after three days I will raise it." 20. The Yehudeans said to him, "For forty and six years this temple was built, and you will raise it in three days!" 21. But he was speaking concerning the temple of his body. 22. And when he rose from the grave, his disciples remembered that he had said this, and they believed the Scriptures and the word that Y'shua had said. 23. And during the feast,<sup>29</sup> while Y'shua was in Urishlim at the Paskha, many believed in him when they saw the miracles that he did. 24. But Y'shua did not entrust himself to them, because he understood every man. 25. And he did not rely on men to testify to him concerning anyone, for he knew<sup>30</sup> what was in man.

## YOCHANAN 3

1. And there was a certain man from the Pharisees. His name was Niquodemus,<sup>31</sup> a ruler of the Yehudeans.

25 Idiomatic expression "What do you want from me, woman?" (PY). Note that Y'shua calling his mother by the term "woman" was not disrespectful as it would be in Western culture. This is of course proven by the fact he still honors his mother and goes against his own better judgment in turning the water into wine.

26 *Paskha* in Aramaic is *Pesach* in Hebrew (Passover).

27 Psalm 69:9 (10)

28 Their response is an idiomatic expression - "Prove to us you have authority to do these things." (PY).

29 Khabouris has an isolated *beyt* here, between "during the feast" and "many."

30 1 Kings 8:39; Luke 16:15

31 Niquodemus is also known as Nakdimon ben Gurion in the Talmud. In (Taaniht 3) he is greatly honored as a generous aristocrat with a righteous heart. A story about him says he borrowed 12 wells of water so a group of pilgrims could be ritually washed and purified, on the condition that he would replace the water used, or pay nearly 655 pounds of silver. After the pilgrims had used the water Nakdimon offered up this prayer: "Creator of the Universe! It is known to Thee, that not for the sake of glory for me... but for the glory of Thy name, that the pilgrims in Jerusalem might have water, did I borrow those wells." Rain fell, the 12 wells refilled, but the sun had already set, and the lender demanded payment. So Nakdimon returned and prayed in the Temple, and the sun reappeared." The Talmud later concludes: "We have learned in a Boraita: His name

## : יוחנן ב :

1 וּלְיוֹמָא דְתַלְתָּא הֹוֹת מְשִׁתּוֹתָא בְקִטְנָא מְדִינְתָא דְגַלְיָלָא וְאַמָּה דִישׁוּעַ תַּמָּן הֹוֹת:  
2 וְאַף הוּ יִשׁוּעַ וְתַלְמִידוּהי אֶתְקִרְיוּ לָהּ לְמִשְׁתּוֹתָא: 3 וְחִסְרָא הָוָא חֲמֵרָא וְאַמְרָא  
לָהּ אָמָה לִישׁוּעַ חֲמֵרָא לִית לָהּ: 4 אָמַר לָהּ יִשׁוּעַ מָא לִי וְלָכִי אֲנִתְתָּא לָא עֲדָכִיל  
אַתָּת שְׁעִתִּי: 5 אָמַרָא אָמָה לְמִשְׁמִשְׁנָא מָדָם דְּאָמַר לָכּוֹן עֲבָדוּ: 6 אֵית הוּי דִּין תַּמָּן  
אַגָּנָא דְכֹאפָא שֵׁת דְּסִימָן לְתַדְכִּיתָא דִּיהוּדֵיָא דְאַחֲדָן תַּרְיָן תַּרְיָן רַבְעִין אִו תַּלְתָּא:  
7 אָמַר לָהּ יִשׁוּעַ מְלוֹ אֲנִין מִיָּא לֹאֲגָנָא וּמְלוֹ אֲנִין עֲדָמָא לַעֲלִי: 8 אָמַר לָהּ יִשׁוּעַ  
מְכִיל וְאִיתוּ לְרִישׁ סַמְכָא וְאִיתוּ: 9 וְכֹד טַעֲמָם הוּ רִישׁ סַמְכָא מִיָּא הֲנוֹן דִּהוּ חֲמֵרָא  
וְלֹא יָדַע הָוָא מִן אִימְכָא הָוָא מִשְׁמִשְׁנָא דִּין יָדַעִין הוּ דִּהֲנוֹן מְלוֹ אֲנִין לְמִיָּא קָרָא  
רִישׁ סַמְכָא לְחֲתָנָא: 10 וְאָמַר לָהּ כָּל אֲנִשׁ לְקוֹדָם חֲמֵרָא טָבָא מִיָּתָא וּמָא דְרוּי  
הִידִין אֵינָא דְבִצִּיר אֲנִת דִּין נְטֻרְתִּיהִי לְחֲמֵרָא טָבָא עֲדָמָא לְהֶשָּׂא: 11 הִדָּא הִי  
אַתָּא קְדָמִיתָא דְעֲבָד יִשׁוּעַ בְּקִטְנָא דְגַלְיָלָא וְאוּדַע שׁוּבְחָהּ וְהִימְנוּ בָּהּ תַּלְמִידוּהי:  
12 בְּתֵר הִדָּא נְחֹת לְכַפְרָנְחוּם הוּ וְאַמָּה וְאַחֻוּהי וְתַלְמִידוּהי וְתַמָּן הוּ קָלִיל יוֹמְתָא:  
13 וְקָרִיב הָוָא פְּצֻחָא דִּיהוּדֵיָא וְסָלֵק לְאוּרִשְׁלָם יִשׁוּעַ: 14 וְאַשְׁכַּח בְּהִיכְלָא לְהֵלִין  
דְּמִזְבֵּנִין תּוֹרָא וְעֶרְכָּא וּיּוֹנָא וְלִמְעֶרְפָּנָא דִּיתְבִּין: 15 וְעֲבָד לָהּ פְּרָגְלָא מִן חֲבֵלָא  
וְלִכְלֵהוּן אָפֵק מִן הִיכְלָא וְלַעֲרַבָּא וְלַתּוֹרָא וְלִמְעֶרְפָּנָא וְאַשְׁדַּ עוֹרְפָּנְהוֹן וּפְתוּרִיהוֹן  
הִפֵּךְ: 16 וְלִהְנוֹן דְּמִזְבֵּנִין יּוֹנָא אָמַר שְׁקוּלוּ הֵלִין מְכָא וְלֹא תַעֲבִדוּנָה לְבִיתָהּ דְּאַבִּי  
בֵּית תַּאגְלוּרְתָּא: 17 וְאַתְדַּכְרוּ תַּלְמִידוּהי דְכֹתִיב דְּטַנְנָה דְּבִיתָךְ אֲכַלְנִי: 18 עֲנוּ דִין  
יְהוּדֵיָא וְאָמְרוּ לָהּ מָנָא אַתָּא מַחֲוָא אֲנִת לָן דִּהֵלִין עֲבָד אֲנִת: 19 עֲנָא יִשׁוּעַ וְאָמַר  
לָהּ סְתוּרוּ הִיכְלָא הֵנָּה וְלַתְלַתָּא יּוֹמִין אָנָּה מְקִים אָנָּה לָהּ: 20 אָמְרִין לָהּ יְהוּדֵיָא  
לְאַרְבַּעִין וּשְׁתַּ שְׁנִין אַתְבְּנִי הִיכְלָא הֵנָּה וְאַתָּה לַתְלַתָּא יּוֹמִין מְקִים אֲנִת לָהּ: 21 הוּ  
דִּין אָמַר הָוָא עַל הִיכְלָא דְפִגְרָה: 22 כֹּד קָם דִּין מִן בֵּית מִיָּתָא אַתְדַּכְרוּ תַּלְמִידוּהי  
דִּהָדָא אָמַר הָוָא וְהִימְנוּ לְכֹתְבָא וְלַמְלָתָא דְאָמַר יִשׁוּעַ: 23 כֹּד אִיתּוּהי הָוָא דִּין  
יִשׁוּעַ בְּאוּרִשְׁלָם בְּפֻצְחָא בְּעֲדַעָא סְגִיָּאָא הִימְנוּ בָּהּ דִּחְנוּ אַתְוֹתָא דְעֲבָד: 24 הוּ  
דִּין יִשׁוּעַ לֹא מַהִימָן הָוָא לָהּ נַפְשָׁהּ מְטִיל דִּהוּ יָדַע הָוָא לְכַלְנֵשׁ: 25 וְלֹא סִנִּיק  
הָוָא דְאַנְשׁ נְסִהֵד לָהּ עַל כָּל בְּרִנְשׁ הוּ גִיר יָדַע הָוָא מָנָא אֵית בְּכִרְנָשׁ:

## : יוחנן ג :

1 אֵית הָוָא דִּין תַּמָּן חַד גִּבְרָא מִן פְּרִישָׁא נִיקְדָמוּס שְׁמָה הָוָא אַרְכֵּוֹנָא דִּיהוּדֵיָא:

was not Nakdimon, but Boni, and he was called Nakdimon because on his account the sun hastened. The rabbis taught: 'For the sake of each of three men alone the sun shone, and they are Moses, Joshua, and Nakdimon ben Gurion.'" Knowing a bit about Niquodemus better helps us understand why Y'shua posed the question in verse 10: "You are a teacher of Yisrael, and these things you do not understand?" Nakdimon had been given a preview of heavenly glory and the power of YHWH. He knew enough to recognize Yah's Son when he saw him, and yet still, even for this man of great piety and insight, some of the elements of the Kingdom of Heaven have eluded him, he didn't understand. If such was the case for Nakdimon, one can only imagine how it was for many lesser teachers of his generation when Y'shua came to them.

2. This man came to Y'shua at night and said to him, "Rabbi, we know that you were sent from Elohim, for a man teacher is not able to do these miracles that you do, except he who Elohim is with. 3. Y'shua answered and said to him, "Amen, amen<sup>32</sup> I say to you, that if a man is not born from the beginning,<sup>33</sup> he is not able to see the Kingdom of Elohim." 4. Niqodemus said to him, "How is it possible to enter the womb of his mother the second time and be born?" 5. And Y'shua answered and said to him, "Amen, amen I say to you, that if a man is not born from water and spirit,<sup>34</sup> he is not able to enter into the Kingdom of Elohim. 6. The thing, which is born from flesh, is flesh, and the thing, which is born<sup>35</sup> from spirit, is spirit.<sup>36</sup> 7. Do not marvel that I have said to you that it is necessary for you to be born from the beginning. 8. The wind<sup>37</sup> will blow where it desires, and you hear its voice. But you do not know from where it comes or to where it goes. Likewise is everyone who is born from spirit." 9. Niqodemus answered and said to him, How is it possible for these things to be? 10. And Y'shua answered and said to him, "You are a teacher of Yisrael, and these things you do not understand?<sup>38</sup> 11. Amen, amen I say to you that the thing that we know we speak. We testify to the thing that we see, and our testimony you do not receive. 12. I have explained earthly things and you do not believe. How then will I explain heavenly things? 13. And no man has ascended into Heaven except he who descended from Heaven. The Son of man is he who is in Heaven. 14. And as Moshe lifted up<sup>39</sup> the serpent in the wilderness,<sup>40</sup> thus the Son of man is about to be lifted up 15. So that everyone who believes in him will not perish<sup>41</sup> but have life that is eternal. 16. Thus, for Elohim loved the world so as he would give His Only-Begotten Son, that whoever would believe in him would not perish, but would have life that is eternal. 17. For Elohim did not send His Son into the world to condemn the world, but to give life to the world through him.<sup>42</sup> 18. He that believes in him is not condemned; but he that does not believe, is already condemned;<sup>43</sup> because he has not believed in<sup>44</sup> the name of the only begotten Son of Elohim. 19. Now this is the judgment: Because the light has come into the world, and men loved the darkness more than the light, for their works are evil. 20. For everyone who does hateful things hates the light and does not come to<sup>45</sup> the light, because his works will be hidden. 21. But he who does truthful things comes to the light that his may be known that they are done in Elohim." 22. After these things, Y'shua and his disciples came to the land of Yehuda, and there he would remain and immerse with them. 23. Now Yochanan was also immersing in Ain-Yon<sup>46</sup> which is on the side of Shalim, because there was plentiful water there, and they were coming and were being immersed.

32 Here is the first of the "Double Amens." When two of the same words appear together in Hebrew or Aramaic it is a "double amplifier," meant to sharpen our spiritual focus. Y'shua uses a double "amen" here to point to a very deep matter that requires us to be in "prayer mode" to understand and receive his teaching. Please see footnote on Yochanan 6:26.

33 Literally, "from the start" as Adam who was born into perfection without sin. This refers to the Ruach haKodesh birthing the "image of Elohim" (perfection) into the *Neshama* (spirit of man). The term "born again" can be rather misleading as though being born once more, or a "rebirth" rather than experiencing the indwelling of the perfection of YHWH. See Genesis 1:27; 6:9; 17:1; Deut 18:13. Another handicap of the term "born again" is that many are told that they are "born again" when they accept certain theologies or become part of a Christian denomination, or get on a "religious high." But then, some are informed that they're not "born again" when they disagree with the teachings of the religious status quo. The term "born again" has become a religio-political term that is used to judge souls and/or manipulate them into subjection to various religious hierarchies. Many followers of Mashiach experience a series of "born anew-like" experiences as from "faith to faith" (Romans 1:17). However, you have confidence of being "born anew" when your soul thirsts for righteousness and follows in the footsteps of Mashiach, observing Torah, and living to please Master YHWH. This is evidence that you've entered into Covenant with YHWH which is established in Mashiach's blood. See Appendix, *Born from the Beginning*.

34 *Rukha* can mean either "*Spiri*" and "*Wind*"; in this context the *Spirit* is the proper translation. (PY).

35 Khabouris has an isolated *beyt* here, between the words "which is born" and "from."

36 B' midbar/Num. 14:24; Ezekiel 11:19; Isaiah 66:5-14; Zech 7:9-12.

37 In this wordplay, Maran Y'shua demonstrates the dual meaning of the Aramaic word "*Rukha*." (PY).

38 Niqodemus is rich and famous, and a highly respected teacher, yet his spiritual journey is still being cultivated. The question draws vital spiritual elements out of him (and every student and teacher of Mashiach since him), and then while in that fertile moment of receiving spiritual bread Y'shua reveals John 3:16, the most famous and powerful verse ever spoken.

39 See Appendix for *Pole, The Standard*.

40 Or, "*Desert*." (PY).

41 Literally, "*Be destroyed*." (PY).

42 Literally, "*By His hand*." (PY).



2 הָנָא אָתָא לִנְתָּ יֵשׁוּעַ בִּלְלִיָּא וְאָמַר לָהּ רַבִּי יִדְעִינָן דְּמִן אֱלֹהָא אֶשְׁתַּדְּרַת מִלְפָּנָא  
 לָא גִיר אֲנִשׁ מִשְׁכַּח הֶלֶין אֲתֹרְתָא לְמַעַבְדִּי דְּאֵנִת עֲבָד אַנְתָּ אֵלָא מִן דְּאֱלֹהָא עֲמָה:  
 3 עֲנָא יֵשׁוּעַ וְאָמַר לָהּ אֲמִין אֲמִין אָמַר אָנָּא לָךְ דָּאן אֲנִשׁ לָא מְתִילִיד מִן דְּרִישׁ  
 לָא מִשְׁכַּח דִּנְחָזָא מִלְכוּתָהּ דְּאֱלֹהָא: 4 אָמַר לָהּ נִיקְדְּמוּס אִיכְנָא מִשְׁכַּח דִּנְתִּילִיד  
 גְּבָרָא סְבָא דְלִמָּא מִשְׁכַּח תּוֹב לְכֹרְסָא דְאָמָה דִּתְרִתִּין זְבִינִן לְמַעַל וּנְתִילִיד: 5 עֲנָא  
 יֵשׁוּעַ וְאָמַר לָהּ אֲמִין אֲמִין אָמַר אָנָּא לָךְ דָּאן אֲנִשׁ לָא מְתִילִיד מִן מִיָּא וְרוּחָא לָא  
 מִשְׁכַּח דִּנְעוּל לְמִלְכוּתָא דְּאֱלֹהָא: 6 מָדָם דִּילִיד מִן בִּסְרָא בִּסְרָא הוּא וּמָדָם דִּילִיד  
 מִן רוּחָא רוּחָא הוּא: 7 לָא תִּתְדַמֵּר דְּאִמְרַת לָךְ דִּזְלָא לִכּוֹן לְמִתְלִידוּ מִן דְּרִישׁ:  
 8 רוּחָא אֲתֵר דְּצִבְיָא נִשְׁבָּא וּקְלָה שְׁמַע אֲנִת אֵלָא לָא יָדַע אֲנִת אִימְכָא אֲתִיָּא  
 וְלֵאִיכָא אֲזֵלָא הֲכֵנָּא אִיתְּוִהי פִלְנֵשׁ דִּילִיד מִן רוּחָא: 9 עֲנָא נִיקְדְּמוּס וְאָמַר לָהּ  
 אִיכְנָא מִשְׁכַּח הֶלֶין לְמַהוּ: 10 עֲנָא יֵשׁוּעַ וְאָמַר לָהּ אֲנִת הוּא מִלְפָּנָה דְּאִיסְרִיל  
 וְהֶלֶין לָא יָדַע אֲנִת: 11 אֲמִין אֲמִין אָמַר אָנָּא לָךְ דְּמָדָם דִּידְעִין חֲנַן מִמִּלְלִין  
 חֲנַן וּמָדָם דִּחֲזִין מִסֵּהֲדִין אֲנַחְנָן וְסֵהֲדוּתָן לָא מְקַבְּלִין אֲנַחְנוּ: 12 אֵן דְּבֹאֲרַעָא  
 אָמַרְתָּ לִכּוֹן וְלֵא מַהִימֵנִין אֲנַחְנוּ אִיכְנָא אֵן אָמַר לִכּוֹן דְּבִשְׁמִיָּא תְּהִימְגֻנְגִּי:  
 13 וְלֵא אֲנִשׁ סֶלֶק לְשִׁמְיָא אֵלָא הוּא דִּנְחָת מִן שְׁמִיָּא בָּרָה דְּאֲנִשָּׁא הוּא דְּאִיתְּוִהי  
 בִּשְׁמִיָּא: 14 וְאִיכְנָא דְּאָרִים מוֹשָׁא חוּיָא בְּמִדְּבָרָא הֲכֵנָּא עֲתִיד לְמַתְתְּרָמוּ בָּרָה  
 דְּאֲנִשָּׁא: 15 דִּכֹּל אֲנִשׁ דְּמַהִימֵן בָּהּ לָא נֹאבֵד אֵלָא נְהוּוֹן לָהּ חֵיָא דְּלַעֲלֵם:  
 16 הֲכֵנָּא גִיר אַחֲב אֱלֹהָא לְעִלְמָא אִיכְנָא דְּלִבְרָה יְחִידִיָּא נִתֵּל דִּכֹּל מִן דְּמַהִימֵן  
 בָּהּ לָא נֹאבֵד אֵלָא נְהוּוֹן לָהּ חֵיָא דְּלַעֲלֵם: 17 לָא גִיר שְׂדֵר אֱלֹהָא לְבָרָה לְעִלְמָא  
 דְּנִדְּוִיָּוִהי לְעִלְמָא אֵלָא דִּנְחָא לְעִלְמָא בְּאִידָהּ: 18 מִן דְּמַהִימֵן בָּהּ לָא מַתְתִּידִין  
 וּמִן דֵּלָא מַהִימֵן מִן פִּדּוּ דִּין הוּא דֵּלָא הִימֵן בִּשְׁמָה דִּיחִידִיָּא בָּרָה דְּאֱלֹהָא: 19 הִנּוּ  
 דִּין דִּינָא דְּנוּהָרָא אָתָא לְעִלְמָא וְאַחֲבּוּ בְּנִינְשָׁא לְחִשּׁוּכָא יִתִּיר מִן דְּלְנוּהָרָא  
 אִיתִיָּהוּן הִנּוּ גִיר עֲבָדִיָּהוּן בִּישָׁא: 20 כֹּל גִּיר דְּסִנְיָתָא עֲבָד סִנְיָא לְנוּהָרָא וְלֵא  
 אָתָא לְנוּהָרָא דֵּלָא נִתְפַּסְסוֹן עֲבָדוּהִי: 21 הוּא דִּין דְּעֲבָד שְׂרָא אָתָא לִנְתָּ גְּוָהָרָא  
 דְּנִתִּידְעוֹן עֲבָדוּהִי דְּבֹאֲלֵהָא עֲבָדִין: 22 בִּתֵּר הֶלֶין אָתָא יֵשׁוּעַ וְתִלְמִידוּהִי  
 לְאַרְעָא דִּיהוּדָא וְתִמֵּן מִתְּהַפֵּךְ הוּא עֲמַהוּן וּמַעֲמָד: 23 אָף יוֹחָנָן דִּין מַעֲמָד הוּא  
 בְּעִין־יוֹן דְּעַל גִּנְבִּי שְׁלִים מְטִל דְּמִיָּא אִיתָּ הוּא תִּמֵּן סִנְיָאָא וְאַתִּין הוּא וְעַמְדִין:

43 "Condemned" (Aramaic *din*) as Murdock renders it, is almost always better translated as "judged". The believer repents and stops their sin before a judgment of punishment (condemnation) is levied, but, no such thing for the unbeliever.

44 Normally the beyt proclitic is translated here as "in" but Murdock opts for "on" which suggests something greater than the *peshat* (plain) meaning. Normally "on" is derived from the Aramaic *al*, i.e. "concerning or regarding" the name, this may point to the promise of the name Y'shua as "YHWH is salvation" (Matt. 1:21), as opposed to faith in a man with the name Y'shua.

45 Khabouris and 1905 use synonymous terms for "to/towards". 1905 reading is retained in the Aramaic.

46 *Ain-Yon* in Aramaic means "Spring of Doves," it is transliterated in Greek manuscripts as Aenon. (PY)



24. For Yochanan had not yet fallen into prison. 25. And a question had arisen about purification to one of the disciples of Yochanan with a certain Yehudean. 26. And they came to Yochanan and said to him, "Our master, he who was with you at the crossing of the Yordanan, about whom you witnessed. Behold he also immerses and many are coming to him." 27. Yochanan answered and said to them, "Man is not able to receive from his own will anything except it be given to him from Heaven. 28. You are my witnesses that I said that I am not the Mashiyach, but am a messenger who is before him. 29. He who has the bride is the bridegroom,<sup>47</sup> but the friend of the bridegroom, he stands and listens to him, rejoices great joy because of the voice of the bridegroom. Therefore behold this my joy is full! 30. It is necessary for him to increase and for me to decrease. 31. For he who has come from above is higher than all, and he who is from the earth, is from the earth he speaks. He who has come from Heaven is higher than all. 32. And what he has seen and heard he testifies to, and his testimony no man receives. 33. But he who receives his testimony is true that Elohim seals.<sup>48</sup> 34. For whoever that Elohim sends the Words of Elohim, he speaks. For Elohim does not give the Spirit in measure. 35. The Father loves the Son and all things he has given into his hands. 36. He who believes in the Son has life that is eternal, and he who does not obey the Son will not see life, rather the wrath of Elohim will rise up against him.

## Chapter 4

1. Now the Pharisees had heard that Y'shua made many disciples and was immersing more than Yochanan. 2. Though Y'shua was not immersing, rather his disciples. 3. And he left<sup>49</sup> Yehuda and arrived at Galeela again. 4. But he had to pass through Shamria. 5. And he came to a city of Shamria, which is called Shekar on the side of a field that Ya'akov had given to Yosip his son. 6. And there was there a spring of water that had belonged to Ya'akov, and Y'shua was tired from the effort of the road.<sup>50</sup> And he sat on the well, and it was the sixth hour.<sup>51</sup> 7. Then a woman came from Shamrin to draw water and Y'shua said to her, "Give to me water to drink." 8. For his disciples had entered<sup>52</sup> into the city to buy food for themselves. 9. That Samaritan woman said to him, "How is it you are a Yehudean, and you ask from me to drink, for I am a woman Samaritan? For Yehudeans do not have social dealings with the Samaritans." 10. Y'shua answered and said to her, "If only you had known the gift of Elohim, and who this is who said to you, 'Give to me to drink,' you would have asked him and he would have given you living waters."<sup>53</sup> 11. That woman said to him, "My Master, you have no bucket and the well is deep. Where are your living waters?" 12. Why are you greater than our father Ya'akov who gave us this well and from it drank his sons and his sheep? 13. Y'shua answered and said to her, "All who drink from these waters will thirst again.

47 Isaiah 62:5; Revelation 21:9. See Appendix for *Feminine Attributes*.

48 To "Seal" means to verify. (PY).

49 Khabouris and 1905 use synonymous terms for "and he left". 1905 reading is retained here in the Aramaic.

50 Meaning, "He was tired from the fatigue of the journey." (PY).

51 In this case the time reference is about 6 PM, near sunset. Yochanan is using Roman time, which has two 12 hour cycles, from midnight to noon and from noon to midnight. Here the latter is intended because we know the women went to draw water from the wells at evening, when it was cooler (Genesis 24:11; Yochanan 4:7).

52 Khabouris has "but his disciples entered" whereas 1905 and other Peshitta manuscripts read "for his disciples entered." 1905 reading is retained in the Aramaic.

53 Y'shua is re-gathering and restoring the peoples of Samaria (Shomron) Northern Israel with their brethren in Southern Israel (Jerusalem) by bringing both parties to the Kingdom of Heaven. He has crossed the wide religious and political chasm that existed for centuries. Jeremiah the Prophet writes, "*Has a nation changed their gods, which are yet no gods? But my people have changed their glory for that which does not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, says YHWH. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that cannot hold water*" Jeremiah 2:11-13. Jeremiah contrasts the "living waters" of YHWH with the broken religious and political "cisterns" of men. Rather than reason with the manmade religious and political systems of the Samaritans or Pharisees, Y'shua brings the Kingdom of Heaven. "*O YHWH, the hope of Israel, all that forsake you shall be ashamed, and they that depart from me shall be written in the earth, because they have*

## : יוחנן ג :

24 לֹא גִיר עֲדִפִּיל נָפַל הוּא יוֹחָנָן בֵּית אֲסִירָא: 25 הִוֵּת הִוֵּת דִּין בַּעֲתָא לַחַד מִן תַּלְמִידוּהִי דִּיּוֹחָנָן עִם יְהוּדִיָּא חַד עַל תַּדְפִּיתָא: 26 וְאַתָּו לִוֵּת יוֹחָנָן וְאַמְרוּ לָהּ רַבִּין הוּא דַּעֲמֵךְ הוּא בַּעֲבָרָא דִּיּוֹרְדֵנָן דְּאַנֶּת סִהֲדַת עֲלוּהִי הָא אָף הוּ מַעֲמֵד וְסַגִּינָא אֲתִין לִוֵּתָהּ: 27 עֲנָא יוֹחָנָן וְאַמַּר לָהּ לֹא מִשְׁכַּח בְּרַנְשָׁא לְמַסַּב מִן צִבּוֹת נַפְשָׁה מְדָם אֲלֵא אֲן אֲתִיְהֵב לָהּ מִן שְׁמִיא: 28 אֲנַתּוֹן סִהֲדִין אֲנַתּוֹן לִי דְאַמַּרְתָּ דְּאַנָּא לֹא הוּיֵת מִשִּׁיחָא אֲלֵא שְׁלִיחָא אֲנָא דִּקְדָּמוּהִי: 29 מִן דְּאִית לָהּ פִּלְתָּא חֲתָנָא הוּא רַחֲמָה דִּין דִּחֲתָנָא הוּא דִּקְאָם וְצִאֲתָ לָהּ חֲדוּתָא רַבָּתָא חֲדָא מְטַל קֶלֶה דִּחֲתָנָא הִדָּא הֲכִיל חֲדוּתָא דִּילִי הָא מִמִּלָּא: 30 לָהּ הוּ וְלָהּ וְלָא לְמַרְבָּא וְלִי לְמַבְצָר: 31 הוּ גִיר דְּמִן לַעֲלָא אֲתָא לַעֲלָ מִן כָּל הוּ וְהוּ דְּמִן אַרְעָא מִן אַרְעָא הוּ וּמִן אַרְעָא מִמִּלָּל הוּ דְּמִן שְׁמִיא אֲתָא לַעֲלָ מִן כָּל הוּ: 32 וּמְדָם דִּחְזָא וְשִׁמְעָ מַסִּהֵד וְסִהֲדוּתָהּ לֹא אֲנִשׁ מִקְבָּל: 33 הוּ דִּין דִּקְבָּל סִהֲדוּתָהּ חֲתָם דְּאַלְהָא שְׁרִירָא הוּ: 34 אִינָא גִיר דְּאַלְהָא שְׁדִּירָה מְלָא הוּ דְּאַלְהָא מִמִּלָּל לֹא הוּא גִיר בְּכִילָא יְהֵב אֲלֵהָא רֹחָא: 35 אֲבָא מַחֵב לְבָרָא וְכָל מְדָם יְהֵב בְּאִידוּהִי: 36 מִן דִּמְהִימִן בְּבָרָא אִיתָ לָהּ חִיָּא דִּלְעֵלָם וּמִן דִּלָּא מַתְטָפִיס לְבָרָא לֹא נְחֻזָּא חִיָּא אֲלֵא רֹגְזָה דְּאַלְהָא נִקְנָא עֲלוּהִי:

## : יוחנן ד :

1 יִדַּע דִּין יִשׁוּעַ דִּשְׁמַעוּ פְּרִישָׁא דִּתְלַמִּידָא סַגִּינָא עַבְדִּי וּמַעֲמֵד יִתִּיר מִן יוֹחָנָן: 2 כִּד לֹא הוּא הוּא יִשׁוּעַ מַעֲמֵד הוּא אֲלֵא תַּלְמִידוּהִי: 3 וּשְׁבַקָה לִיהוּדָא וְאַזַּל לָהּ תוֹב לְגַלִּילָא: 4 מַעֲבָדָא הִוֵּת לָהּ דִּין דְּנִאֲתָא נְעֵבֵר עַל בֵּית שְׁמַרְיָא: 5 וְאַתָּא לְמַדִּינַתָּא דְּשְׁמַרְיָא דְּמַתְקִרָא שְׂכָר עַל גִּנְבָּה קִרְיָתָא דִּיהֵב הוּא יַעֲקֹב לְיוֹסֵף בְּרָה: 6 וְאִיתָ הוּא תַּמָּן מַעֲיִנָּא דְּמִיָּא דִּיעֲקֹב הוּא דִּין יִשׁוּעַ לֹאָא הוּא מִן עֲמֵלָא דְּאַוֹרְחָא וִיתָב הוּא לָהּ עַל מַעֲיִנָּא וְאִיתָ הוּי שֵׁת שְׁעִין: 7 וְאַתָּתָּ אֲנַתָּא מִן שְׁמַרְיָן דִּתְמֵלָא מִיָּא וְאַמַּר לָהּ יִשׁוּעַ הֵב לִי מִיָּא אֲשִׁתָּא: 8 תַּלְמִידוּהִי גִיר עֲלוּ הוּוּ לְמַדִּינַתָּא דִּנְזַבְנוֹן לָהּ סִיבְרָתָא: 9 אֲמַרָא לָהּ הִי אֲנַתָּא שְׁמַרְיָתָא אִיכְנָא אֲנַת יְהוּדִיָּא אֲנַת וּמְנִי שְׂאֵל אֲנַת לְמַשְׁתָּא דְּאִיתִי אֲנַתָּא שְׁמַרְיָתָא לֹא גִיר מַתְחַשְׁחִין יְהוּדִיָּא עִם שְׁמַרְיָא: 10 עֲנָא יִשׁוּעַ וְאַמַּר לָהּ אֲלוּ יִדַּעַת הוּיֵתִי מוֹהֲבָתָא דְּאַלְהָא וּמְנִי הָנָא דְּאַמַּר לְכִי הֵב לִי אֲשִׁתָּא אֲנִי שְׂאֵלָא הוּיֵתִי לָהּ וִיְהֵב הוּא לְכִי מִיָּא חִיָּא: 11 אֲמַרָא לָהּ אֲנַתָּא הִי מְרִי לֹא דוּלָא אִיתָ לָךְ וְכִרָא עֲמִיקָא אִימְכָא לָךְ מִיָּא חִיָּא: 12 לְמָא אֲנַת רַב אֲנַת מִן אֲבוֹן יַעֲקֹב הוּ דִּהּוּ יְהֵב לָן בְּרָא הִדָּא וְהוּ מְנָה אֲשִׁתִּי וְבִנּוּהִי וְעָנָה: 13 עֲנָא יִשׁוּעַ וְאַמַּר לָהּ כָּל דִּנְשָׁתָא מִן הָלִין מִיָּא תוֹב נְצִהָא:

*forsaken YHWH, the fountain of living waters. Heal me, O YHWH, and I shall be healed; save me, and I shall be saved: for you are my praise. Behold, they say unto me, Where is the word of YHWH? Let it come now" Jeremiah 17:13-15. Israel is at the dawn of another catastrophe, within 40 years Rome will destroy the Temple, a million Jews slaughtered, hundreds of thousands of Jewish youth killed or taken into slavery. Sadly, the religious elite would rather sacrifice their own people for the cause of their manmade religions and authority than turn to YHWH and repent in humility and with honor. See Matthew 23:1-15*

14. But everyone who drinks of the waters that I give him will be forever without any thirst at all. But those waters that I give to him will become in him a spring of water that will spring up into life<sup>54</sup> that is eternal.” 15. That woman said to him, “My Master, give to me from these waters that I will not thirst again, nor have to come and draw from here. 16. Y’shua said to her, “Go call your husband and come here.” 17. She said to him, “I have no husband.” Y’shua said to her, “You have said well that ‘I have no husband.’ 18. For you have had five husbands, you. And the one that you have now is not your husband. This you have spoken is true.” 19. That woman said to him, “My Master, I see that you are a prophet. 20. Our forefathers worshipped<sup>55</sup> in this mountain, and you say that in Urishlim is the place that it is necessary to worship. 21. Y’shua said to her, “Woman believe me, the hour is coming that not in this mountain nor in Urishlim will they worship the Father. 22. You worship something that you do not know. But we worship what we know, for life<sup>56</sup> is from the Yehudeans. 23. But the hour is coming, and now is when the true worshippers will worship the Father in spirit and in truth, indeed. For the Father, He seeks worshippers as these. 24. For Elohim is Spirit, and those who worship, they must worship Him in spirit and in truth.” 25. That woman said to him, “I know that the Mashiyach is coming, and when he comes, he will teach us everything. 26. Y’shua said to her, “I am the one speaking with you.” 27. And while he spoke, his disciples came and were amazed that he spoke with a woman. But no man said, “What do you want?” or “Why do you speak with her?” 28. And the woman left her water jar and went to the city and told the people, 29. “Come see the man who told me everything that I have done! Is he the Mashiyach? 30. And the people went out from the city and were coming to him. 31. And in the midst of these things his disciples were pleading with him and saying to him, “Our Master, eat.” 32. But he said to them, “I have food<sup>57</sup> to eat of which you do not know of.” 33. The disciples said among themselves, “What person has brought him something to eat?” 34. Y’shua said to them, “My food is that I do the will of Him who sent me, and that I complete His work. 35. Do you not say that after four months<sup>58</sup> comes the harvest? Behold I say to you, lift up your eyes and see the fields<sup>59</sup> that are white and have ripened for the harvest already. 36. And he that reaps receives a wage and gathers fruit to life that is eternal. And the sower and the reaper together will rejoice. 37. For in this is an instance of truth, that one is sowing and the other one reaping. 38. I have sent you to reap the thing in which you had not done the labor. For others tired and you have entered into their labor.” 39. And many Samaritans from that city believed in him because of the word of that woman who had testified that, “He told me everything that I have done.” 40. And when those Samaritans came to him, they were pleading with him that he remain with them. And he remained with them two days. 41. And many believed in him because of his word.

54 The word used for “Life” is plural. (PY).

55 *Sagheed* literally means, “To prostrate before” or “To bow down before.” (PY).

56 The word here for “Life” is plural. The last word in the sentence, Anon (here translated as ‘Is’), means “Are.” (PY). The vital element of “life” here is Eternal Life through the redemption of Mashiyach. Y’shua emphasizes this aspect of life when he contrasts it to regular life, as he contrasts regular waters with “*living waters*” that bring eternal life. (AR)

57 The harvest imagery is familiar; note the word “*Kingdom*” compare Matthew 9:35-38; 21:28-32 and consider how this verse about “food” relates to these two passages about the Kingdom of Elohim. Here lies an amazing *implied wordplay* just under the surface; such a phenomenon may appear subjective, but the fact is they are easy for native speakers to recognize. For example, a sign advertising Ocean City, NJ reads “*Come to Ocean City: It’s a Shore Thing.*” The word *shore* (as in beach) is intended to remind the reader of similar sounding word, *sure* (certain). In this phrase, “*I have food to eat that you do not know about,*” Y’shua uses the word *makultha*, but the Aramaic word for “food” is *sevartha*. Upon the first glance this appears awkward, as if to say, “let’s consume nutrients” rather than “let’s eat.” This odd statement is made to establish a vital spiritual point. While *makultha* in this verse refers to “food”, *malkutha* means “kingdom” as in the phrase “*Kingdom of Elohim.*” The requirements for obtaining both “*food*” and the “*kingdom*” are similar: “*To do the will of our Heavenly Father.*” John almost verbatim copies the imagery of the harvest as used in Matthew.

58 A very clear chronological reference, Yochanan 5 and 6 deal specifically with Purim and Pesach respectively in the second to last year of Y’shua’s life (29 CE). In this case, 4:35 is referring to four months before the spring harvest, which completes at Shavuot (Pentecost). Shavuot hit on June 4th (6 Sivan), four months earlier, in Hebrew terms, brings us to the beginning of First Adar (there was a leap month this year). First Adar 1 began on January 31st, therefore the 6th day of that month

14 כל דין דנשטא מן מִיָּא דאנא אַתָּל לָהּ לָא נַצְהָא לַעֲלֵם אֱלָא מִיָּא הַנּוֹן דִּיהֵב  
אנא לָהּ נַהוֹן בַּהּ מַעֲיָנָא דַּמִּיָּא דַּנְבָּעִין לַחֲיָא דַּלְעָלִם: 15 אַמְרָא לָהּ אַנְתָּא  
הִי מְרִי הֵב לִי מִן הָלִין מִיָּא דִּלָּא תוֹב אַצְהָא וְלֹא הוּיָת אַתָּיָא דִּלָּא מִן הָרָפָא:  
16 אַמְרָא לָהּ יֵשׁוּעַ זְלִי קָרִי לְבַעֲלָכִי וְתִי לְהָרָפָא: 17 אַמְרָא לָהּ לִית לִי בַעֲלָא  
אַמְרָא לָהּ יֵשׁוּעַ שְׁפִיר אַמְרִיתִי דִּלִּית לִי בַעֲלָא: 18 חַמְשָׁא גִיר בַּעֲלִין הוּוּ לְכִי  
וְהִנָּא דֹאִית לְכִי הָשָׂא לָא הוּא בַּעֲלָכִי הָדָא שְׁרִירָתָא אַמְרִיתִי: 19 אַמְרָא לָהּ הִי  
אַנְתָּא מְרִי חֲזוּיָא אַנָּא דַּנְבָּיָא אַנְתָּ: 20 אֲבָהִין בַּהֲנָא טוֹרָא סִגְדוּ וְאַנְתּוֹן אַמְרִין  
אַנְתּוֹן דִּבְּאוּרִשְׁלָם הוּ אַתָּר דּוֹלָא לְמִסְגֵּד: 21 אַמְרָא לָהּ יֵשׁוּעַ אַנְתָּא הִימְנִינִי  
דֹאֲתָיָא שְׁעָתָא דִּלָּא בַּהֲנָא טוֹרָא וְאַף לָא בְּאוּרִשְׁלָם תִּסְגְּדוֹן לֹאֲבָא: 22 אַנְתּוֹן  
סִגְדִּין אַנְתּוֹן לְמָדֵם דִּלָּא יִדְעִין אַנְתּוֹן חֲנַן דִּין סִגְדִּין חֲנַן לְמָא דִּידְעִין חֲנַן דִּחֲיָא  
מִן יְהוּדִיָּא אָנוּן: 23 אֱלָא אַתָּיָא שְׁעָתָא וְהָשָׂא אִיתִיהָ אַמְתִּי דִּסְגּוּדָא שְׁרִירָא  
נִסְגְּדוֹן לֹאֲבָא בְּרוּחָא וּבְשָׂרָא אָף אֲבָא גִיר דֹאִיךְ הָלִין הוּ סִגּוּדָא בָּעָא: 24 רִוְחָא  
הוּ גִיר אֱלֹהָא וְאִילִין דִּסְגְּדִין לָהּ בְּרוּחָא וּבְשָׂרָא וְלֹא דִּנְסְגְּדוֹן: 25 אַמְרָא לָהּ  
אַנְתָּא הִי יִדְעָא אַנָּא דַּמְשִׁיחָא אַתָּא וּמָא דֹאֲתָא הוּ מִלָּף לֵן כְּלָמָדֵם: 26 אַמְרָא  
לָהּ יֵשׁוּעַ אָנָּא אַנָּא דַּמְמָלָל אַנָּא עַמְכִּי: 27 וְכֹד מַמְלָל אַתּוּ תַּלְמִידוּהִי וּמַתְדַּמְרִין  
הוּוּ דַעֲם אַנְתָּא מַמְלָל לָא דִין אַנְשׁ אַמְרָא מְנָא בָּעָא אַנְתָּ אוּ מְנָא מַמְלָל אַנְתָּ  
עַמָּה: 28 וּשְׁבַקְתָּ קוֹלְתָּהּ אַנְתָּא וְאַזְלַת לַמְדִּינְתָּא וְאַמְרָא לֹאנְשָׂא: 29 תוּ חֲזוּ  
גִבְרָא דֹאמַר לִי כָּל מָדָם דַּעֲבַדְתָּ לְמָא הוּוּ מְשִׁיחָא: 30 וּנְפָקוּ אַנְשָׂא מִן מְדִינְתָּא  
וְאַתִּין הוּוּ לִוְתָּהּ: 31 וּבִינְתָּ הָלִין בָּעִין הוּוּ מְנָה תַּלְמִידוּהִי וְאַמְרִין לָהּ רַבֵּן לַעֲסָ:  
32 הוּ דִין אַמְרָא לְהוֹן אִיתִי לִי מַאֲכֹלָתָא דֹאֲכֹל אִידָא דֹאנְתּוֹן לָא יִדְעִין אַנְתּוֹן:  
33 אַמְרִין תַּלְמִידָא בִּינִיהוֹן לְמָא אַנְשׁ אִיתִי לָהּ מָדָם לְמַאֲכָל: 34 אַמְרָא לְהוֹן  
יֵשׁוּעַ מַאֲכֹלָתִי דִּילִי אִיתִיהָ דֹאֲעַבְדִּי צָבִינָה דִּמֵּן דִּשְׁדַּרְנִי וְאַשְׁלִמִּיּוּהִי לַעֲבָדָה:  
35 לָא אַנְתּוֹן אַמְרִין דִּבְתָּר אַרְבַּעָא יְרַחֲיִן אַתָּא חֲצָדָא הָא אַמְרָא אַנָּא לְכֹון דֹאֲרִימוּ  
עֵינִיכּוֹן וְחֲזוּ אַרְעָתָא דַּחֹור וּמַטִּי לַחֲצָדָא מִן כְּדוּ: 36 וְאַינָא דִּחֲצָדָא אַגְרָא נִסֵּב  
וְכִנְשׁ פֹּאָרָא לַחֲיָא דַּלְעָלִם וְזִרְעָא וְחֲצוּדָא אַכְתָּדָא נַחֲדוֹן: 37 בַּהֲדָא גִיר  
אִיתִיהָ מְלִתָּא דִּשְׂרָרָא דֹאֲחִרִין הוּ זִרְעָא וְאַחֲרִין חֲצָדָא: 38 אַנָּא שְׁדַּרְתְּכוֹן לְמַחֲצָדָא  
מָדָם דִּלָּא הוּא אַנְתּוֹן לֹאֲיָתּוֹן בַּהּ אַחֲרָנָא גִיר לֹאֲיוּ וְאַנְתּוֹן עֲלִתּוֹן עַל עֲמִלְהוֹן  
דִּהֲנוֹן: 39 מִן הִי מְדִינְתָּא דִין סִגְיָאָא הִימְנוּ בַּהּ שְׁמַרְיָא מְטַל מְלִתָּהּ דֹאנְתָּא הִי  
דַּמְסַחֲדָא הוּתָּ דֹאמַר לִי כְּלָמָדֵם דַּעֲבַדְתָּ: 40 וְכֹד אַתּוּ לִוְתָּהּ הַנּוֹן שְׁמַרְיָא בַּעֲזוּ מְנָה  
דִּנְהוּא לִוְתָּהוֹן וְהוּא לִוְתָּהוֹן תַּרְיִן יוֹמִין: 41 וּסִגְיָאָא הִימְנוּ בַּהּ מְטַל מְלִתָּהּ:

(four months exactly) was February 5th. This is when Y'shua makes this comment, the follow up comment (4:36) gathers fruit to life refers to the second harvest in the fall, that of grapes. It is also symbolic of Y'shua's Second Advent, aligned to coincide with the fall feasts.  
59 Literally, "the landscape". (PY)

42. And they were saying to that woman, “From now on it is not because of your word we believe in him, for we have heard and know that this is truly the Mashiyach, the Life-Giver<sup>60</sup> of the world.” 43. And after two days, Y’shua went out from there and went to Galeela. 44. For Y’shua testified that a prophet is not honored in his own city. 45. And when he came to Galeela, the Galileans received him, they who saw all the miracles that he did in Urishlim during the feast.<sup>61</sup> For they had also come to the feast. 46. And Y’shua came again to Qatneh of Galeela where he had made the water into wine. And in Capurnakhum there was a servant of a certain king whose son was ill. 47. This man heard that Y’shua was<sup>62</sup> coming from Yehuda to Galeela, and he went to him and was pleading with him to come down and to heal his son, for he was near to dying. 48. Y’shua said to him, “If you do not see miracles and wonders, you will not believe!” 49. That servant of the king said to him, “My Master come down before the boy dies.” 50. Y’shua said to him, “Go, your son is alive.” And that man believed in the word that Y’shua spoke to him, and he departed. 51. And while he was going down, his servants met up with him and brought him hope, and said to him, “Your son lives!” 52. And he asked them at what time he was made whole, and they said to him, “Yesterday at the seventh hour the fever left him.” 53. And his father realized that was in the same hour that Y’shua said to him, “Your son lives.” And he and his house all believed. 54. Again this is the second miracle that Y’shua did when he came from Yehuda to Galeela.

## Chapter 5

1. After these things was a feast<sup>63</sup> of the Yehudeans (Purim) and Y’shua went up to Urishlim. 2. Now there was a certain place of immersion there in Urishlim, which is called Beth-Khisda, and there were five porches in it. 3. And in these were laying many people who were sick, and the blind and the lame and crippled<sup>64</sup> and they were anticipating the stirring of the waters. 4. For from time to time a Messenger would descend to it, to the place of immersion and would stir them the waters, and whoever would first descend after the movement of the waters would be healed<sup>65</sup> of every pain which he had. 5. And there was a certain man who was in sickness thirty and eight years. 6. Y’shua saw this man who was lying there, and he knew that he had this disease for a long time, and he said to him, “Do you desire to be made whole?” 7. That sick man answered and said, “Yes my Master, but I have no person that when the waters are stirred up to place me in the immersional pool. Rather, before I come another descends before me.” 8. Y’shua said to him, “Arise! Take your pallet and walk.” 9. And that man was healed at once and arose and took his pallet and walked. And that day was the Shabbat. 10. And the Yehudeans said to him, to that man who was healed, “It is not Lawful for you to carry your pallet.” 11. And he answered and said to them, “He who made me whole, he said to me, ‘Take your pallet and walk.’” 12. And they asked him, “Who is this man who said to you, ‘Take your pallet and walk?’”

60 “Life-Giver” refers to Kingdom of Heaven “life” as in, “Now if you desire to **enter into life**, keep the Commandments.” Matthew 19:17.

61 This and the reference in 13:29 are the only places in Yochanan where he refers to Pesach by the general term “feast”. This is clear from the context of what is recorded in the 2nd and 12th chapters. The only other time “the feast” is used is in chapter 5, referring to Purim. Please see *Feasts* in Appendix.

62 Khabouris adds for clarity *hwa* (was) to the verb for “coming” which is reflected in the Aramaic.

63 This is the feast of Purim, it takes place on Shabbat (Saturday morning), March 17th, 29 CE. Yochanan has already directly named Pesach, Sukkot and Hanukkah; therefore he is referring to Purim as the “feast” here as it is not previously named. Purim is the only remaining feast that happens on Shabbat during 29 CE—that occurs between two Passovers (2:23, 6:4). In 4:45 Yochanan mentions the Galileans “who saw all the miracles that he did in Urishlim during the feast”, which was according to the previous Passover (2:23). Similar linkages also exist in the feast recorded in 7:10-14 which specifically refers to Sukkot (according to 7:2), and the feast in 11:55-56 that refers to the last Passover. This is also part of Yochanan’s writing style, when “feast” stands alone without such connections it references an event other than the Great Feasts, or Hanukkah, leaving only Purim. Please see footnote for Yochanan 4:45.

64 Khabouris has an isolated *beyr* here, between the words “and crippled” and “and they were anticipating.”

65 Literally, “Be made whole.” (PY).

## : יוחנן ד :

42 ואמרין הוּו לאנתתא הִי דמכיל לא הוא מטל מלתכי מהימנין חנן בַּה חנן גִּיר שמען וידען דהנו שריראית משיחא מחינה דעלמא : 43 ובִּתְר תרין יומין נפֿק ישוע מן תמן ואזל לגלילא : 44 הו גִּיר ישוע סהִד דנבֿיא במדינתה לא מתֿיקר : 45 כִּד דִּין אֶתָּא לגלילא קבלוהי גליליא דחזו אֶתָּתָא כִּל דַּעבִּד באורשלם בעדעִדא אֶתָּו הוּו גִּיר ואף הִנּוּן לעדעִדא : 46 אֶתָּא דִּין תוֹב ישוע לקטנא דגלילא איכא דַּעבִּד מִיא חמרָא ואית הָא בכפֿרנחום עבִּד מלכא חד דבֿרה כריה הוא : 47 הָנָא שמע דאֶתָּא הָא ישוע מן יהוד לגלילא ואזל לוֹתָה ובעא הוא מנה דנחות ונאסא לבֿרה קריב הוא גִּיר לממת : 48 אִמר לָה ישוע אֵן אֶתָּתָא ותדמרָתָא לא תחזון לא תהימנון : 49 אִמר לָה הו עבִּד מלכא מרי חות עדלא מאֵת לָה טליא : 50 אִמר לָה ישוע זל ברךְ חי הו והימן הו גִּבְרָא במלתא דאמר לָה ישוע ואזל : 51 כִּד דִּין נחת הוא ארעוהי עבֿדוהי וסבֿרוהי ואמרין לָה ברךְ חיא : 52 ושאל אֲנוּן באינא עדנא אֶתחלם אמרין לָה אֶתמלי בשבע שעינ שבֿקתָה אשֶׁתָּא : 53 וידע אַבוהי דבֿהי שַׁעֲתָא דבָּה אִמר לָה ישוע דבֿרךְ חיא והימן הו וכיִתָּה כָּלָה : 54 הָא תוֹב אֶתָּא דתרתינ עבִּד ישוע כִּד אֶתָּא מן יהוד לגלילא :

## : יוחנן ה :

1 בִּתְר הָלִין הָא עדעִדא דיהודיא וסלק ישוע לאורשלם : 2 אית הָא דִּין תמן באורשלם דוכתָא חָדָא דמעמודיִתָּא דמתֿקריא עבֿראית בִּית־חֶסְדָּא ואית הָא בַּה חמשא אֶסטוין : 3 ובֿהִלִּין רמין הוּו עמא סגִּיאא דכריהא וסמִיא וחגִּיסא ויבישא ומספֿין הוּו לזועא דמִיא : 4 מלאכָא גִּיר בזבֿן זבֿן נחת הָא לָה למעמודיִתָּא ומזיע הָא להון למִיא ואינא דקדמִיא נחת הָא מן בִּתְר זועא דמִיא מתחלם הָא כִּל כִּאכָא אינא דאית הָא לָה : 5 אית הָא דִּין תמן גִּבְרָא חד דתֿלתִין ותמנא שנין איתוהי הָא בכורהנא : 6 להנא חזא ישוע דרמא וידע דזבֿנא סגִּיאא אית לָה ואמר לָה צָבָא אנת דתֿתחלם : 7 ענא הו כריהא ואמר אין מרי לית לי דִּין אנש דמא דאתתזיעו מִיא נרמִיני במעמודיִתָּא אֶלא עד אָנָא אֶתָּא אנא אחרין מן קדמי נחת : 8 אִמר לָה ישוע קום שקול ערסך והלך : 9 ובר שַׁעֲתָה אֶתחלם גִּבְרָא הו וקם שקל ערסה והלך והו הו יומא שבֿתָּא הִתָּ : 10 ואמרין לָה יהודיא להו דאֶתאסי שבֿתָּא הִי לא שליט לך דתֿשקול ערסך : 11 הו דִּין ענא ואמר להון הו דַּעבֿדני חלימא הו אִמר לי דשקול ערסך והלך : 12 ושאלוהי מנו הָנָא גִּבְרָא דאמר לך דשקול ערסך והלך :

13. But he who was healed did not know who Y'shua was, for he was pressed in by a large crowd, which was in that place. 14. After some time, Y'shua found him in the temple and said to him, "Behold you are whole again. Do not sin or else something that is worse than before should happen to you." 15. And that man went and said to the Yehudeans that Y'shua is he who had made him whole. 16. And because of this, the Yehudeans were persecuting Y'shua and were seeking to kill him because of these things he would do on the Shabbat. 17. But he, Y'shua, said to them, "My Father works until now, I also work." 18. And because of this the Yehudeans were seeking all the more to kill him, not only because he had loosed<sup>66</sup> the Shabbat, but also concerning that he would say that his Father was Elohim and was equating<sup>67</sup> himself with Elohim. 19. But Y'shua answered and said to them, "Amen, amen I say to you that the Son is not able to do anything by his desire, but what he sees the things that the Father does. For these things that the Father does, the Son also likewise does. 20. For the Father loves the Son and everything that he does he shows to him. And greater than these works He will show him so that you will marvel. 21. For as the Father raises the dead and gives life to them, likewise also the Son will make alive to those whom he desires. 22. For the Father does not judge man, rather all judgment<sup>68</sup> he has given to the Son. 23. So that every man may honor the Son as he honors the Father. He who does not honor the Son does not honor the Father who sent him. 24. Amen, amen: I say to you that whoever hears my word and believes in Him who sent me has life that is eternal, and does not come into judgment but has passed<sup>69</sup> from death into life. 25. Amen, amen I say to you that the hour is coming, even now is, when the dead will hear the voice of the Son of Elohim, and those who hear will live. 26. For as to the Father, there is life<sup>70</sup> in [the Father's] Qnoma, and likewise He also gives to the Son, that there might be life in [the Son's] qnoma.<sup>71</sup> 27. And He gave him authority to also execute judgment, because he is the Son of man. 28. Do not marvel at this for the hour is coming when all those who are in the grave will hear his voice! 29. And those who have done good things will go forth to the resurrection of life, and those who have done evil things to the resurrection of judgment. 30. I am not able to do anything of my desire, but as I hear I judge and my judgment is just, for I don't seek my will, rather the will of Him who sent me.<sup>72</sup> 31. If I bear witness concerning myself, my testimony is not true. 32. Another is he who bears witness concerning me. And I know that his testimony that he testifies concerning me is true. 33. Yochanan was sent to you and he testified concerning the truth. 34. And I did not receive testimony from man; rather I say these things that you may live. 35. That man was a lamp that shone and brought light, and you desired to boast<sup>73</sup> for an hour in his light. 36. But I have a testimony that is greater than that of Yochanan. For the works that my Father has given to me to complete them, those works that I do, testify concerning me that the Father has sent me.

66 Y'shua did not break the Shabbat according to Torah; rather, he restored the observance of Shabbat as YHWH intended, without the burden of religious tradition. In so doing, the traditions of the Pharisees had been violated, but certainly not the Torah of Moshe.

67 To consider oneself "equal" to YHWH is a very serious matter. Y'shua spoke of himself as being about his Father's business, of coming in his Father's Name; he spoke and taught with authority and performed healings which made him a formidable opponent to religious tradition. The charge here of Y'shua making himself equal to YHWH is simply Pharisee tradition projecting itself onto Y'shua. The Ruach haKodesh in Mashiyach is "equal" to YHWH, but the Pharisees supposed that Y'shua and his followers equated his *humanity* with YHWH; they didn't understand Isaiah 11:1-2, that Mashiyach has the Ruach haKodesh (another name for YHWH—Psalm 51:1-11, Isaiah 63:1-11) within him. YHWH spoke through the Spirit of Mashiyach, rather than through his human component. Y'shua maintained that his nefesh (soul) would die, but that YHWH would resurrect it. Y'shua believed his own nefesh was mortal. Zechariah 12:10 the Spirit of YHWH is "pierced" but they mourn for him (Y'shua) as an only begotten son. YHWH cannot literally be "pierced"; therefore, this refers to Mashiyach who has the Spirit of YHWH in him. The matter of the Father raising the dead is confirmed in verse 21, but we also see in this verse that the Son takes on the role of His Father as His Firstborn, for both Resurrection Power and Judgment.

68 Isaiah 49      69 Literally, "He has removed himself." (PY).      70 Here again, the word is plural. (PY).

71 *Qnoma* literally means, "Underlying substance." (PY). Y'shua has an occurrence of human nature and also shares the One Divine Nature through his Father's Divine *Qnoma*. This gives Y'shua the power and authority to speak on His Father's behalf and yet be vulnerable and mortal in the human office of Mashiyach, so he can die for our sins. After we repent and surrender our lives to Y'shua we also become partakers of the One Divine Nature, or *kyanna* (2 Peter 1:4). This is not Trinitarian, rather



13 הו דיין דאָטאַסי לא ידע הוא מנו ישוע גיר אַתגני הוא לָה בַכְנָשָא סַגְיָא דאִיתָ  
הוא בְדוּפְתָא הִי: 14 בְתֵר זֶבֶן אֲשַכַּח יִשׁוּעַ בְּהִיכְלָא וְאָמַר לָה הָא חֲלִים אַנְתָּ  
תּוֹב לֹא תַחֲטֹא דְלִמָּא נְהוּא לָךְ מָדָם דְּבִישׁ מִן קְדָמָי: 15 וְאִזְל הו גִּבְרָא וְאָמַר  
לִיהוּדָיָא דִישׁוּעַ הו הו דאחלמה: 16 וּמָטֵל הָדָא רִדְפִין הוּו יְהוּדָיָא לִישׁוּעַ וּבָעִין  
הוּו לְמַקְטֵלָה דְהָלִין עֲבָד הוּא בִשְׁבַתָּא: 17 הו דיין ישוע אָמַר לְהוֹן אָבִי עֲדָמָא  
לְהֵשָׁא עֲבָד אָף אָנָּא עֲבָד אָנָּא: 18 וּמָטֵל הָדָא יְתִירָאִית בָּעִין הוּו יְהוּדָיָא לְמַקְטֵלָה  
לֹא בְלַחוּד דִּשְׂרָא הוּא שְׁבַתָּא אָלָא אָף דַּעַל אֱלֹהָא דְאַבְרָהָי אִיתּוּהִי אָמַר הוּא  
וּמִשְׁוּא הוּא נַפְשָׁה עִם אֱלֹהָא: 19 עָנָא דִּין יִשׁוּעַ וְאָמַר לְהוֹן אָמִין אָמִין אָמַר אָנָּא  
לָכוֹן דְּלֹא מִשְׁכַּח בְּרָא עֲבָד מָדָם מִן צִבּוֹת נַפְשָׁה אָלָא מָדָם דַּחוּזָא לֹאֲבָא דַּעֲבָד  
אִילִין גִּיר דֹּאֲבָא עֲבָד הָלִין אָף בְּרָא אֲכֹנְתָה עֲבָד: 20 אָבָא גִיר רַחֵם לְבָרָה וְכָלמָדָם  
דַּעֲבָד מַחְוָא לָה וּדְיִתִּירִין מִן הָלִין עֲבָדָא מַחְוָא לָה דֹּאנְתוֹן תַּתְּדַמְרוּן: 21 אִיכְנָא  
גִיר דֹּאֲבָא מַקִּים מִיתָא וּמַחָא לְהוֹן הֲכֵנָּא אָף בְּרָא לֹאִילִין דַּצְבָּא מַחָא: 22 לֹא  
הוּא גִיר אָבָא דָּאֵן לֹאנֵשׁ אָלָא כָּלָה דִּינָא יְהִבָּה לְבָרָא: 23 דַּלְלָנֵשׁ נִיקָר לְבָרָא אִיךְ  
דְּמִיקָר לֹאֲבָא הוּ דֹּלָא מִיקָר לְבָרָא לֹא מִיקָר לֹאֲבָא דִשְׁדֵּרָה: 24 אָמִין אָמִין אָמַר  
אָנָּא לָכוֹן דִּמֵּן דִּשְׁמַע מְלָתִי וּמַהֲיָמֵן לְמֵן דִּשְׁדֵּרְנִי אִיתָ לָה חִיָּא דְלַעֲלֵם וּלְדִינָא לֹא  
אַתָּא אָלָא שְׁנִי לָה מִן מוּתָא לַחֲיָא: 25 אָמִין אָמִין אָמַר אָנָּא לָכוֹן דֹּאֲתִיָּא שְׁעָתָא  
אָף הֵשָׁא אִיתִיָּה אָמִיתִי דְּמִיתָא נִשְׁמַעוֹן קָלָה דְּבָרָה דֹּאֲלֹהָא וְהִנֵּן דִּשְׁמַעִין נַחוּן:  
26 אִיכְנָא גִיר דֹּלָאֲבָא אִיתָ חִיָּא בְּקִנּוּמָה הֲכֵנָּא יְהִב אָף לְבָרָא דְנִהוֹן חִיָּא בְּקִנּוּמָה:  
27 וְאִשְׁלֻטָה דְנִהוּא עֲבָד אָף דִּינָא: 28 דְּבָרָה הוּ דיין דֹּאנֵשָׁא לֹא תַתְּדַמְרוּן בְּהָדָא  
דֹּאֲתִיָּא שְׁעָתָא אָמִיתִי דְּכָלְהוֹן אִילִין דְּבִקְבָרָא אָנוֹן נִשְׁמַעוֹן קָלָה: 29 וּנְפָקוֹן אִילִין  
דַּעֲבָדוּ טְבָתָא לְקִימָתָא דַּחֲיָא וְאִילִין דַּעֲבָדוּ בִישְׁתָּא לְקִימָתָא דִּדִּינָא: 30 לֹא  
מִשְׁכַּח אָנָּא מָדָם מִן צִבּוֹת נַפְשֵׁי לְמַעַבְדָּא אָלָא אִיכְנָא דִּשְׁמַע אָנָּא דָּאֵן אָנָּא וּדִינִי  
כָּאִין הוּ לֹא גִיר בָּעָא אָנָּא צְבִינִי אָלָא צְבִינָה דִּמֵּן דִּשְׁדֵּרְנִי: 31 אָן אָנָּא מַסְהָד אָנָּא  
עַל נַפְשֵׁי סְהִדּוּתִי לֹא הוּתָּ שְׂרִירָא: 32 אַחֲרִין הוּ הוּ דְּמַסְהָד עָלִי וִידַע אָנָּא דִּשְׂרִירָא  
הִי סְהִדּוּתָה דְּמַסְהָד עָלִי: 33 אַנְתוֹן שְׁדֵּרְתוֹן לּוֹת יוּחָנָן וְאַסְהָד עַל שְׂרָא: 34 אָנָּא  
דִּין לֹא הוּא מִן בְּרִנְשָׁא נִסָּב אָנָּא סְהִדּוּתָא אָלָא הָלִין אָמַר אָנָּא דֹּאנְתוֹן תַּחוּן:  
35 הו שְׂרָגָא הוּא דִּדְלֵק וּמַנְהַר וְאַנְתוֹן צְבִיתוֹן דִּתְּשַׁבְּחֵהוּן דִּשְׁעָתָא בְּנוּהֵרָה:  
36 לִי דִּין אִיתָ לִי סְהִדּוּתָא דְרַבָּא מִן דִּיּוּחָנָן עֲבָדָא גִיר דִּיהִב לִי אָבִי דֹּאשְׁלָם אָנוֹן  
הִנֵּן עֲבָדָא דַּעֲבָד אָנָּא סְהִדִּין עָלִי דֹּאֲבָא שְׁלַחְנִי:

"three qnume (plural of qnoma) in one kyanna". Godhead is best understood as "one tree, three branches (Father, Son and Ruach haKodesh), not three separate trees (or divine natures). Y'shua was born from the seed of the Ruach haKodesh that overshadowed his mother Maryam, which is also why he "breathed" the Ruach haKodesh upon his disciples at the end of this Gospel. Please also see Rav Shaul's comment in Romans 1:20, that Godhead was never meant to be a mystery. (AR)

72 Transposition of words has no effect on meaning.

73 Or, "Delight." (PY)



37. And the Father who sent me testifies concerning me. You have never heard His voice, nor have you seen His appearance. 38. And His Word<sup>74</sup> does not dwell in you because you do not believe in him whom He sent. 39. Search the Scriptures, because in them you think you have that life that is eternal, and they testify concerning me. 40. And you do not desire to come to me, that you may have that life that is eternal. 41. I do not receive praise from the sons of men. 42. But I know you, that the love of Elohim is not there in you. 43. I have come in the name of my Father, and you have not received me. Yet, if another should come in his own name, you will receive him.<sup>75</sup> 44. How are you able to believe, who receive praise from one to another, and yet the One that is from Elohim you do not seek? 45. Why? Do you think I will accuse you before the Father? The one who will accuse you is Moshe, in whom you place your hope!<sup>76</sup> 46. For if only you had believed in Moshe, you would also be believers in me, for Moshe wrote concerning me.<sup>77</sup> 47. And, if you do not believe the writings of that man, how will you believe my words?<sup>78</sup>

## Chapter 6

1. After these things, Y'shua went to the other side of the Sea of Galeela of Tiberius. 2. And a large crowd went after him, because they had seen the miracles which he did with the sick. 3. Then Y'shua went up a mountain and was sitting there with his disciples. 4. And the feast of the Paskha of the Yehudeans was approaching. 5. Y'shua raised his eyes and saw the large crowd that came to him and he said to Pelepos, "Where can we buy bread that these people may eat?"<sup>79</sup> 6. And he said this testing him, for he did know what he was about to do. 7. Pelepos said to him, "Two hundred denarii of bread would not suffice them, even if each of them may take a small amount!" 8. Andraus, one of his disciples, the brother of Shimon Keefa, said to him, 9. "There is here a certain boy who has upon him five loaves of barley and two fish, but what are these items for all those people?" 10. Y'shua said to them, "Make all the people to recline." Now there was much grass there, and the number of men that reclined in that place was five thousand. 11. And Y'shua took the bread and blessed it and divided it to those who reclined, and likewise also of the fish as much as they desired. 12. And when they were satisfied, he said to his disciples, "Gather the fragments that are left over, or else something should be lost." 13. And they gathered them and they counted twelve baskets of fragments, those that were left over from them who ate of the five loaves of barley-bread. 14. And they who saw the miracle that Y'shua did were saying, "Truly this is a prophet<sup>80</sup> who has come into the world!" 15. But Y'shua knew that they were about to come and seize him and make him a king,<sup>81</sup> and he slipped away to a mountain to be by himself. 16. And when evening came, his disciples went down to the sea. 17. And they sat in a boat and were going to the other side to Capurnakhum and it became dark, and Y'shua had not come to them. 18. Now the sea was lifted up against them, because a great wind was blowing.

74 See *Miltha* footnote John 1:1.

75 All forms of science and religion have a "Messiah" and "priesthood." A "name" carries authority, or "branding" just as a university awards degrees in its "name". Honor and recognition by the faculty or "priesthood" extends the use of the "name" to its "disciples." Y'shua comes in his Father's Name; mankind struggles to distinguish the Name of YHWH, versus the name of man. Most who practice Judaism or Christianity know that Yahweh is the Personal Name of the Creator of the Universe, yet most prefer to follow religious traditions about His Name. Rabbinical authorities have long established a ban on verbalizing the Name of YHWH, they've invented the title "HaShem" to replace YHWH's Name. Christians say, "the LORD". In such cases religious traditions come in "their own name" the followers of these two religions have accepted longstanding religious traditions against the Word of YHWH. By usurping authority over Scripture, religion sends followers out "in the name" of their religion.

76 At the end of Moshe's life he prophesied accurately that the elders of Israel would be disobedient to the written Torah and follow after the traditions of men. He also commanded these same future leaders to follow after "The Prophet", which is another title for Y'shua the Mashiach (Deuteronomy 18:15-17; 31:24-29).

77 Fulfilling Messianic prophecy; "a prophet like Moses" Deut 18:15, 19.

78 Y'shua teaches, as he does in Matthew 15, that the Pharisees have forsaken the Written Torah of Moshe in favor of their oral traditions. As a result, Moshe himself will accuse them and hold them to account for it. This is similar to other pronouncements that the people of Nineveh, the Queen of Sheba and so on will accuse the religious elite of ignoring lessons they had learned.

## : יוחנן ה :

37 וּבָא דְשִׁלְחָנִי הוּ סִהֵד עָלַי לֹא קָלָה מְמַתָּוּם שְׁמַעְתּוֹן וְלֹא חֲזוֹה חֲזִיתּוֹן :  
38 וּמִלְתָּה לֹא מְקוּיָא בְכוֹן מְטִל דְּבִהּוּ דְהוּ שְׂדֵר אַנְתּוֹן לֹא מַהִימְנִין אַנְתּוֹן :  
39 בְּצוּ כְתָבָא דְבִהּוֹן מְסַבְרִין אַנְתּוֹן דְּחִיָּא דְלַעֲלֵם אִיתְּ לָכוֹן וְהִנּוֹן סִהֵדִין עָלַי :  
40 וְלֹא צָבִין אַנְתּוֹן דְּתֵאֲתּוֹן לִוְתִּי דְחִיָּא דְלַעֲלֵם נְהוֹן לָכוֹן : 41 שׁוּבְחָא מִן בְּנֵי  
אֲנָשָׁא לֹא נִסָּב אֲנִי : 42 אֲלֵא יִדְעַתְכוֹן דְּחוּבָה דְאַלְהָא לִית בְּכוֹן : 43 אֲנִי אֲתִית  
בְּשִׁמָּה דְאַבִּי וְלֹא מְקַבְלִין אַנְתּוֹן לִי וְאֵן אַחֲרִין נִאֲתָא בְּשֵׁם נַפְשָׁה לְהוּ תְקַבְלוּן :  
44 אִיכְנָא מְשַׁכְּחִין אַנְתּוֹן לְמַהִימְנֵי דְשׁוּבְחָא חֵד מִן חֵד מְקַבְלִין אַנְתּוֹן וְשׁוּבְחָא  
דְּמִן חֵד אֲלֵהָא לֹא בְעִין אַנְתּוֹן : 45 לְמָא סְבָרִין אַנְתּוֹן דְּאֲנִי אֲכֹל קְרַצִּיכוֹן  
קִדָּם אֲבָא אִיתּוּהִי מִן דְּאֲכֹל קְרַצִּיכוֹן מוֹשָׁא הוּ דִּבְהָ סְבִרְתּוֹן : 46 אֲלוּ גִיר בְּמוֹשָׁא  
הִימְנָתּוֹן אֲף בִּי מַהִימְנִין הִנִּיתּוֹן מוֹשָׁא גִיר עָלַי כְּתָב : 47 וְאֵן לְכַתְּבוּהִי דְהוּ לֹא  
מַהִימְנִין אַנְתּוֹן אִיכְנָא לְמַלִּי דִּילִי תַהִימְנוֹן :

## : יוחנן ו :

1 בְּתֵר הָלִין אֲזַל יֵשׁוּעַ לַעֲבָרָא דִּימָא דְגַלִּילָא דְטַבְּרִיוֹס : 2 וְאֲזַלוּ בְּתֵרָה כְּנָשָׁא  
סְגִיָּאא מְטִל דְּחֲזִין הוּוּ אֲתֹרְתָא דַּעְבָּד בְּכִרְיָהָ : 3 וְסִלַּק יֵשׁוּעַ לְטוּרָא וְתָמֵן יִתְבֵּ  
הוּא עִם תְּלַמִּידוּהִי : 4 קָרִיב הוּא דִּין עֲדַעְדָּא דְפָצְחָא דִּיהוּדִיָּא : 5 וְאִרִּים עֵינּוּהִי  
יֵשׁוּעַ וְחֲזָא כְּנָשָׁא סְגִיָּאא דְאַתָּא לִוְתָּהּ וְאָמַר לְפִילִיפּוֹס אִימְכָא נְזִבִּין לְחֻמָּא  
דְּנִאכְלוֹן הָלִין : 6 הִדָּא דִּין אָמַר כֹּד מְנַסָּא לָהּ הוּ גִיר יָדַע הוּא מְנָא עֲתִיד לְמַעֲבַד :  
7 אָמַר לָהּ פִּילִיפּוֹס דְּמֵאֲתִין דִּינָרִין לְחֻמָּא לֹא סִפֵּק לְהוֹן כֹּד קָלִיל קָלִיל חֵד חֵד  
מְנַהוֹן נִסָּב : 8 אָמַר לָהּ חֵד מִן תְּלַמִּידוּהִי אַנְדְּרָאוֹס אַחוּהִי דְשִׁמְעוֹן כַּאֲפָא : 9 אִית  
תָּנִן טְלִיא חֵד דְּאִיתְּ עֲלוּהִי חֻמָּשׁ גְּרִיצִין דְּסַעְרָא וְתִרְיִן נוֹנִין אֲלֵא הָלִין מְנָא אֲנִין  
לְהָלִין כְּלַהוֹן : 10 אָמַר לְהוֹן יֵשׁוּעַ עֲבָדוּ אֲנָשָׁא כְּלַהוֹן דְּנִסְתַּמְכוּן עֲסָבָא דִּין סְגִי  
הוּא בְּהָ בְּדוּכְתָּא הִי וְאִסְתַּמְכוּ גַבְרָא בְּמִנְיָנָא חֻמָּשָׁא אֲלִפִּין : 11 וְשִׁקֵּל יֵשׁוּעַ לְחֻמָּא  
וּבְרִךְ וּפְלַג לְהִנּוֹן דְּסַמִּיכִין וְהִכָּנָא אֲף מִן גּוֹנָא כְּמָא דְצִבּוּ : 12 וְכֹד סְבַעוּ אָמַר  
לְתַלְמִידוּהִי כְּנָשׁוּ קִצִּיא דִּיתֵרוּ דְלֵא נִאֲבָד מְדָם : 13 וּכְנָשׁוּ וּמְלוּ תִרְעָסֵר קוֹפִינִין  
קִצִּיא אִילִין דִּיתֵרוּ לְהִנּוֹן דְּאֲכֹלוּ מִן חֻמָּשָׁא לְחֻמִּין דְּסַעְרָא : 14 הִנּוֹן דִּין אֲנָשָׁא  
דְּחֲזוּ אֲתָא דַּעְבָּד יֵשׁוּעַ אָמַרִין הוּוּ שְׂרִירָאִית הִנּוּ נִבְיָא דְאַתָּא לַעֲלָמָא : 15 יֵשׁוּעַ דִּין  
יָדַע דַּעֲתִידִין דְּנִאֲתּוֹן נְחִטְפוּנִיָּה וְנַעֲבְדּוּנִיָּה מְלָכָא וְשִׁנִּי לָהּ לְטוּרָא הוּ בְּלַחוּדוּהִי :  
16 וְכֹד הוּא רְמָשָׁא נְחֵתוּ תְּלַמִּידוּהִי לִימָא : 17 וְיִתְבּוּ בְּסַפִּינְתָא וְאֲתִין הוּ לַעֲבָרָא  
לְכַפְרִינְחוֹם וְחִשְׁפַּת הוּת לָהּ וְלֹא אֲתִי הוּא לִוְתֵּהוֹן יֵשׁוּעַ : 18 יִמָּא דִּין אֲזוּדִקָּה הוּא  
עֲלִיהוֹן מְטִל דְּרוּחָא רַבָּתָא נְשִׁבַת הוּת :

79 Transposition of words has no effect on meaning.

80 "YHWH will raise up a prophet like me" (Deut 18:15-19)

81 Contrary to the naysayers, Y'shua had large support from the common people. He resisted being made a natural King, knowing this office is reserved for his return as Mashiach ben David.

19. They journeyed about twenty and five or thirty furlongs<sup>82</sup> and they saw Y'shua while he was walking on the lake. And when he drew near to their boat they were afraid. 20. But he, Y'shua, said to them, "Do not be afraid. It is I." 21. And they desired to receive him into the boat, and at that hour that boat was at that land which they were going to. 22. And on the day following, that crowd which was standing on the other side of the sea, saw that boat. There was not any other there except that which the disciples had gone up into it, and that Y'shua had not entered with his disciples into the boat. 23. But other ships had come from Tiberius near that place in which they ate while Y'shua blessed the bread. 24. And when that crowd saw that Y'shua was not there nor his disciples, they went up into these ships and they came to Capurnakhum and were seeking Y'shua. 25. And when they found him at the other side of the sea, they said to him, "Our Master, when did you come here?" 26. And Y'shua answered and said to them, "Amen, amen<sup>83</sup> I say to you, that you seek me not because you saw miracles, rather that you ate bread and were satisfied. 27. Do not labor for food<sup>84</sup> that perishes, rather for food that endures to life that is everlasting, that which the Son of man will give to you, for this man Elohim the Father has sealed." 28. They said to him, "What should we do to work the deeds of Elohim?" 29. Y'shua answered and said to them, "This is the work of Elohim that you should believe in him whom He sent." 30. They said to him, "What miracle do you perform that we may see and believe in you? What have you shown?" 31. Our fathers ate manna<sup>85</sup> in the wilderness as it is written that He gave them bread from heaven to eat." 32. Y'shua said to them, "Amen, amen I say to you that it was not Moshe that gave bread to you from heaven, but my Father gives true bread to you from heaven.<sup>86</sup> 33. For His bread is that of Elohim, He who has come down from heaven and gives life to the world." 34. They said to him, "Our Master give this bread to us at all times!" 35. Y'shua said to them, "I am the Bread of Life. Whoever comes to me will not hunger. And whoever believes in me will not ever thirst. 36. But I have said to you that you have seen me, and you do not believe. 37. All who my Father has given to me will come, and whoever comes to me I will not cast outside! 38. For I came down from heaven,<sup>87</sup> not to do my will, but to do the will of Him who sent me. 39. And this is His will, that of Him who sent me, that all that He has given to me I do not lose even one. 40. For this is the will of my Father, that all who see the Son and believe in Him, will have life that is eternal. And I will raise him up on the last day."<sup>88</sup> 41. Now the Yehudeans were arguing against him because he said "I am the Bread that has descended from Heaven." 42. And they were saying, "Is this not Y'shua, the son of Yosip; do we not know his father and his mother? And how says this man that 'I have descended from Heaven?'" 43. Y'shua answered and said to them, "Do not argue one with another. 44. No man is able to come to me unless the Father who sent me draws him. And I will raise him up in the last day.

82 Three or four miles out, or about halfway to their destination.

83 The "double amen" is a "double amplifier." On a spiritual level it points to the "two witnesses" required by Torah to establish matters of life and death (Deut 17:6-7; 19:15). The ancient Hebrew "amen" (pronounced aw-mane') has its primitive root in the word "aman" (believe, faithful). First mention of "amen, amen" (Num 5:22) is used to establish true testimony. This double element implies that both spirit and soul bear witness to the truth of the testimony. In Deut 27:15-26 all of Israel stood before YHWH and spoke "amen" 12 times (as 12 tribes), to give oral witness and consent to their obligation of obeying YHWH's Commandments. "Amen, amen" is unique (in the NT) to Yochanan's Gospel appearing in Yochanan 3:3, 5, 11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34 (8:23 in Aramaic), 51 (39 in Aramaic) and 58 (47 in Aramaic); 10:1, 7; 12:24; 13:16, 20, 21, 38; 14:12; 16:20, 23 and 21:18.

84 *Makultha* (food or nourishment), is spelled and sounds very close to *Malkutha* (Kingdom). See footnote John 4:32.

85 *Manna* in Aramaic means, "What is it?" (PY). The manna began falling shortly after the Israelites left Elim on the 15th day of the 2nd month of Iyar (Exodus 16:1-23). This is a relevant time to talk about manna because it is in the middle of the omer count and Shavuot will be coming in approximately three weeks. (AR)

86 Psalm 78:24; Nehemiah 9:15

87 As in the context of *Miltha* (the Word) or the "Manifestation" or the "Will of" YHWH coming down from heaven to do the Will of YHWH upon earth; his Spirit is of YHWH but his *nephesh* (soul) and body are human and temporal.

88 Y'shua reiterates that eternal life begins after the resurrection, otherwise known as the "First Resurrection" (Revelation 20:5-6) or the "Resurrection of the Righteous" (Daniel 12:1-2; Luke 4:14; Acts 24:15), not at the time of a person's death.

19 וַדְּבִירוֹ אֵיךְ אֶסְטוּדוֹתָא עֶסְרִין וַחֲמִשָּׁא או תלתין וחזו לישוע כַּד מַהֲלֵךְ עַל יַמְתָּא וְכַד קִרְבַּ לּוֹת סְפִינְתָהוֹן דְּחָלוּ: 20 הוּ דִּין יִשׁוּעַ אָמַר לְהוֹן אָנָּא אָנָּא לֹא תִדְחִלּוֹן: 21 וַצִּבְרוּ הוּוּ דְּנִקְבְּלוּנִיָּהּ בְּסְפִינְתָא וְכֵּה בְּשַׁעֲתָא סְפִינְתָא הִי הָתַּל לּוֹת אַרְעָא הִי דְּאִזְלוּן הוּוּ לָהּ: 22 וְלִיּוּמָא דְּכִתְרָהּ הוּ כְּנִשָּׂא דְקָאָם הָנָא בְּעִבְרָא דִּימָא חוּוּ דְּסְפִינְתָא אַחֲרָתָא לִית הָנָא תַּמָּן אֵלָּא אָן הִי דְּסִלְקוּ לָהּ תַּלְמִידָא וְדִלָּא עַל הָנָא עֲמַהוֹן יִשׁוּעַ עִם תַּלְמִידוּהִי לְסְפִינְתָא: 23 אֲתִי הוּי דִּין אֵלְפָא אַחֲרִנִּיתָא מִן טְבָרִיוּס עַל גִּנְבַּ דְּכּוֹפְתָא הִי דְּאֶכְלוּ בָּהּ לַחֲמָא כַּד בְּרִי יִשׁוּעַ: 24 וְכַד חָזָא הוּ כְּנִשָּׂא דִלָּא הָנָא תַּמָּן יִשׁוּעַ אֵלְפָא תַּלְמִידוּהִי סִלְקוּ לְהֵלִין אֵלְפָא וְאָתוּ לְכַפְרִנְחוּס וְכָעִין הוּוּ לָהּ לִישׁוּעַ: 25 וְכַד אֶשְׁכְּחוּהִי בְּעִבְרָא דִּימָא אָמַרִין לָהּ רַבִּן אֲמַתִּי אֲתִית לְהִרְפָּא: 26 עֲנָא יִשׁוּעַ וְאָמַר לְהוֹן אָמִין אָמִין אָמַר אָנָּא לָכוֹן דְּכָעִין אַנְתּוֹן לִי לֹא הָנָא מְטַל דְּחִוִּיתוֹן אֲתוֹתָא אֵלָּא דְּאֶכְלָתוֹן לַחֲמָא וְסִבְעָתוֹן: 27 לֹא תַפְלַחוֹן מְאֹכּוּלָתָא דְּאֶבְדָּא אֵלָּא מְאֹכּוּלָתָא דְּמַקּוּיָא לְחִיָּא דִּלְעֵלָם אִידָּא דְּבִרָּה דְּאִנְשָׁא נָתַל לָכוֹן לְהִנָּא גִּיר אֶבָּא חֲתָם אֵלְהָא: 28 אָמַרִין לָהּ מָנָא נַעֲבֹד דְּנִפְלּוּחַ עֲבָדָא דְּאֵלְהָא: 29 עֲנָא יִשׁוּעַ וְאָמַר לְהוֹן הֵנוּ עֲבָדָא דְּאֵלְהָא דְּתִהִימָנוּן בְּמִן דְּהוּ שְׂדֵר: 30 אָמַרִין לָהּ מָנָא אֲתָא עֲבָד אַנְתּוּ דְּנִחְזָא וְנִהִימָן כִּי מָנָא סַעֵר אַנְתּוּ: 31 אֶבְהִין מָנָא אֶכְלוּ בְּמִדְבָּרָא אִיכְנָא דְּכִתִּיב דְּלַחֲמָא מִן שְׁמִיָּא יֵהֵב לְהוֹן לְמֵאכֹל: 32 אָמַר לְהוֹן יִשׁוּעַ אָמִין אָמִין אָמַר אָנָּא לָכוֹן דִּלָּא הָנָא מוֹשָׁא יֵהֵב לָכוֹן לַחֲמָא מִן שְׁמִיָּא אֵלָּא אֲבִי יֵהֵב לָכוֹן לַחֲמָא דְּקוּשְׁתָּא מִן שְׁמִיָּא: 33 לַחֲמָה גִּיר דְּאֵלְהָא אִיתּוּהִי הוּ דְּנִחְתַּת מִן שְׁמִיָּא וְיֵהֵב חִיָּא לְעֵלְמָא: 34 אָמַרִין לָהּ מָרְן בְּכִלְזִיבְן הֵב לָן לַחֲמָא הָנָא: 35 אָמַר לְהוֹן יִשׁוּעַ אָנָּא אָנָּא לַחֲמָא דְּחִיָּא מִן דְּאֵתָא לּוֹתִי לֹא נִכְפֵּן וּמִן דְּמַחִימָן בִּי לֹא נִצְהָא לְעֵלָם: 36 אֵלָּא אָמַרְתָּ לָכוֹן דְּחִוִּיתוּנִי וְלֹא מַהִימָנִין אַנְתּוֹן: 37 כֹּל דִּיֵּהֵב לִי אֲבִי לּוֹתִי נֹאֲתָא וּמִן דְּלוֹתִי נֹאֲתָא לָא אִפְקָה לְכַר: 38 דְּנִחְתַּת מִן שְׁמִיָּא לֹא הָנָא דְּאֶעֱבֹד צְבִינִי אֵלָּא דְּאֶעֱבֹד צְבִינָה דְּמִן דְּשִׁדְרִנִי: 39 הֵנוּ דִּין צְבִינָה דְּמִן דְּשִׁדְרִנִי דְּכֹל דִּיֵּהֵב לִי לֹא אוֹבֵד מָנָה אֵלָּא אֶקִּימִיוּהִי בְּיוּמָא אַחֲרָא: 40 הֵנוּ גִּיר צְבִינָה דְּאֲבִי דְּכֹל דְּחִזָּא לְבִרָּא וּמַהִימָן בָּהּ נִהוּוֹן לָהּ חִיָּא דִּלְעֵלָם וְאָנָּא אֶקִּימִיוּהִי בְּיוּמָא אַחֲרָא: 41 יְהוּדִיָּא דִּין רְטִנִּין הוּוּ עֵלוּהִי דְּאָמַר דְּאָנָּא אָנָּא לַחֲמָא דְּנִחְתַּת מִן שְׁמִיָּא: 42 וְאָמַרִין הוּוּ לֹא הָנָא הָנָא יִשׁוּעַ בְּרָה דִּיּוֹסֶף הוּ דְּחִנֵּן יְדַעִין לֵאבּוּהִי וְלֹאמָה וְאִיכְנָא אָמַר הָנָא דְּמִן שְׁמִיָּא נִחְתַּת: 43 עֲנָא יִשׁוּעַ וְאָמַר לְהוֹן לֹא תִרְטִנּוּן חַד עִם חַד: 44 לֹא אִנְשׁ מְשַׁכַּח דְּנֹאֲתָא לּוֹתִי אֵלָּא אָן נִגְדָּה אֶבָּא דְּשִׁדְרִנִי וְאָנָּא אֶקִּימִיוּהִי בְּיוּמָא אַחֲרָא:

45. For it is written in the prophets that all of them will be taught of Elohim.<sup>89</sup> Everyone who hears therefore and learns from the Father comes to me. 46. It is not that man can see the Father, rather he who is from Elohim is he who sees the Father. 47. Amen, amen I say to you that whoever believes in me has life that is eternal. 48. I am the Bread of Life.<sup>90</sup> 49. Your forefathers ate manna in the wilderness and they died. 50. But this is the Bread that has descended from Heaven that a man may eat from it and he will not die! 51. I am the Living Bread who has descended from Heaven. And if a man should eat from this Bread, he will live forever. And the Bread that I give is my body which I give for the sake of the life of the world.” 52. And the Yehudeans were arguing one with another and saying, “How is this man able to give his body to us to eat?” 53. And Y’shua said to them, “Amen, amen I say to you, that unless you eat the body of the Son of man and drink his blood, you have no life in your (own) Qnoma.<sup>91</sup> 54. And he who eats from my body and drinks from my blood has life that is everlasting, and I will raise him up on the last day. 55. For truly my body is food and truly my blood is drink. 56. He who eats my body and drinks my blood abides in me and I in him. 57. As the Living Father has sent me, and I live because of the Father, and whoever eats of me he also will live because of me. 58. This is the Bread that has descended from Heaven. It is not as manna your forefathers ate and died. He who eats this Bread will live forever!”<sup>92</sup> 59. He said these things while he taught in the assembly in Capurnakhum. 60. And many who heard it of his disciples said, “This saying is hard! Who is able to do<sup>93</sup> it?” 61. But Y’shua knew in himself that his disciples were arguing about this, and he said to them, “This offends you! 62. What if, therefore, you see the Son of man ascending to the place that he was before? 63. It is the Spirit that makes alive; the body does not profit anything. The words that I speak with you are spirit and are life.<sup>94</sup> 64. But there are some of you who do not believe.” For Y’shua had known from the start who are those that did not believe, and who he was who would betray him. 65. And he had said to them, “Because of this I have said to you that no man is able to come to me unless it is given to him from my Father.” 66. Because of this saying, many of his disciples turned their backs and did not walk with him. 67. And Y’shua said to his twelve, “Why, do you also desire to go?” 68. Shimon Keefa answered and said, “My Master, to whom should we go? You have the words of life that is eternal.

<sup>89</sup> Isaiah 54:13

<sup>90</sup> Y’shua was born in *Beyt-Lekhem* (the House of Bread). As bread sustains physical life, the Word of YHWH provides eternal Life.

<sup>91</sup> *Qnoma*, usually translated here as “you”, “self”, or “yourselves”, but literally means “*Underlying substance*.” (PY). The body/blood imagery is metaphoric. Y’shua, of course, knows very well that it is an abomination to drink any kind of blood, let alone human blood (Leviticus 17:11). Consuming human flesh is also an abomination that is strictly prohibited. Rabbis even suggest that part of the reason swine’s flesh is forbidden is because it resembles human skin. There are two underlying parts: Part 1 recalls the imagery of Ezekiel 3:1-15 where the prophet actually ate a Torah scroll; the imagery symbolizing the prophet being sustained by and proclaiming Torah, which is the essence of what Y’shua is teaching. Y’shua’s example and teaching are to be part of our innermost being, literally taken in and ingested into our hearts. This imagery is also seen in Mark 7:19 which distinguishes between physical food and spiritual (heart) “food”, and Jeremiah 31:33 which speaks of writing Torah upon the heart. Part 2, is the life which Y’shua refers to; it is not physicality, as “self”, but the core essence of being, literally of the *neshama*, (*spirit of man*).

<sup>92</sup> Clear evidence that opposes the “communion” model of mainstream Christian institutions. Nothing is being eaten while Y’shua is making this statement; he had just levied a rebuke for their desire of physical rather than spiritual “bread.” It is **Faith** in Y’shua as Mashiyach which causes a person to “*eat the flesh and drink the blood*.” The “wafer” (transubstitution) is a Pagan adulteration against Y’shua’s teaching. Y’shua observed Torah to perfection; his perfect atoning sacrifice would be remembered specifically on the Moedim (YHWH’s feasts) as the Word of YHWH instructs.

<sup>93</sup> The word *shema* can also mean “do”, not just “hear” or “understand”; another possible reading is “*who is able to act upon it?*”

45 כתיב גיר בנביא דנהוון פלהון מלפא דאלהא כל מן דשמע הכיל מן אבא וילף  
מנה אתא לותי: 46 לא הוא דחזא אנש לאבא אלא מן דמן אלהא איתוהי הו הו  
חזא לאבא: 47 אמין אמין אמר אנא לכון דמן דמהימן בי אית לה חיא דלעלם:  
48 אָנא אנא לחמא דחיא: 49 אבְּהִיכּוֹן אָכְלוּ מִנֵּנָא בַּמִּדְבָּרָא וּמִיתּוּ: 50 הֵנוּ דִּין  
לחמא דנחת מן שמיא דנאכול אנש מנה ולא נמות: 51 אָנא אנא לחמא חיא  
דמן שמיא נחתת ואן אנש נאכול מן הנא לחמא נחא לעלם ולחמא אינא דאנא  
אתל פגרי הו דעל אפי חיוהי דעלמא יהב אנא: 52 נצין הוו דין יהודיא חד עם  
חד ואמין איפנא משכח הנא פגרה דנתל לן למאכל: 53 ואמר להון ישוע אמין  
אמין אמר אנא לכון דאלא תאכלון פגרה דברה דאנשא ותשתון דמה לית לכון  
חיא בקנומכון: 54 מן דאכל דין מן פגרי ושתא מן דמי אית לה חיא דלעלם  
ואנא אקימיוהי ביומא אחריא: 55 פגרי גיר שריאית איתוהי מאכולתא ודמי  
שריאית איתוהי משתיא: 56 מן דאכל פגרי ושתא דמי בי מקנא ואנא בה:  
57 איפנא דשדרני אבא חיא ואנא חי אנא מטל אבא ומן דנאכלני אף הו נחא  
מטלתי: 58 הנו לחמא דנחת מן שמיא לא הוא איך דאכלו אבְּהִיכּוֹן מִנֵּנָא וּמִיתּוּ  
מן דאכל הנא לחמא נחא לעלם: 59 הלין אמר בכנושתא כד מלף בכפרנוחום:  
60 וסגיאא דשמעו מן תלמידוהי אמרין קשיא הי מלתא הדא מנו משכח  
למשמעה: 61 ישוע דין ידע בנפשה דרטנין על הדא תלמידוהי ואמר להון הדא  
מכשלא לכון: 62 אן תחזון הכיל לברה דאנשא דסלק לאתר דאיתוהי הוא מן  
קדים: 63 רוחא הי דמחיא פגרא לא מהנא מדם מלא דאנא מללת עמכון רוחא  
אָנִין וּחִיָּא אָנִין: 64 אלא אית אנשא מנכון דלא מהימנין ידע הוא גיר ישוע  
מן קדים מן אָנִין אילין דלא מהימנין ומנו הו דמשלם לה: 65 ואמר הוא להון  
מטל הנא אמרת לכון דלא אנש משכח דנאתא לותי אלא יהיב לה מן אבי:  
66 מטל הדא מלתא סגיאא מן תלמידוהי אָזְלוּ לְבִסְתֵּרְהוֹן וְלֹא מִהִלְכִּין הֵנוּ עֲמָה:  
67 ואמר ישוע לתרעסרתה למא אף אנתון צבין אנתון למאזל: 68 ענא שמעון  
כאפא ואמר מרי לות מן נאזל מלא דחיא דלעלם אית לך:

94 As the "body does not profit anything," then neither can ingesting a wafer that symbolizes the body! Sin is violation of Torah. The absolution of sin begins with *Teshuva* (turning to YHWH). Faith in Mashiyach is evidence that the Ruach haKodesh has begun to write Torah upon the heart. Obedience to Torah as the Word of YHWH is the process of Sanctification, which is the setting apart of YHWH's people unto Himself, from all manner of worldliness and false religion. No volume of wafer-ism or canned prayer in or about Mashiyach will provide an acceptable substitute to being born into the Image of Elohim!

69. And we believe and know that you are the Mashiyach, the Son of the Living Elohim!”  
 70. Y’shua said to them, “Did I not choose you twelve, and is it one of you is an adversary?”<sup>95</sup>  
 71. He was speaking now concerning Yehuda Skaryota, the son of Shimon, for he was about to betray him being one from the twelve.

## Chapter 7

1. After these things Y’shua was walking in Galeela, for he did not desire to walk in Yehuda because the Yehudeans were seeking to kill him. 2. And the Feast of the Tabernacles<sup>96</sup> of the Yehudeans was drawing near. 3. And his brothers said to Y’shua, “Depart from here and go to Yehuda that your disciples may see the works that you do. 4. For there is no man who does anything secretly yet desires he that it be in the open. If you do these things, show yourself to the people.” 5. For not even his brothers<sup>97</sup> had believed in him, in Y’shua. 6. Y’shua said to them, “My time, mine, is not arrived up until now, but your time, yours, is here at all moments. 7. The world is not able to hate you, but it hates me because I witness, I, against it that its works are evil. 8. You go up to this feast. I will not go up to this feast now because my time is not yet finished.” 9. He said these things, and he remained in Galeela. 10. But when his brothers went up to the feast, then even he went up, not openly<sup>98</sup> but as in secret. 11. But the Yehudeans were looking for him at the feast and were saying, “Where is he?” 12. And there was much arguing among the crowds because of him, for there were those who said, “He is good.” and others who were saying, “No. He only deceives the people.” 13. But no man was openly speaking concerning him because of the fear of the Yehudeans. 14. Now when the days of the feast were divided<sup>99</sup> Y’shua went up to the temple and he was teaching. 15. And the Yehudeans were marveling and saying, “How does this man know the scrolls since he has not learned them?” 16. Y’shua answered and said, “My teaching is not mine, rather it is of He who has sent me. 17. He who desires to do His will can comprehend my teaching,<sup>100</sup> if it is from Elohim, or if from my own will I speak. 18. He who speaks from his own mind seeks glory for himself, but he who seeks the glory of He who sent him is true and there is no iniquity in his heart. 19. Did not Moshe give you Torah, yet not a man among you kept Torah?<sup>101</sup> 20. Why do you want to kill me?” The crowd answered and said, “You have a demon! Who wants to kill you?” 21. Y’shua answered and said to them, “One work I have done and all of you marvel. 22. Because of this, Moshe gave circumcision to you. It was not because it was from him, Moshe, but from the patriarchs; yet you circumcise a man on the day of the Shabbat.

95 *Satana* in Aramaic means ‘Adversary’ (PY). However, the usage here appears to be figurative. It does not appear that Y’shua means, “one of you is Satan,” even though it is clear elsewhere that Satan controls the betrayer. Rather, “one of you is a little devil,” or has a weak character; this is easily manipulated by Satan, much in the same way that Cain was rebuked just prior to committing murder.

96 The Aramaic word here is *matliyn*, in places it refers to a tent, like the Tent of Meeting, or as it is here can refer to Tabernacles as in the Feast of Sukkot (Deuteronomy 16:13).

97 Fulfilling the Messianic prophecy: “*I am estranged from my brothers*” Psalm 69:8-9.

98 Yochanan is using a wordplay between *b’Galeela* (in *Galeela*, v9) and *b’Galeea* (openly, v10). Maran Y’shua went up to the feast secretly, not openly. (PY).

99 “*In the middle of.*” (PY). This event can be dated with complete precision. Sukkot in the year 29 CE fell from sunset on Monday, October 8th and ended at sunset on Tuesday, October 16th. The only Shabbat or Saturday morning that occurs during this feast is on 19 Tishri/13 October, the morning of the 5th day, and the precise mid-point of the feast. This concordance only happens on the year 29 CE, confirming the scope of Y’shua’s ministry from 27-30 CE.

100 Herein is the acid test of truly comprehending the teachings of Mashiyach Y’shua. The teachings of Mashiyach are understood by doing Torah, by obedience to the Word of YHWH, by living our lives according to the same pattern of Y’shua’s own Torah observant lifestyle. By contrast Western Christian civilization requires that you study biblical theology, biblical interpretation, hermeneutics, biblical languages, literature, culture, history, geography, archeology, philosophy and much more so as to understand the teachings of Mashiyach. In Verses 15-19 we read that Y’shua is obedient to his Father YHWH and he invites all others into obedience to his Father’s will. Y’shua’s teaching is not his own but his Father’s. If we want to understand Mashiyach’s teaching we must be obedient to His Father’s Torah. False teachers teach their own understanding to



## : יוחנן ו :

69 וַחנַן הֵימָנָן וַיִּדְעֶן דָּאֲנָת הוּ מְשִׁיחָא בְּרָה דְּאַלְהָא חַיָּא: 70 אָמַר לְהוֹן יֵשׁוּעַ לֹא הוּא אָנָּא גְבִיתִכּוֹן לְתַרְעֶסַר וּמִנְכּוֹן חַד סְטָנָא הוּ: 71 אָמַר הוּא דִּין עַל יְהוּדָא בַּר שְׁמַעְזֵן סִכְרִיטָא הוּ גִיר עֲתִיד הוּא דְנִשְׁלִמְיוּהִי חַד מִן תַּרְעֶסַר:

## : יוחנן ז :

1 בְּתַר הֶלֶין מֵהֶלֶךְ הוּא יֵשׁוּעַ בְּגַלִּילָא לֹא גִיר צָבָא הוּא לְמַהֲלָכוֹ בִּיהוּדָא מְטַל דִּיהוּדָיָא בְּעֵין הוּוּ לְמַקְטֵלָה: 2 וְקָרִיב הוּא עֲדַעְדָּא דְּמִטְלָא דִּיהוּדָיָא: 3 וְאַמְרוּ לָהּ אַחוּהִי לִישׁוּעַ שְׁנָא לָךְ מָכָּא וְזֵל לִיהוּדָא דְנַחְזוֹן תְּלַמִּידֶיךָ עֲבָדָא דְּעָבָד אֲנָת: 4 לִית גִּיר אֲנִשׁ דְּעָבָד מָדָם בְּטוּשָׁא וְצָבָא הוּ דְּבִגְלִילָא נָהוּא אָן הֶלֶין עָבָד אֲנָת חוּא נְפִשָׁךְ לְעֵלְמָא: 5 אָף לֹא גִיר אַחוּהִי הֵימָנָן הוּוּ בַּהּ בִּישׁוּעַ: 6 אָמַר לְהוֹן יֵשׁוּעַ זַבְנִי דִּילִי עֲדָמָא לְהָשָׂא לֹא מָטָא זַבְנִיכּוֹן דִּין דִּילִיכּוֹן בְּכָל עֲדָן מְטִיב: 7 לֹא מְשַׁכַּח עֵלְמָא לְמִסְנַכּוֹן לִי דִּין סָנָא מְטַל דְּאַנָּא מְסַהֵד אֲנָא עֲלוּהִי דְּעָבְדוּהִי בִּישִׁין אָנוּן: 8 אֲנַתּוֹן סָקוּ לְעֲדַעְדָּא הָנָא אָנָּא לֹא סָלֵק אֲנָא הָשָׂא לְעֲדַעְדָּא הָנָא מְטַל דְּזַבְנָא דִּילִי לֹא עֲדָכִיל שְׁלָם: 9 הֶלֶין אָמַר וּפֶשׁ לָהּ בְּגַלִּילָא: 10 כֹּד דִּין סָלְקוּ אַחוּהִי לְעֲדַעְדָּא הִידִין אָף הוּ סָלֵק לֹא בְּגַלִּילָא אֱלָא אֵיךְ דְּבִטּוּשָׁא: 11 יְהוּדָיָא דִּין בְּעֵין הוּוּ לָהּ בְּעֲדַעְדָּא וְאַמְרִין הוּוּ אִיכּוּ הוּ: 12 וְרִטָּנָא סָגִיאָא מְטַלְתָּה אִיתְּ הוּא בְּכַנְשָׂא אִיתְּ הוּוּ גִיר דְּאַמְרִין דְּטֵב הוּ וְאַחֲרָנָא אַמְרִין הוּוּ לֹא אֱלָא מְטַעָא לְעָמָא: 13 לֹא דִּין אֲנִשׁ גְּלִיאִית מִמֶּלֶל הוּא עֲלוּהִי מְטַל דְּחִלְתָּא דִּיהוּדָיָא: 14 כֹּד דִּין פִּלְגּוּ יוֹמָתָא דְּעֲדַעְדָּא סָלֵק יֵשׁוּעַ לְהִיכְלָא וּמִלָּף הוּא: 15 וּמִתְדַמְרִין הוּוּ יְהוּדָיָא וְאַמְרִין אִיכְנָא יִדַּע הָנָא סְפָרָא כֹּד לֹא יֵלָף: 16 עָנָא יֵשׁוּעַ וְאַמַּר יוֹלְפָנִי לֹא הוּא דִּילִי אֱלָא דְּהוּ דְּשַׁדְרַנִּי: 17 מִן דְּצָבָא דְּנַעְבֵּד צְבִינָה מְסַתְּפִל יוֹלְפָנִי אָן מִן אֱלֹהָא הוּ אוּ אָנָּא מִן צְבוֹת נְפִשֵׁי מִמֶּלֶל אֲנָא: 18 מִן דִּמֶן צְבוֹת רַעֲיָנָה מִמֶּלֶל שׁוּבְחָא לְנַפְשָׁה בְּעָא הוּ דִּין דְּשׁוּבְחָא דִּמֶן דְּשַׁדְרָה בְּעָא שְׁרִיר הוּ וְעוֹלָא בְּלָבָה לֹא אִיתְּ: 19 לֹא הוּא מוֹשָׁא יַהֲב לָכוֹן נְמוּסָא וְלֹא אֲנִשׁ מִנְכּוֹן נָטַר נְמוּסָא: 20 מָנָא בְּעֵין אֲנַתּוֹן לְמַקְטֵלְנִי עָנָא כְּנָשָׂא וְאַמְרִין דִּין אִיתְּ לָךְ מִנּוּ בְּעָא לְמַקְטֵלָךְ: 21 עָנָא יֵשׁוּעַ וְאַמַּר לְהוֹן חַד עֲבָדָא עָבְדֵת וְכִלְכּוֹן מִתְדַמְרִין אֲנַתּוֹן: 22 מְטַל הָנָא מוֹשָׁא יַהֲב לָכוֹן גְּזוּרְתָּא לֹא הוּא מְטַל דְּמָנָה הִי מִן מוֹשָׁא אֱלָא דִּמֶן אֲבָהָתָא הִי וּבִשְׁבָתָא גְזוּרִין אֲנַתּוֹן בְּרַנְשָׂא:

get glory to themselves, but Y'shua observes Torah and brings glory to his Father's Name. The Pharisees say they do Torah, but not a man among them kept Torah. Mashiyach decisively teaches that obedience to Torah is the key to understanding his teachings and this is why the Pharisees and other sects of Judaism rejected Y'shua, because they had already made up their own "torah" according to their own religious traditions. Christianity has done exactly the same thing by using "theology" and knowledge as a replacement for obedience. Please see Appendix, *How much Torah do Christians already keep?*

101 The Pharisees face a very stern rebuke here from Y'shua for not keeping the Torah of Moshe; his language could not be stronger. Y'shua's teaching comes from the "divine" side (*qnoma*) within him. It is YHWH who is speaking through Mashiyach Y'shua. By contrast, "not a man among you," not one Pharisee, is keeping Torah. The message is clear; Y'shua in effect is saying, "who are you to judge me when you don't practice what you preach?" Even as a child from Galeela, Y'shua had a flawless understanding of Torah. Y'shua never lived one standard for himself while teaching another to the Pharisees, and another to his Jewish followers, and yet another for non-Jews. See Matthew 5:20.



23. If a man is circumcised on the day of the Shabbat so that the Torah of Moshe not be loosed, why do you argue against me because the whole man I have made whole on the day<sup>102</sup> of the Shabbat? 24. Do not be judging by hypocrisy, rather judge with a just judgment.” 25. And the men from Urishlim were saying “Is this not the man that they want to kill? 26. And behold he speaks openly and they do not say anything to him, why? Do our elders know that this is truly the Mashiyach? 27. But we know where this man is from, but when the Mashiyach comes, no man will know where he is from.” 28. And Y’shua lifted up his voice while he taught in the temple and said, “You know both me and where I am from! And I did not come from my own will but He is true who sent me, He who you do not know Him! 29. But I know him because I am from His presence<sup>103</sup> and He sent me!” 30. Then they wanted to seize him, yet no man placed hands upon him, because his time had not yet come. 31. And many in the crowds believed in him and said, “When the Mashiyach comes, what more than these miracles that this man does will he do?” 32. And the Pharisees heard the crowds who said these things concerning him, and the chief priests sent guards that they might seize him. 33. And Y’shua said, “A little time again I am with you, and I will go to Him who sent me. 34. And you will seek me and you will not find me, and where I am you are not able to come.” 35. And the Yehudeans said among themselves, “Where is this man about to go that we cannot find him? Why indeed is he about to go to the countries of the Gentiles<sup>104</sup> and teach the pagans? 36. What is this teaching which he said that “You will seek me and you will not find me, and where I am you are not able to come?” 37. Now on the great day which is the last of the feast, Y’shua was standing, and he cried out and said, “If a man thirsts, let him come to me and drink. 38. Anyone who believes in me as the Scriptures have said, rivers of living water will flow<sup>105</sup> from his belly.” 39. And this he said concerning the Spirit that they were about to receive, those who believe in him. For the Spirit was not yet given because Y’shua was not yet glorified.<sup>106</sup> 40. And many from the crowds who heard his words were saying, “This is truly a prophet!” 41. Others were saying, “This is the Mashiyach!” and others said, “Does the Mashiyach come from Galeela? 42. Does not the Scripture say that from the seed of Dawid<sup>107</sup> and from Beth-Lekhem<sup>108</sup> the village of Dawid comes the Mashiyach?” 43. And division was occurring in the crowd because of him. 44. And there were some among them who had wanted to seize him, but no man placed hands on him. 45. And those guards returned to the chief priests and Pharisees and the priests said to them, “Why didn’t you bring him?” 46. The guards said to them, “Never has a man spoken thus as this man speaks!” 47. The Pharisees said to them, “Why even you are deceived! 48. No one from the leaders or the Pharisees has believed in him. 49. Except this people who do not know Torah and are accursed.

102 This event is in active participle form in Aramaic, indicating that it is unfolding into the immediate present. As a result, this verse unequivocally invalidates the false theory of a lunar sabbath. This cannot be referring to a miracle on any other time but, rather, at that moment on that day – since that selfsame moment is called the Shabbat day. Y’shua states that a day between the first and last days of Sukkot is the Shabbat. That being the case, the Shabbat is by definition, falling on a day other than the 1st, 8th, 15th, 22nd or 29th day of the month. This imperative clearly nullifies the lunar sabbath falsehood; it is validated by Aramaicists and authoritative Aramaic grammars of both Christian and Jewish persuasion. Neither is there any historical documentation among Netzarim followers of Y’shua regarding the observance of a lunar sabbath. Nor do Jewish historians such as Yoseph ben Mattathias (Josephus) support the theory that Y’shua’s talmidim observed a lunar sabbath. Had Y’shua or his talmidim adopted lunar sabbath observance, the Rabbinical world would have raked them over the coals, but no such thing is evidenced in Jewish writings. The lunar sabbath theory is a fallacy, invented by a “luma-tic”. Please see *Divisions of the Day* in Appendix.

103 Fulfilling the Messianic prophecy, “*But a branch will emerge from the trunk of Jesse, a shoot will grow from his roots. The Spirit of YHWH will rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fear of YHWH, he will be inspired by fearing YHWH. He will not judge by what his eyes see or decide by what his ears hear, but he will judge the poor with justice; he will decide fairly for the humble of the land. He will strike the land with a rod from his mouth and slay the wicked with the breath from his lips*” Isaiah 11:1-4.

104 See *Gentiles* in Appendix.

105 This word is derived from the same root as *Yordanan*, which means “Flowing.” (PY).

106 Please see footnote on Yochanan 20:22.

107 Fulfilling the Messianic prophecy, “*I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership...I will establish his royal throne forever.*” 2 Samuel 7:12-16

23 אַן בִּרְנָשׁ מִתְגֹּזֵר בְּיוֹמָא דְּשַׁבְּתָא מְטֵל דְּלָא נִשְׁתָּרָא נְמוּסָא דְּמוּשָׁא עַלִי  
 רִטְנִין אַנְתּוֹן דְּכֵלָּה בִּרְנָשׁ אַחֲלֵמֶת בְּיוֹמָא דְּשַׁבְּתָא: 24 לָא תַהוּוֹן דִּינִין בַּמִּסֵּב  
 בַּאֲפָא אֶלָּא דִּינָא כְּאֵנָּא דִּינוּ: 25 וְאִמְרִין הוּוּ אִנְשָׁא מִן אֹרְשָׁלַם לוֹ הֵנוּ הוּ דְּכַעֲרִין  
 לְמִקְטֵל: 26 וְהָא גְלִיאִית מִמְלָל וּמָדָם לָא אִמְרִין לָהּ דְּלִמָּא יִדְעוּ קִישִׁישִׁין דִּהֵנוּ  
 שְׂרִירָאִית מְשִׁיחָא: 27 אֶלָּא לְהֵנָּה יִדְעִין חֲנַן מִן אִימְכָא הוּ מְשִׁיחָא דִּין אִמְתִּי  
 דְּאֵתָא לָא אִנְשׁ יִדְעַ מִן אִימְכָא הוּ: 28 וְאִרְיִם יִשׁוּעַ קָלָה כִּד מִלְּךָ בְּהִיכְלָא וְאִמְר  
 וְלִי יִדְעִין אַנְתּוֹן וּמִן אִימְכָא אֲנָא יִדְעִין אַנְתּוֹן וּמִן צְבוֹת נִפְשִׁי לָא אֵתִיתָ אֶלָּא  
 שְׂרִיר הוּ מִן דְּשִׁדְרָנִי הוּ דְּאִנְתּוֹן לָא יִדְעִין אַנְתּוֹן לָהּ: 29 אֲנָא דִּין יִדְעַ אֲנָא לָהּ דִּמִּן  
 לִוְתָּה אֲנָא וְהוּ שְׁדִרָנִי: 30 וְבָעוּ לְמֵאחֲדָה וְלָא אִנְשׁ אֲרִמִי עֲלוּהִי אִידִיָּא מְטֵל דְּלָא  
 עֲדִפִּיל אֶתְתָּה הִוֵּת שְׁעֵתָה: 31 סְגִיאָא דִּין מִן כְּנָשׁא הִימְנוּ בָּהּ וְאִמְרִין מְשִׁיחָא מָא  
 דְּאֵתָא לָמָּא דִּיתִירִין מִן הֶלֶין אֶתְוֹתָא דְּעֵבֶד הָנָא עֵבֶד: 32 וְשִׁמְעוּ פִּרְיָשָׁא לְכִנְשָׁא  
 דְּמִמְלָלִין עֲלוּהִי הֶלֶין וּשְׁדִירוּ הֶנוּן וּרְבִי כֹהֵנָא דְּחָשָׁא דְּנִאחֲדוּנִיָּה: 33 וְאִמְר  
 יִשׁוּעַ קָלִיל תּוֹב וְכֵּנָּא עֲמֻכּוֹן אֲנָא וְאֶזֶל אֲנָא לִוְתָּה מִן דְּשִׁדְרָנִי: 34 וְתִבְעֻנוּנִי וְלָא  
 תִּשְׁכַּחְנוּנִי וְאִיכָּא דְּאֲנָא אִיתִי לָא מְשַׁכְּחִין אַנְתּוֹן לְמֵאֲתָא: 35 אִמְרִין יְהוּדִיא  
 בְּנִפְשָׁהוֹן לְאִיכָּא עֲתִיד הָנָא לְמַאזֵּל דְּחֲנַן לָא מְשַׁכְּחִין חֲנַן לָהּ לָמָּא כִּי לְאֶתְרוּתָא  
 דְּעִמְמָא עֲתִיד דְּנַאזֵּל וְנִלְךָ לְחַנְפָּא: 36 מִנָּא הִי הָדָא מְלֵתָא דְּאִמְר דְּתִבְעֻנוּנִי  
 וְלָא תִּשְׁכַּחְנוּנִי וְאִיכָּא דְּאֲנָא אִיתִי אַנְתּוֹן לָא מְשַׁכְּחִין אַנְתּוֹן לְמֵאֲתָא: 37 בְּיוֹמָא  
 דִּין רַבָּא דְּאִיתּוּהִי אַחֲרָיָא דְּעִדְעָדָא קָאֵם הוּא יִשׁוּעַ וְקָעָא וְאִמְר אֵן אִנְשׁ צִהָא  
 נִאֲתָא לִוְתִּי וְנִשְׁתָּא: 38 כֹּל מִן דְּמַהִימִן בִּי אִיכְנָא דְּאִמְרו כְּתָבָא נְהִרְוֹתָא דְּמִיָּא  
 חִיָּא נִרְדּוֹן מִן כּוֹרְסָה: 39 הָדָא דִּין אִמְר עַל רוּחָא דְּעֵתִידִין הוּוּ לְמִקְבְּלוֹ אִילִין  
 דְּמַהִימִנִין בָּהּ לָא גִיר עֲדִפִּיל אֶתִּיהִבֵּת הִוֵּת רוּחָא מְטֵל דְּלָא עֲדִפִּיל אֶשְׁתַּבַּח  
 הוּא יִשׁוּעַ: 40 סְגִיאָא דִּין מִן כְּנָשׁא דְּשִׁמְעוּ מְלוּהִי אִמְרִין הוּוּ הֵנוּ שְׂרִירָאִית  
 נְבִיאָא: 41 אַחֲרָנָא אִמְרִין הוּוּ הֵנוּ מְשִׁיחָא אַחֲרָנָא אִמְרִין דְּלִמָּא מִן גְּלִילָא אֶתָּא  
 מְשִׁיחָא: 42 לָא הוּא כְּתָבָא אִמְר דִּמִּן וִרְעָה דִּדְוִיד וּמִן בֵּית־לֶחֶם קִרִּיתָא דִּילָהּ  
 דִּדְוִיד אֶתָּא מְשִׁיחָא: 43 וְהִוֵּת הִוֵּת פְּלִגְוֹתָא בְּכִנְשָׁא מְטֵלָתָה: 44 וְאִיתָּה הוּוּ  
 אִנְשִׁין מְנַהוֹן דְּצִבְיִין הוּוּ דְּנִאחֲדוּנִיָּה אֶלָּא לָא אִנְשׁ אֲרִמִי עֲלוּהִי אִידִיָּא: 45 וְאֵתָּה  
 דְּחָשָׁא הֶנוּן לִוְתָּה רְבִי כֹהֵנָא וּפִרְיָשָׁא וְאִמְרו לְהוֹן כֹּהֵנָא לְמִנָּא לָא אִיתִיתוּנִיָּה:  
 46 אִמְרִין לְהוֹן דְּחָשָׁא לָא מְמַתּוּם הִכְנָא מְלָל בִּרְנָשׁ אִיךְ דְּמִמְלָל גְּבִרָא הָנָא:  
 47 אִמְרִין לְהוֹן פִּרְיָשָׁא לָמָּא אֶף אַנְתּוֹן טַעֲיִתּוֹן: 48 לָמָּא אִנְשׁ מִן רִשָּׁא אִו  
 מִן פִּרְיָשָׁא הִימְנוּ בָּהּ: 49 אֶלָּא אֵן עֲמָא הָנָא דְּלָא יִדְעַ נְמוּסָא לִיטִין אֲנוּן:

108 Fulfilling the Messianic prophecy, "But you, Beit Lechem near Efrat, so small among the clans of Yehudah, out of you will come forth to me the future ruler of Israel, whose origins are far in the past, back in ancient times" Micah 5:2 (1 JPS)

50. Niquodemus,<sup>109</sup> one of them, he who had come to Y'shua at night, said to them, 51. "Why? Our Torah does not condemn a man except it hears from him first and knows what he has done!" 52. And they answered and said to him, "Why are you also from Galeela? You search and see; the Prophet<sup>110</sup> will not rise from Galeela." 53. *Verse 53 is nonexistent in the Peshitta.*

## Chapter 8

1.<sup>111</sup> (12) Now Y'shua spoke with them again<sup>112</sup> and said, "I am the light of the world. Whoever follows me will not walk in darkness but he will find the light of life for himself." 2. (13) The Pharisees said to him, "You do testify concerning yourself; your testimony is not true!" 3. (14) Y'shua answered and said to them, "Even if I do testify concerning myself, my testimony is true because I know from where I have come and to where I go. But you do not know from where I have come, nor to where I go. 4. (15) You judge carnally;<sup>113</sup> I do not judge anyone. 5. (16) Yet if I do judge now, my judgment is true because it is not I alone, rather I and my Father who sent me. 6. (17) And in your own Torah now it is written that the witness of two men is true. 7. (18) It is I that testify concerning myself, yet my Father who sent me testifies concerning me." 8. (19) They said to him, "Where is your Father?" Y'shua answered and said to them, "Neither do you know me, nor my Father. If only you would have known me, you would have known my Father also." 9. (20) These words he spoke while in the treasury. He taught in the temple and no man seized him, for his hour had not yet come. 10. (21) Y'shua again said to them, "I go and you will seek me, and you will die in your sins. And where I go you are not able to come." 11. (22) The Yehudeans said, "Why indeed will he kill himself, that he says 'Where I go you are not able to come.'" 12. (23) And he said to them, "You are from below and I am from above. You are from this world. I am not from this world. 13. (24) I told you that you will die in your sins, for unless you believe that I am<sup>114</sup> you will die in your sins!" 14. (25) The Yehudeans said, "Who are you?" Y'shua said to them, "Even if I should begin to speak with you, 15. (26) I have much against you to say and to judge, but He who sent me is true and I speak those things which I heard from Him. These things are what I speak in the world." 16. (27) And they knew not the Father that he spoke concerning them. 17. (28) Y'shua again said to them, "When you lift up the Son of man, then you will know that I am, and I don't do a thing from my own will but as my Father has taught me. Likewise that I speak. 18. (29) And He who sent me is with me and does not leave me alone because my Father is pleased at all times with the things that I do." 19. (30) While he was speaking these things, many believed in him. 20. (31) And Y'shua said to those Yehudeans who believed in him, "If you should abide by my words, truly you are my disciples."

109 Niquodemus is known as Nakdimon ben Gurion in the Talmud, an endearing name given to him for causing a very favorable rain, and for the sun to return after it had set. The Talmud says his real name was Boni, it records that someone with a similar name was executed as one of Y'shua's five disciples: *It is taught: Yeshe had five disciples - Matai, Nekai, Netzer, Buni, and Todah. They brought Matai [before the judges]. He said to them: Will Matai be killed? It is written (Psalm 42:2) "When [=Matai] shall (I) come and appear before G-d." They said to him: Yes, Matai will be killed as it is written (Psalm 41:5) "When [=Matai] shall (he) die and his name perish"-Talmud Sanhedrin 43a. Mattai is clearly "Matthew". "Todah" is a match for "Thaddeus" in Aramaic. But "Buni", most likely the "Boni" referred to earlier is Nakdimon. It is an odd happening that a man so revered in the Talmud should, under another name, be executed for heresy. On the other hand, Josephus speaks of many Rabbis opposing the assassination of Ya'akov Ha Tzadik (James the Just) so double traditions are not without precedent. Another case is Rabbi Gamaliel, Paul's teacher, who is remembered fondly in both the Talmud and NT.*

110 The Greek redactor confused the Aramaic future tense for the past tense, and also misunderstood the context of this section. Y'shua is the Mashiyach who is linked to "the Prophet" of which Moshe said, "unto him you shall listen" (Deuteronomy 18:15). The point was that "The" Prophet (meaning Mashiyach as prophesied in Micah 5:1) would *not* arise from Galilee, but would be born in Bethlehem. It is ironic that the Pharisees assumed that Y'shua was born in Galilee, since he is known as a Nazarene, and tried to use that against him.

111 In later Greek translations a story appears in the text of a woman caught in adultery, which was inserted as verses 1-11. The story is nonexistent in the Peshitta (and the Khabouris Codex) and does not appear in the four earliest Greek manuscripts of John. The brackets reflect verses according to Greek numbers. If any Peshitta manuscript had included the story, it could have been shown as a product of a later period. Please see *Woman of John 8* in Appendix.

50 אָמר להון נִקְדָּמוּס חַד מְנַהוֹן הוּא דְאַתָּא הוּא לוֹת יְשׁוּעַ בִּלְלִיא : 51 דְּלִמָּא נְמוּסָא דִּילָן מַחֲבֵי לְבִרְנָשָׁא אָלָא אָן נִשְׁמַע מִנָּה לְקוּדָם וְנִדַּע מָנָא עֲבָד : 52 עֵנוּ וְאִמְרִין לָהּ לִמָּא אָף אַנְתּוּ מִן גְּלִילָא אַנְתּוּ בְּצִי וַחֲזִי דְנִבְיָא מִן גְּלִילָא לָא קָאָם :

: יוחנן ח :

1 תּוֹב דִּין מְלָל עֲמַהוֹן יְשׁוּעַ וְאִמְרַ אָנָּא אָנָּא נְוֵהֶרָה דְּעִלְמָא מִן דְּכֶתְרִי אָתָּא לָא נִהְלָךְ בַּחֲשׂוֹכָא אָלָא נִשְׁכַּח לָהּ נְוֵהֶרָא דְחֵיא : 2 אָמְרִין לָהּ פְּרִישָׁא אַנְתּוּ עַל נַפְשָׁךְ מִסְהֵד אַנְתּוּ סְהֵדוּתָךְ לָא הֵת שְׂרִירָא : 3 עֵנָא יְשׁוּעַ וְאִמְרַ לְהוֹן אָפֹן אָנָּא מִסְהֵד אָנָּא עַל נַפְשֵׁי שְׂרִירָא הִי סְהֵדוּתִי מְטֵל דִּידַע אָנָּא מִן אִימְכָא אֲתִית וְלֹאִיכָא אָזֵל אָנָּא אַנְתּוֹן דִּין לָא יִדְעִין אַנְתּוֹן מִן אִימְכָא אֲתִית וְלֹא לֹאִיכָא אָזֵל אָנָּא : 4 אַנְתּוֹן פִּגְרָנָאִית דִּינִין אַנְתּוֹן אָנָּא לֹאנֵשׁ לָא דָּאָן אָנָּא : 5 וְאָן דָּאָן אָנָּא דִּין דִּינִי שְׂרִיר הוּא מְטֵל דְּלָא הוּיָת בְּלַחוּדִי אָלָא אָנָּא וְאִבִּי דְשַׁדְרִי : 6 וּבְנִמוּסְכוֹן דִּין כְּתִיב דְּסֵהֲדוּתָא דְתִרְיָן גְּבִרִין שְׂרִירָא הִי : 7 אָנָּא אָנָּא דְסֵהֲדָא אָנָּא עַל נַפְשֵׁי וְאִבִּי דְשַׁדְרִי סֵהֲדָא עַלִי : 8 אָמְרִין לָהּ אִיכּוּ אַבּוּךְ עֵנָא יְשׁוּעַ וְאִמְרַ לְהוֹן וְלֹא לִי יִדְעִין אַנְתּוֹן וְלֹא לְאִבִּי אָלוּ לִי יִדְעִין הוּיָתוֹן אָף לְאִבִּי יִדְעִין הוּיָתוֹן : 9 הֵלִין מְלָא מְלָל בֵּית גִּזָּא כִּד מְלָף בַּחֲפִלָּא וְלֹא אִנֵּשׁ אַחְדָּה לָא גִיר עֲדִפִּיל אֲתֵת הֵת שְׁעָתָה : 10 אָמְרַ לְהוֹן תּוֹב יְשׁוּעַ אָנָּא אָזֵל אָנָּא וְתִבְעוּנִי וְתִמּוּתוֹן בַּחֲטָהִיכּוֹן וְאִיכָא דָּאנָּא אָזֵל אָנָּא אַנְתּוֹן לָא מִשְׁכַּחִין אַנְתּוֹן לְמֵאֲתָא : 11 אָמְרִין יְהוּדִיא לִמָּא כִּי נַפְשָׁה קִטְלָא דָּאִיכָא דָּאנָּא אָזֵל אָנָּא אַנְתּוֹן לָא מִשְׁכַּחִין אַנְתּוֹן לְמֵאֲתָא : 12 וְאִמְרַ לְהוֹן אַנְתּוֹן מִן דְּלִתְחַת אַנְתּוֹן וְאָנָּא מִן דְּלַעַל אָנָּא אַנְתּוֹן מִן הֵנָּה אַנְתּוֹן עֲלִמָּא אָנָּא לָא הוּיָת מִן הֵנָּה עֲלִמָּא : 13 אָמְרַת לְכוֹן דְּתִמּוּתוֹן בַּחֲטָהִיכּוֹן אָלָא גִיר תְּהִימָנוֹן דָּאנָּא אָנָּא תִמּוּתוֹן בַּחֲטָהִיכּוֹן : 14 אָמְרִין יְהוּדִיא אַנְתּוּ מִן אַנְתּוּ לְהוֹן יְשׁוּעַ אָפֹן דְּשִׁרִית דָּאִמְלָל עֲמָכוֹן : 15 סְגִי אִית לִי עֲלִיכּוֹן לְמֵאֲמַר וְלִמְדָן אָלָא מִן דְּשַׁדְרִי שְׂרִיר הוּא וְאָנָּא אִילִין דְּשִׁמְעָת מִנָּה הֵלִין הוּא מִמְלָל אָנָּא בְּעִלְמָא : 16 וְלֹא יִדְעוּ דְּעַל אַבָּא אָמְרַ לְהוֹן : 17 אָמְרַ לְהוֹן תּוֹב יְשׁוּעַ אָמְתִּי דְּתִרִימָנוֹהּ לְבָרָה דָּאנְשָׁא הִידִין תִּדְעוֹן דָּאנָּא אָנָּא וּמָדָם מִן צִבּוֹת נַפְשֵׁי לָא עֲבָד אָנָּא אָלָא אִיכָנָא דְאַלְפָּנִי אִבִּי הִכּוֹת הוּא מִמְלָל אָנָּא : 18 וּמִן דְּשַׁדְרִי עֲמִי אִיתּוּהִי וְלֹא שְׁכַנִּי בְּלַחוּדִי אִבִּי מְטֵל דָּאנָּא מָדָם דְּשִׁפֵּר לָהּ עֲבָד אָנָּא בְּכִלְזָכוֹן : 19 כִּד הֵלִין מִמְלָל הוּא סְגִיָּאָה הִימָנוּ בָּהּ : 20 וְאִמְרַ יְשׁוּעַ לְהוֹנוֹן יְהוּדִיא דְּהִימָנוּ בָּהּ אָן אַנְתּוֹן תְּכַתְּרוֹן בְּמִלְתִּי שְׂרִירָאִית תְּלִמִידִי אַנְתּוֹן :

112 In verse 10, Maran Y'shua uses a wordplay between *Mawtha* (death) and *Matha* (to come). Maran, of course, was referring to His upcoming death, as suspected by those who heard him (verse 11--PY).

113 Literally, "According to the flesh." (PY)

114 In Semitic thought, the phrase "*E-na-na*" (*I am*) conveys a thought of eternal existence reserved only for Elohim. This naturally leads to the following question in verse 14. (PY), which is also known as verse 25 in Greek based versions. (AR)

21. (32) And you will know the truth and that truth will set you free.”<sup>115</sup> 22. (33) They said to him, “We are the seed of Awraham and never has bondage<sup>116</sup> to anyone been served by us. How do you say that you will be free men?” 23. (34) Y’shua said to them, “Amen, amen I say to you that anyone who commits sin is the servant of sin. 24. (35) And a servant does not remain forever in the house, but the Son remains forever. 25. (36) If therefore the Son should free you, truly you will be free men.”<sup>117</sup> 26. (37) I know that you are the seed of Awraham, but you seek to kill me because you are not open to my word. 27. (38) What I have seen my Father do, I speak to you. And whatever you have seen with your father, you do.” 28. (39) They answered and said to him, “Our father is Awraham.” Y’shua said to them, “If you are sons of Awraham, you would do the deeds of Awraham! 29. (40) But now behold, you seek to kill me, a man who truthfully spoke with you that which I heard from Elohim. This Awraham did not do. 30. (41) But you do the deeds of your father.” They said to him, “We do not come from fornication. We have one Father, Elohim.” 31. (42) Y’shua said to them, “If Elohim were your father, you would love me. For I have gone out from Elohim and I have not come from my own will, but He sent me. 32. (43) Because of what reason do you not comprehend my word? Because you are not able to hear my word! 33. (44) You are from the accusing father. And the lusts of your father you want to do, who from the beginning killed men. And he does not stand in truth because there is no truth in him. When he speaks a falsehood from himself, he speaks because he is a liar, even its father! 34. (45) But because I speak truly, you do not believe me! 35. (46) Who among you rebukes me concerning sin? And if I speak the truth, why do you not believe me? 36. (47) He who is from Elohim hears the words of Elohim. Because of this you do not hear because you are not from Elohim!” 37. (48) The Yehudeans answered and said to him, “Didn’t we say well that you are a Samaritan and you have a demon!” 38. (49) Y’shua said to them, “There is no demon in me, but I do honor my Father and you curse me. 39. (50) And I do not seek my glory. There is He who seeks and judges. 40. (51) Amen, amen I say to you that he who keeps<sup>118</sup> my words, he will not see death ever!” 41. (52) The Yehudeans said to him, “Now we know that you have a demon! Awraham and the prophets died, and you say that ‘He who keeps my word will not taste death forever!’ 42. (53) Why are you greater than our father Awraham and the prophets who died? Who do you make yourself?” 43. (54) Y’shua said to them, “If I glorify myself, my praise is nothing. My Father who glorifies me, He whom you said, ‘That is our Elohim.’

115 While this is a beautiful and endearing verse it also reveals the deeply embedded Hellenistic mindset within Christianity and the secular world. Greek philosophers Socrates, Plato and Aristotle believed their “truth” was divinely inspired and that it provided moral guidance, as long as *they* gave the proper interpretation. Most Christians interpret “truth” as the “knowledge of Christian truth,” specific Christian doctrines, Statement of Christian Faith, or proper Christian interpretation of Scripture. A Christian label or identity is a “Christian truth”. It is truth as long as *they* provide proper Christian interpretation and you agree with their interpretation. However, when Y’shua teaches “*truth will set you free*” he is referring to “applied truth” such as found in Deuteronomy 32:46-47, “*command your children to observe and do all the words of this Torah. For it is not a vain thing for you; because it is your life.*” YHWH and Y’shua’s truth is neither a Jewish, nor a Christian thing, it is a YHWH thing. Observing (keeping and obeying) Torah as the Word of YHWH is Truth. Truth lives within the act of obedience. Please see *Eighteen New Testament Misconceptions* in Appendix.

116 Greek translations suggest that the Pharisees knew nothing of the slavery of the Hebrews prior to the Exodus. However, Aramaic has two words that can mean “bondage.” The one used here, *abdota*, refers to indentured servitude in working off a debt (as in Ya’akov working for Laban); not “slavery” as was the case in Egypt, which is another word. Upon leaving Egypt the Israelites spoiled gold from the Egyptians, as YHWH commanded Moshe. This was certainly not the original plan of the Egyptians, so the Pharisees’ original point is that they are not indebted to anyone. However, Y’shua responds that if they think they get a free pass because of their ancestry, they are wrong. Every individual must work and apply himself to Torah according to Mashiyach, and be growing in righteousness, which is how one redeems their own soul from sin/debt; otherwise they remain slaves to sin.

117 The greatest freedom we will know in this life is the freedom to walk in truth, free from the power of religion and free from the fear of man. Imagine having such a great love for our Heavenly Father YHWH that when He speaks we are free to obey without doubting YHWH or ourselves. Imagine the security, confidence, and trust in Him that we will readily deny the authority of religious leaders in favor of witnessing the Spirit of YHWH work within us, drawing us close to Himself. This



44. (55) And you do not know Him. But I know Him, And if I say that I do not know Him, I would be a liar like yourselves, but I know Him and I keep His Word. 45. (56) Your father Awraham did long to see my day, and he saw it and rejoiced!" 46. (57) The Yehudeans said to him, "You are not yet fifty years old, yet you have seen Awraham!" 47. (58) Y'shua said to them, "Amen, amen I say to you that before Awraham existed, I was!"<sup>119</sup> 48. (59) And they took up rocks<sup>120</sup> to stone him, and Y'shua hid and departed from the temple and passed through their midst and left.

## Chapter 9

1. And when he crossed over he saw a man who was blind since his mother's womb. 2. And his disciples asked him and said, "Our Master, who had sinned, this man or his parents that he should be born blind?" 3. Y'shua said to them, "He did neither sin nor his parents, but that might be seen in him the work of Elohim. 4. It is necessary for me to do the works of Him who sent me while it is daytime. The night is coming that man is not able to work"<sup>121</sup> 5. As long as I am in the world I am the Light of the world!" 6. And when he said these things he spat upon the ground and mixed clay with his saliva and he rubbed it upon the eyes of that blind man. 7. And he said to him, "Go wash"<sup>122</sup> in the pool<sup>123</sup> of Shilokha." And he went and washed and he came seeing! 8. Now his neighbors and those who had seen from the beginning that he would beg were saying, "Is it not he this man who would sit and beg?" 9. There were some who were saying that it was he and there were some who were saying, "No, but he closely resembles him." But he was saying that, "I am he!" 10. They said to him, "How were your eyes opened?" 11. He answered and said to them, "A man whose name is Y'shua made clay and rubbed it on me upon my eyes. And he said to me, 'Go and wash in the water of Shilokha,' and I went and I washed and I began to see!" 12. They said to him, "Where is he?" He said to them, "I do not know." 13. And they brought him, he who was blind from the beginning, to the Pharisees. 14. It was now the Shabbat<sup>124</sup> when Y'shua made the clay and opened his eyes. 15. And again the Pharisees asked him, "How is it that you see?" And he said to them, "He placed clay upon my eyes and I washed and I see." 16. Some of the Pharisees were saying, "This man is not from Elohim, he who does not keep the Shabbat!" But others were saying, "How is a sinful man able to do these miracles?" And there was division among them. 17. They said again to that blind man, "What do you say concerning him who opened your eyes?" He said to them, "I say that he is a Prophet!" 18. But the Yehudeans were not believing concerning him that he was blind yet he saw, until they called the parents of him who saw. 19. And they asked them, "If this is your son, he that you say that he was born blind, how is it that he now sees?" 20. And his parents answered and said, "We know that this is our son and that he was born blind."<sup>125</sup> 21. But how he now sees or who opened his eyes, indeed we do not know."

119 See note on verse 13. The idiom is present here in the English as well. (PY).

120 Khabouris has an isolated *samekh* here, between the words "rocks" and "to stone him."

121 The Semitic root *plkh* can mean "work", "service" or "worship." (PY).

122 The Aramaic root *shwg*, from which this word is derived, means to "purify" oneself, especially in the context of a ritual washing prior to worship or priestly service. (PY).

123 Khabouris has an isolated *beyt* here, between "wash" and "pool."

124 Many theologians assume that the story of the woman caught in adultery (inserted in John 7:53-8:11) occurred on the following morning after the last day of *Sukkot*, also known as *Shemini Etzeret* (please see Yochanan 8:1 footnote). However, in the original text, the events of Yochanan 7:37 and all of chapter 8 are part of the last day of *Sukkot* (Feast of Tabernacles) celebrations, from sunset October 15 to sunset October 16th (Monday-Tuesday). Y'shua's references to "living waters" and "I am the light of the world" make perfect sense on this very special High Day that involves rituals of fire and water. Furthermore, by restoring the original chronology, the events here in chapter 9 occur on the Shabbat immediately after the end of *Sukkot*; Saturday morning, October 20th. Regardless as to whether the Torah portions were read in an annual or triennial cycle at this time, this Shabbat represents a new beginning, a new spiritual cycle in our lives making the symbolism of this healing here exceedingly clear. Y'shua made this man whole, not only did his physical blindness end, but now he walked in physical and spiritual newness of life, exemplified by the Kingdom of Heaven.



## : יוחנן ח :

44 וְלֹא יִדְעוּנִיָּהי אָנָּה דִּין יֵדַע אָנָּה לֶה נָאן אָמַר אָנָּה דְּלֹא יֵדַע אָנָּה לֶה הָוָא אָנָּה  
לִי כְּדָבָא אֲכֹתְכֹן אֲלֹא יֵדַע אָנָּה לֶה וּמַלְתָּה נָטַר אָנָּה: 45 אֲבָרְהָם אֲבִיכֹן מִסּוּחַ  
הָוָא דִּנְחֹזָא יוֹמִי וּחְזָא וּחְדִּי: 46 אָמַרִין לֶה יְהוּדֵיָא עַדְכִּיל בְּרַ חֲמִשִּׁין שָׁנִין לֹא  
הָוִית וּלְאַבְרָהָם חֲזִית: 47 אָמַר לֶהוֹן יֵשׁוּעַ אֲמִין אֲמִין אָמַר אָנָּה לִכּוֹן דַּעְדָּלָא נְהוּא  
אֲבָרְהָם אָנָּה אִתִּי: 48 וּשְׁקִלוּ כְּאֶפָּא דְּנִרְגְּמוּנִיָּהי וּיֵשׁוּעַ אֶתְטַשִׁי וּנְפֹק מִן הֵיכְלָא  
וּעֵבֶר בִּינְתֵּהוֹן וְאוּל:

## : יוחנן ט :

1 וְכֵד עֵבֶר חֲזָא גִבְרָא סְמִיָּא דְּמִן כְּרִס אָמָּה: 2 וּשְׁאֲלוּהי תַלְמִידוּהי וְאִמְרִין רַבִּין  
מִנּוּ חֲטָא הָנָּה אוֹ אֲבִהוּהי דְּכֵד סְמָא נְתִילֵד: 3 אָמַר לֶהוֹן יֵשׁוּעַ לֹא הוּ חֲטָא וְלֹא  
אֲבִהוּהי אֲלֹא דִּנְתַּחֲזֹן בָּהּ עֵבֶרְוהי דְּאַלְהָא: 4 לִי וְלֹא לְמַעַבְדַּ עֵבְדָּא דְּמִן דִּשְׁדַּרְנִי  
עַד אִימָמָא הוּ אָתָּא לְלִיָּא דֹּאנֶשׁ לֹא מְשַׁכַּח לְמַפְלָח: 5 כְּמָא דְּבַעֲלָמָא אָנָּה נְוֵהֶרָה  
אָנָּה דַּעֲלָמָא: 6 וְכֵד אָמַר הֲלִין רַק עַל אַרְעָא וּגְבַל טִינָא מִן רוּקָה וְטָשׁ עַל עֵינוּהי  
דְּהוּ סְמִיָּא: 7 וְאִמַּר לֶה זֶל אֲשִׁיג בְּמַעֲמוּדֵיָתָא דְּשִׁילוּחָא וְאוּל אֲשִׁיג וְאַתָּא כֵּד  
חֲזָא: 8 שְׂכִבְוֵהי דִּין וְאִילִין דִּחֲזָא הָוָא לֶהוֹן מִן קֳדָיִם דְּחִדָּר הָוָא אָמַרִין הוּ לֹא  
הָוָא הֵנוּ הוּ דִּינְתָב הָוָא וּחְדָּר: 9 אִית דְּאִמְרִין הוּ דְּהוּוֹ וְאִית דְּאִמְרִין הוּ לֹא אֲלֹא  
מִדְּמָא דְּמָא לֶה הוּ דִּין אָמַר הָוָא דְּאָנָּה אָנָּה: 10 אָמַרִין לֶה אִיפְנָא אֶתְפַּתַּח עֵינִיד:  
11 עֲנָא וְאִמַּר לֶהוֹן גִּבְרָא דְּשָׁמָּה יֵשׁוּעַ עֵבֶד טִינָא וְטָשׁ לִי עַל עֵינִי וְאִמַּר לִי זֶל  
אֲשִׁיג בְּמִיָּא דְּשִׁילוּחָא וְאוּלָּת אֲשִׁיגָת וְאַתַּחֲזִי לִי: 12 אָמַרִין לֶה אִיפּוּ אָמַר לֶהוֹן  
לֹא יֵדַע אָנָּה: 13 וְאִיתִיָּוִהי לֶהוּ דְּמִן קֳדָיִם סְמִיָּא הָוָא לֹת פְּרִישָׁא: 14 אִיתִיָּה הָוָת  
דִּין שְׂבִתָּא כֵּד עֵבֶד טִינָא יֵשׁוּעַ וּפַתַּח לֶה עֵינוּהי: 15 וְתוֹב שְׁאֲלוּהי פְּרִישָׁא אִיפְנָא  
אֶתַּחֲזִי לָךְ הוּ דִּין אָמַר לֶהוֹן טִינָא סָם עַל עֵינִי וְאִשְׁגָת וְאַתַּחֲזִי לִי: 16 וְאִמְרִין  
הוּ אֲנִשָּׂא מִן פְּרִישָׁא הָנָּה גִבְרָא לֹא הָוָא מִן אֲלֹהָא הוּ דְּשְׂבִתָּא לֹא נָטַר אַחֲרָנָה  
דִּין אָמַרִין הוּ אִיפְנָא מְשַׁכַּח גִּבְרָא חֲטִיָּא הֲלִין אֶתְנָתָא לְמַעַבְדַּ וּפְלִגְוָתָא אִית הָוָת  
בִּינְתֵּהוֹן: 17 אָמַרִין תּוֹב לֶהוּ סְמִיָּא אֲנִת מְנָא אָמַר אֲנִת עֲלוּהי דְּפַתַּח לָךְ עֵינִיד  
אָמַר לֶהוֹן אָנָּה אָמַר אָנָּה דְּנִבְיָא הוּ: 18 לֹא דִּין הִימְנוּ הוּ עֲלוּהי יְהוּדֵיָא דְּסְמִיָּא  
הָוָא וּחְזָא עֲדָמָא דְּקִירוּ לְאַבְהוּהי דְּהוּ דִּחֲזָא: 19 וּשְׁאֲלוּ אֲנִין אֵן הֵנוּ בְּרַכִּין הוּ  
דְּאַנְתּוֹן אָמַרִין אֲנַתּוֹן דְּכֵד סְמָא אֶתִּילֵד אִיפְנָא הָשָׂא חֲזָא: 20 עֲנוּ דִּין אֲבִהוּהי  
וְאִמְרוּ יֵדְעִינָן דְּהֵנוּ בְּרִין וְכֵד סְמָא אֶתִּילֵד: 21 אִיפְנָא דִּין הָשָׂא חֲזָא אוּ מִנּוּ פַתַּח  
לֶה עֵינוּהי לֹא יֵדְעִינָן אָף הוּ עַל לֶה לְשִׁנוּהי לֶה שְׁאֲלוּ הוּ חֲלָף נַפְשָׁה נִמְלָל:

125 Fulfilling the Messianic prophecy, "I YHWH have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am YHWH: that is my Name: and My glory will I not give to another; neither My praise to graven images." Isaiah 42:6-8



22. His parents said these things because they were afraid of the Yehudeans, for the Yehudeans had decided that if anyone should confess in him that he is the Mashiyach, they would cast him out of the assembly.<sup>126</sup> 23. Because of this, his parents said that, "He is of age, ask him!" 24. And they called the man a second time, he who was blind. And they said to him, "Give glory to Elohim, for we do know that this man is a sinner!" 25. He answered and said to them, "If he is a sinner, I do not know, but one thing I know, that I was blind and now behold I see!" 26. Again they said to him, "What did he do to you? How did he open your eyes?" 27. He said to them, "I have told you, yet you have not listened! Again, what do you want to hear? Why, do you also desire to be disciples to him?" 28. And they reviled him and said to him, "You are a disciple of his, for we are disciples of Moshe."<sup>127</sup> 29. And we know that Elohim spoke with Moshe. But this man we do not know from where he is." 30. That man answered and said to them, "In this therefore is something to marvel at that you do not know from where he is, yet my eyes, mine, he opened! 31. We know now that Elohim does not hear the voice of sinners; rather, He hears he who fears Him and does His will. 32. From eternity<sup>128</sup> it has not been heard that someone opened the eyes of a man who was born blind. 33. If this man is not from Elohim, he would not be able to do this!" 34. They answered and said to him, "You were born entirely in sins and you teach us!" And they cast him outside. 35. And Y'shua heard that they had cast him outside, and he found him and said to him, "Do you believe in the Son of Elohim?" 36. He who was healed answered and said, "Who is he my Master that I may believe in him?" 37. Y'shua said to him, "You have seen Him and He who speaks with you is He." 38. And he said, "I believe my Master!"<sup>129</sup> And he fell and worshipped<sup>130</sup> him. 39. And Y'shua said, "The judgment of the world. This I have come for that those who do not see may see and that those who see may become blind." 40. And some of the Pharisees who were with him heard these things and said to him, "Why? Are we even blind?" 41. Y'shua said to them, "If you were only blind you would have no sin, but now you say that, 'We see.' Because of this your sin is standing."<sup>131</sup>

## Chapter 10

1. "Amen, amen I say to you that he who does not enter into the sheepfold of the flock by the door<sup>132</sup> but climbs up by another place; he is a thief and a robber. 2. But he who enters by the gate is the shepherd of the flock. 3. And to this man the gatekeeper opens the gate and the flock hears his voice and his sheep he calls by their names and he leads them out. 4. And when he leads out his flock he goes before it and his sheep go after him because they know his voice. 5. However, the flock does not go after a stranger;<sup>133</sup> rather, it flees from him because it does not know the voice of the stranger." 6. Y'shua told them this parable but they did not comprehend what he spoke with them. 7. Now Y'shua again said to them, "Amen, amen I say to you that I am the Gate of the flock."<sup>134</sup>

<sup>126</sup> Similar reception committees still operate in modern synagogues.

<sup>127</sup> When the going gets tough, the religious revert to "discipleship" authority; here, it's the Pharisees claiming to be Moshe's disciples, but there are also tens of thousands of different Christian denominations who all say they follow the one Jewish Mashiyach. The original followers of Y'shua would not even recognize the modern Christian religion as anything to do with the original Faith that was once delivered.

<sup>128</sup> "Never before." (PY).

<sup>129</sup> Earlier in Yochanan 9:9 this man established his identity by emphatically saying "I am he!" Probably *not* saying *Ena-Na*, but *Ena-Ena*, which is like "*Ani-Ani*" in Hebrew. Contrast this to Luke 22:70, where the pronunciation of Ena-Na did lead to the Sanhedrin wanting to stone Y'shua for blasphemy. That second "ey" makes all the difference, even though the spelling is identical. Other occurrences of that exception can be found in Luke 24:36, 39, Yochanan 6:21 and 8:7 (18). Also see the footnote for Yochanan 8:13 (24). Here he affirms his faith in Y'shua by declaring, "*I believe my Master!*" This belief is not a cerebral acknowledgement but a complete surrender to Y'shua as Mashiyach and King of Kings. To enter into the Kingdom of Heaven "I AM" must live inside the spiritual man through "*Mashiyach who in you is the hope of our glory.*" (Col. 1:27)

<sup>130</sup> The Aramaic root *sgd* means '*To prostrate oneself before*', and is the most submissive form of worship. (PY). In the Middle East it is also common for servants to prostrate and bow low before their Masters, especially when a great kindness

22 הָלִין אָמְרוּ אַבְהוּהִי מָטֵל דִּדְחִלִין הוּוּ מִן יְהוּדִיָּא פִסְקוּ הוּוּ גִיר יְהוּדִיָּא דָּאן  
אנש נודא בה דמשיחא הו נפקונייה מן פנושתא: 23 מָטֵל הָנָא אָמְרוּ אַבְהוּהִי  
דעל לה לשנוהי לה שאלו: 24 וקראוהי לגברא דתרתי זבנין להו דאיתוהי הָנָא  
סמיא ואמרין לה שבח לאלהא חנן גִיר יִדְעִינן דהָנָא גִבְרָא חֲטִיָּא הוּ: 25 עָנָא הוּ  
ואמר להון אן חטִיָּא הוּ לֹא יִדְעֵ אָנָּא חֲדָא דִּין יִדְעֵ אָנָּא דסמיא הוּיָת וְהָשָׂא הָא  
חָזָא אָנָּא: 26 אָמְרִין לָהּ תוּב מָנָא עֲבָד לָךְ אִיכְנָא פִתַּח לָךְ עֵינִיד: 27 אָמַר לָהּ  
אָמְרִת לָכוֹן וְלֹא שִׁמְעִתּוֹן מָנָא תוּב צָבִין אַנְתּוֹן לְמַשְׁמַע לָמָּא אָף אַנְתּוֹן תִּלְמִידָא  
צָבִין אַנְתּוֹן לְמַהּוּא לָהּ: 28 הָנוּן דִּין צַחִיּוּהִי וְאָמְרִין לָהּ אַנְתּוֹן הוּ תִּלְמִידָהּ דְּהוּ חֲנָן  
גִיר תִּלְמִידָא חֲנָן דְּמוּשָׂא: 29 וִידְעִינן דַּעַם מוּשָׂא אֵלֶּהָ מְלָל לְהָנָא דִּין לֹא יִדְעִינן  
מִן אִימְכָּא הוּ: 30 עָנָא הוּ גִבְרָא וְאָמַר לָהּ בְּהִידָא הוּ הָכִיל לְמַתְדַּמְרוּ דַּאנְתּוֹן  
לֹא יִדְעִין אַנְתּוֹן מִן אִימְכָּא הוּ וְעֵינִי דִילִי פִתַּח: 31 יִדְעִין חֲנָן דִּין דַּאֲלֶּהָ בִּקְלָא  
דחֲטִיָּא לֹא שִׁמְעֵ אֵלָּא לְמִן דִּדְחִל מְנָה וְעֲבָד צָבִינָהּ לְהוּ הוּ שִׁמְעֵ: 32 מִן עֲלָם לֹא  
אֶשְׁתַּמַּעַת דִּפְתַּח אָנֹשׁ עֵינָא דסמיא דַּאֲתִילָד: 33 אֵלּוּ לֹא מִן אֵלֶּהָ הָנָא לֹא  
מִשְׁכַּח הָנָא הָדָא לְמַעַבְדִּי: 34 עָנָא וְאָמְרִין לָהּ אַנְתּוֹן כָּלָךְ בַּחֲטָהָ אֲתִילָדַת וְאַנְתּוֹ  
מִלָּךְ אַנְתּוֹ לֵן וְאַפְקוּהִי לְבָר: 35 וְשִׁמְעֵ יֵשׁוּעַ דַּאֲפַקוּהִי לְבָר וְאַשְׁכַּחַהּ וְאָמַר לָהּ  
אַנְתּוֹ מַהִימֵן אַנְתּוֹ בְּבִרָה דַּאֲלֶּהָ: 36 עָנָא הוּ דַּאֲתַאסִי וְאָמַר מְנָא מְרִי דַּאֲהִימֵן בָּהּ:  
37 אָמַר לָהּ יֵשׁוּעַ חֲזִיתִיָּהּ וְהוּ דִּמְמַלֵּל עִמָּךְ הוּיָ: 38 הוּ דִּין אָמַר מַהִימֵן אָנָּא מְרִי  
וְנָפַל סָגֵד לָהּ: 39 וְאָמַר יֵשׁוּעַ דְּלִינָה דַּעֲלָמָא הָנָא אֲתִיתִי דַּאֲיִלִין דְּלֹא חֲזִין נְחִזִין  
וְאִילִין דִּחֲזִין נְסִמִּין: 40 וְשִׁמְעוּ מִן פְּרִישָׁא אִילִין דַּעֲמָה הוּוּ הָלִין וְאָמְרוּ לָהּ לָמָּא  
אָף חֲנָן סְמִיא חֲנָן: 41 אָמַר לָהּ יֵשׁוּעַ אֵלּוּ סְמִיא הוּיָתוֹן לִית הִנֵּה לָכוֹן חֲטִיָּתָא  
הָשָׂא דִּין אָמְרִין אַנְתּוֹן דִּחֲזִינן מָטֵל הָנָא חֲטִיָּתָכוֹן קִימָא הִי:

1 אָמִין אָמִין אָמַר אָנָּא לָכוֹן דִּמֵּן דְּלֹא עָאָל מִן תַּרְעָא לְטִירָא דַּעֲנָא אֵלָּא סְלֵק  
מִן דּוּפָא אַחֲרִינָא הוּ גִבְרָא הוּ וְגִיָּסָא: 2 הוּ דִּין דַּעֲאָל מִן תַּרְעָא רַעֲיָא הוּ דַּעֲנָא:  
3 וְלֶהָנָא נִטְר תַּרְעָא פִתַּח לָהּ תַּרְעָא וְעָנָא שִׁמְעָא קָלָה וְעַרְבּוּהִי קָרָא בְּשִׁמְחִיהוֹן  
וּמִפֶּק לָהּ: 4 וּמָא דַּאֲפֶק עָנָה קִדְמִיהָ אָזַל וְעַרְבּוּהִי דִילָהּ אָזַלִין בְּתַרָּה מָטֵל  
דִּידְעִין קָלָה: 5 בְּתַר גּוּכְרִיָּא דִּין לֹא אָזַל עָנָא אֵלָּא עָרָקָא מְנָה דְּלֹא יִדְעָא קָלָה  
דְּגוּכְרִיָּא: 6 הָדָא פְּלִאָתָא אָמַר לָהּ יֵשׁוּעַ הָנוּן דִּין לֹא יִדְעוּ מָנָא מְלָל עַמְהוֹן:  
7 אָמַר לָהּ דִּין תוּב יֵשׁוּעַ אָמִין אָמִין אָמַר אָנָּא לָכוֹן דַּאֲנָא אָנָּא תַּרְעָה דַּעֲנָא:

or debt is forgiven them. (AR)

131 "Firmly established", "immovable" idiomatically "eternal." (PY).

132 Maran Y'shua uses a wordplay here between *tara* (Gate) and *tyara* (Sheepfold). (PY).

133 Literally, "Foreigner."

134 Wordplay with *ena* (I) and *ana* (Flock); the word for flock here is plural. (PY).

8. And all those who have come are thieves and robbers if the flock have not heard them. 9. I am the Gate and if a man should enter by me he will live and will enter and go out and he will find pasture.<sup>135</sup> 10. But does not a thief come that he may steal and kill and destroy? I have come that they may have life, which is abundant. 11. I am the Good Shepherd. The Good Shepherd lays down his life for the flock.<sup>136</sup> 12. But a hireling who is not the shepherd nor are the sheep his, when he sees a wolf coming leaves the sheep and flees. And the wolf comes and plunders and scatters the flock. 13. Now the hireling flees because he is hired and he does not care about the flock. 14. I am the Good Shepherd and I know those who are mine. And those who are mine know me. 15. Just as my Father knows me and I know my Father and I lay down my life for the sake of the flock. 16. And I also have other sheep, those who were not<sup>137</sup> from this sheepfold. And also them, it is necessary for me to bring them and they will hear my voice and all the flocks will become one. And there will be One Shepherd.<sup>138</sup> 17. Because of this, my Father loves me that I lay down my life that I might take it up again. 18. No man takes it from me but I lay it down by my own will. For I have authority to lay it down and I have authority to take it up again, for this Commandment I have received from my Father.” 19. And a division occurred again among the Yehudeans because of these words. 20. And many of them were saying that, “He has a demon and is insane. Why do you listen to him?” 21. But others were saying, “These are not the words of a possessed man! Why is a demon able to open the eyes of the blind?” 22. And the Feast of Dedication<sup>139</sup> occurred in Urishlim and it was winter.<sup>140</sup> 23. And Y’shua was walking in the temple in the porch of Shleemon. 24. And the Yehudeans surrounded him and said to him, “How long will you hold our souls<sup>141</sup> if you are the Mashiach? Tell us openly.” 25. Y’shua answered and said to them, “I have told you and you do not believe! And the works that I do in the Name of my Father they testify concerning me. 26. But you do not believe because you are not of my sheep, just as I have told you. 27. My sheep hear my voice and I know them and they come after me. 28. And I give to them life that is eternal and they will not perish and no man will ever snatch them from my hands. 29. For my Father who gave them to me is greater than all, and no man is able to snatch them from the hands of my Father. 30. I and the Father are one.”<sup>142</sup> 31. And again the Yehudeans took up rocks to stone him. 32. Y’shua said to them, “Many pleasing works from the presence of my Father I have shown you. For which of them do you stone me?” 33. The Yehudeans said to him, “It is not because of the pleasing works that we stone you, rather because you do blaspheme<sup>143</sup> and that while you are a Son of man you make yourself Elohim!”<sup>144</sup> 34. Y’shua said to them “Is it not written in your Torah that ‘I have told you that you are Elohim.’”<sup>145</sup> 35. If those people he called Elohim because the Miltha of Elohim was with them and Scripture is not able to be broken.

135 Wordplay between *raya* (Shepherd, v2) and *reya* (Pasture, v9). (PY).

136 Wordplay with *ena* (I) and *ana* (Flock), the word for flock here is plural.

137 Those not of the sheepfold (12 Tribes of Israel) are they who come out of the Goyee (nations). “It is a light thing that you should be my servant to raise up the tribes of Jacob, and restore the preserved of Israel: I will also give you for a light to the Goyee (nations), that you may be my salvation unto the end of the earth” Isa 49:6. “For from the rising of the sun even unto the going down of the same my name shall be great among the Goyee (nations)” Mal 1:11. See also Isaiah 11:10; 42:1, 6; 60:3; 66:19; Jer 16:19. No other Jew in history has had such great fame among the Goyee (nations) as Y’shua.

138 “One Shepherd” refers to the removal of all false religious and political leaders who have taken wrongful leadership over YHWH’s people. False shepherds divide sheep, take tithes, offerings, and donations from YHWH’s people, use non-profits to live their “American dream.” YHWH says, “they are greedy dogs which can never have enough...they cannot understand: they look to their own way, every one for his gain...Come, they say...tomorrow shall be as today, and much more abundant” Isa 56:11-12. Motivational shepherds dole out promises of future success, but YHWH says, “I am against the shepherds; and I will require my flock at their hand, and cause them to cease” Ezekiel 34:10. Christians, Muslims and Jews give about three trillion dollars (\$3,000,000,000,000) annually to religious causes. Religion is big business.

139 “Dedication” is *Hanukkah* in Hebrew. Aramaic uses *Khawdata*, literally “renewal” or “to make new.” This is the same word for “renewed” in *Renewed Covenant*; therefore, the “New” Covenant is a “renewal” or a “making new” of what YHWH had already established. See *Renewed Covenant* in Appendix. *Hanukkah* exemplifies the cultural war between mythology and paganism (Dec 25th Christmas, Ishtar, SUN-day etc) and the Kingdom of Heaven offered by HaMashiach.

140 In 29 CE, Hanukkah was from sunset on Sunday, December 16th to sunset on Monday December 24th, the middle of the feast crosses the winter solstice on the 21st.

8 וכלהון אילין דאתו גנבא אנון וגיסא אלא לא שמעת אנון ענא: 9 אגא אגא  
תרעא ובי אן אנש נעול נחא ונעול ונפוק ורעיא נשפח: 10 גנבא לא אגא אלא  
דגנב ודנקטול ודנובד אגא אתית דחיא נהון להון ומדם דיתיר נהוא להון:  
11 אגא אגא רעיא טבא רעיא טבא נפשה סאם חלף ענה: 12 אגרא דין דלא הוא  
רעיא ולו דילה אנון ערבא מא דחזא דאבא דאתא שבק ענא וערק ואתא דאבא  
חטף ומבדר לה לענא: 13 אגרא דין ערק מטל דאגרא הו ולא בטיל לה על  
ענא: 14 אגא אגא רעיא טבא וידע אגא לדילי ומתידע אגא מן דילי: 15 איכנא  
דידע לי אבי ואנא ידע אגא לאבי ונפשי סאם אגא חלף ענא: 16 אית לי דין  
אף ערבא אחרנא אילין דלא הוו מן טגרא הנא ואף להון ולא לי למיתין אנון  
ונשמעון קלי ותהוא ענא פלה חדא וחד רעיא: 17 מטל הנא אבי רחם לי דאנא  
סאם אגא נפשי דתוב אסביה: 18 לא הוא אנש שקל לה מני אלא אגא סאם אגא  
לה מן צביני שליט אגא גיר דאסימיה ושלית אגא דתוב אסביה דהנא פוקדנא  
קבלת מן אבי: 19 והנת תוב פלגותא ביני יהודיא מטל מלא הלין: 20 ואמרין  
הוו סגיא מנהון דדיוא אית לה ומשנא שנא מנא שמעין אנתון לה: 21 אחרנא  
דין אמרין הוו הלין מלא לא הוי דדיונא למא דיוא משפח עינא דסמא למפתחו:  
22 הוא דין עאדא דחודתא באורשלם וסתוא הוא: 23 ומהלך הוא ישוע בהיפלא  
באסטוא דשלימון: 24 וחדרוהי יהודיא ואמרין לה עדמא לאמתי נסב אנת נפשו  
אן אנת הו משיחא אמר לן גליאית: 25 ענא ישוע ואמר להון אמרת לכון ולא  
מהימנין אנתון ועבדא דאנא עבד אגא בשמה דאבי הנון סהדין עלי: 26 אלא  
אנתון לא מהימנין אנתון מטל דלא הויתון מן ערפי איכנא דאמרת לכון:  
27 ערבא דילי קלי שמעין ואנא ידע אגא להון והנון אתין בתרי: 28 ואנא יחב  
אנא להון חיא דלעלם ולא נאבדון לעלם ולא אנש נחטוף אנון מן אידי: 29 אבי  
גיר דיהב לי מן כל רב הו ולא אנש משפח דמן אידה דאבי נחטוף: 30 אגא ואבי  
חד חנן: 31 ושקלו תוב יהודיא כאפא למרגמה: 32 אמר להון ישוע סגיא עבדא  
שפירא מן לות אבי חויתכון מטל אינא עבדא מנהון רגמין אנתון לי: 33 אמרין  
לה יהודיא לא הוא מטל עבדא שפירא רגמין חנן לך אלא מטל דמגדף אנת וכד  
איתיך בר אנשא עבד אנת נפשך אלהא: 34 אמר להון ישוע לא הוא הכנא פתיב  
בנוסכון דאנא אמרת דאלהא אנתון: 35 אן להנן אמר אלהא מטל דלותהון  
הנת מלתא דאלהא ולא משפח כתבא דנשתרא:

141 Idiomatically, "How long will you keep us waiting?" (PY)

142 Fulfilling the prophecy "me whom they pierced", Zechariah 12:10-11. In order to be pierced, Elohim must be in a man. Please see *Unity of Mashiach* in Appendix.

143 See Appendix: *Y'shua in the Talmud*.

144 Y'shua states that the Ruach of YHWH is within him, (Isaiah 11:1-2, Zechariah 12:10). He taught that while his nefesh would die, YHWH would reanimate both his *neschama* (human spirit/*ruach*) and *nefesh* (soul). Y'shua never claimed his *nefesh* was anything other than human and that as such, it would die.

145 Psalm 82:6

36. To him whom the Father sanctified and sent into the world you say, ‘You blaspheme!’ concerning that I had told you that ‘I am the Son of Elohim.’ 37. Unless<sup>146</sup> I do the works of my Father, do not believe me. 38. If, however, I do them even if you do not believe me, you believe the works that you may know and believe that my Father is in me<sup>147</sup> and I am in my Father.” 39. And they were seeking again to seize him, but he escaped from their hands. 40. And he went to the crossing of the Yordanan to the place where Yochanan had been previously when he was immersing, and there he remained. 41. And many men came to him and were saying that Yochanan did not even one miracle, but everything that Yochanan said concerning this man is true. 42. And many believed in him.

## Chapter 11

1. Now there was one man from the village Beth-Anya who was sick, Lazar<sup>148</sup> the brother of Maryam and of Martha. 2. Now this Maryam, was who had anointed the feet of Y’shua with perfume and wiped them with her hair, was the sister of this one. 3. And Lazar who was sick sent both of his sisters to Y’shua and said, “Our Master, behold he whom you love is sick.” 4. But Y’shua said, “This sickness is not deadly but for the sake of the glory of Elohim that the Son of Elohim might be glorified because of him.” 5. Now Y’shua had loved Martha and Maryam and Lazar. 6. And when he heard that he was sick he remained in the place that he was two days. 7. And afterwards he said to his disciples, “Come let us go again to Yehuda.” 8. His disciples said to him, “Our Master the Yehudeans were seeking to stone you, and you go there again now!” 9. Y’shua said to them, “Are there not twelve hours in the day, and if a man walks during the daylight, he will not stumble because he sees the light of this world. 10. But if a man should walk during the night, he will stumble because there is no flame<sup>149</sup> in him.” 11. Y’shua said these things and afterwards said to them, “Our friend Lazar sleeps<sup>150</sup> but I will go to wake him”<sup>151</sup> 12. His disciples said to him, “Our Master, if he sleeps will he be whole?” 13. Now Y’shua spoke concerning his death and they thought he spoke of drowsiness sleep. 14. Y’shua said to them plainly, “Lazar has died. 15. And I rejoice that I was not there because of you that you may believe, but let us walk to there.” 16. Tooma,<sup>152</sup> who would be called the Twin, said to his fellow disciples, “Let us go also and die with him.” 17. And Y’shua came to Beth-Anya and found him to be in the tomb for four days. 18. Now Beth-Anya was on the side of Urishlim, being separated from it by about fifteen furlongs. 19. And many of the Yehudeans were coming to Martha and Maryam to comfort their hearts because of their brother. 20. And Martha, when she had heard that Y’shua had come, went out to meet him, but Maryam had sat in the house.

146 The 1905 and other Peshitta manuscripts add “unless” whereas Khabouris only has “I do.” The 1905 reading is retained.  
147 In Isaiah 22:20-25 a priestly father is named Hilkiah (my portion is YHWH) and his son is Eliakim (Elohim raises) which foreshadows Mashiach whose “portion” is YHWH, and who is raised up by Elohim. Mashiach is the first begotten of YHWH who suffers, then is raised up and then is given governance over all nations, kindreds, tongues and peoples as foreshadowed in verses 21-22: “*And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*”

148 The Hebrew form of this name is *Elazar*, although Aramaic tended to drop the leading *ah* (aleph) when it took on this sound, the aspirated “eh”. The result in Aramaic is “Lazar.” From this spelling –os was added in Greek to make up Lazar-os.  
149 *Nahira* (*Flame*, v10) is used here as an idiomatic expression to mean “He is not enlightened.” Maran Y’shua uses this term in a wordplay with *Nuhra* (*Light*, v9). (PY).

150 The difference between *ShKB* (v11) and *DMKh* (v12) is used in this story to demonstrate that Maran Y’shua’s disciples did not realize that Lazar was dead. *DMKh* (v12) means to sleep, but *shkb* (v11) can mean “*To sleep*” but also “*To take rest of this world*” (i.e., *to die*). Maran Y’shua meant that Lazar had died, and he would raise him (cf., v13-14). This insight is lost in Greek, which rendered both words as “*Sleep*.” (PY).

151 Literally, “I will resurrect him.” (PY).

152 *Tooma* means “*Thyme*,” but he was later nicknamed *Taama* (*the Twin*). (PY).

## : יוחנן י :

36 לאינא דאבא קדשה ושדרה לעלמא אנתון אמרין אנתון דמגדף אנת על  
דאמרת לכו דברה אנא דאלהא : 37 אלא עבד אנא עבדא דאבי לא תהימנונני :  
38 אן דין עבד אנא אפן לי לא מהימנין אנתון להון לעבדא הימנו דתעדון  
ותהימנון דאבי בי ואנא באבי : 39 ובעו הונו תוב דנאחדוניהי ונפק לה מן בית  
אידיהון : 40 ואזל לה לעבדא דיורדנן לדוכתא איפא דאיתוהי הוא יוחנן מן קדים  
כד מעמד הוא והוא תמן : 41 ואתו אנשא סגיאא לוטה ואמרין הונו דיוחנן אף לא  
חדא אתא עבד פלמדם דין דאמר יוחנן על גבדא הנא שריר הו : 42 וסגיאא הימנו  
בה :

## : יוחנן יא :

1 אית הוא דין חד דכריה לעזר מן בית עניא קריתא אחוה דמרים ודמרתא :  
2 מרים דין הדיא איתיה הי דמשחת בכסמא רגלוהי דישוע ושויית בסערה אחוה  
הוא דהדיא לעזר דכריה הוא : 3 ושדרין תרתייהין אחותה לוית ישוע ואמרן  
מרן הא הו דרחם אנת כריה : 4 ישוע דין אמר הנא כורהנא לא הוא דמותא  
אלא חלף תשבוחתא דאלהא דנשתבח ברה דאלהא מטלתה : 5 מתב הוא דין  
הו ישוע למרתא ולמרים וללעזר : 6 וכד שמע דכריה פתר בדוכתא דאיתוהי  
הוא תרין יומין : 7 ובתרפן אמר לתלמידוהי תו נאזל תוב ליהוד : 8 אמרין לה  
תלמידוהי רבן השא יהודיא בעין הונו למרגמך ותוב אזל אנת לתמן : 9 אמר  
להון ישוע לא תרפעסרא שיעין אית ביזמא ואן אנש מהלך באיממא לא מתתקל  
מטל דחזא נוהרה דעלמא הנא : 10 אן אנש דין בלליא נהלך מתתקל מטל  
דנהירא לית בה : 11 הלין אמר ישוע ובתרפן אמר להון לעזר רחמן שכב אלא  
אזל אנא דאעיריוהי : 12 אמרין לה תלמידוהי מרן אן דמך מתחלם : 13 הו דין  
ישוע אמר על מותה והנון סברו דעל מדמכא הו דשנתא אמר : 14 הידין אמר  
להון ישוע פשיקאית לעזר מית לה : 15 וחדא אנא דלא הוית תמן מטלתכו  
דתהימנון אלא הלכו לתמן : 16 אמר תאומא דמתאמר תאמא לתלמידא חברוהי  
נאזל אף חנון נמות עמה : 17 ואתא ישוע לבית עניא ואשפח דארבעא לה יומין  
דאיתוהי בבית קבורא : 18 איתיה הונו דין בית עניא על גנב אורשלם כד פריקא  
מנה איך אסטדוהא חמשעסר : 19 וסגיאא מן יהודיא אתיאין הונו לוית מרתא  
ומרים דנמלון בלבהין מטל אחוהין : 20 מרתא דין כד שמעת דישוע אתא נפקת  
לאורעה מרים דין בביתא יתבא הונו :

21. And Martha had said to Y'shua, "My Master, if only you had been here, my brother would not have died. 22. But even now I know that however much you ask of Elohim, He will give to you." 23. Y'shua said to her, "Your brother will arise." 24. Martha said to him, "I know that he will rise in the resurrection<sup>153</sup> on the last day." 25. Y'shua said to her, "I am the resurrection and the Life.<sup>154</sup> 26. He who believes yet in me will never die! Do you believe this?" 27. She said to him, "Yes, my Master, I believe that you are the Mashiyach, the Son of Elohim who has come into the world." 28. And when she had said these things, she went and called her sister Maryam and secretly said to her, "Our Master has come and is calling for you." 29. And when Maryam had heard, she arose and came quickly to him. 30. And Y'shua had not yet come into the village yet but he was in that place where Martha had met him. 31. And also those Yehudeans who were with her in the house who were comforting her, when they saw Maryam, that she arose quickly and went out, they followed her. For they thought that she was going to the grave to weep. 32. But when Maryam came to where Y'shua was, she saw him and she fell down at his feet and said to him, "If only you had been here my Master, my brother would not have died."<sup>155</sup> 33. And Y'shua when he saw her weeping and the Yehudeans, those who had come with her who were weeping, he groaned in his Spirit and was moved in his soul. 34. And he said, "Where have you laid him?" And they said to him, "Come and see." 35. And the tears of Y'shua were coming. 36. And the Yehudeans were saying, "See how much he did love him." 37. And some of them said, "Was not this man able that he opened the eyes of that blind man. Couldn't he have done something also that this man might not have died?" 38. And Y'shua, while he groaned within himself, came to them to the tomb. And that tomb was a cave, and a stone was placed upon its entrance. 39. And Y'shua said, "Take this stone away." Martha, the sister of that dead man, said to him, "My Master, it is the fourth day. He stinks already!" 40. Y'shua said to her, "Did I not tell you that if you believe you will see the glory of Elohim?" 41. And they took away that stone and Y'shua lifted his eyes upwards and said, "Father, I thank you that you have heard me. 42. And I know that you always hear me, but because of this crowd that stands here I say these things that they might believe that you have sent me." 43. And when he said these things he cried out in a loud voice, "Lazar, come forth!" 44. And that dead man came out while his hands and his feet were bound in bandages, and his face bound in a head cloth. Y'shua said to them, "Untie him and allow him to go!" 45. And many of the Yehudeans who had come to Maryam, when they saw the thing that Y'shua did, they believed in him. 46. And some of them went to the Pharisees and told them the thing<sup>156</sup> that Y'shua did. 47. And the chief priests and Pharisees gathered together and were saying, "What will we do, for this man does many miracles?"<sup>157</sup> 48. And if we allow him to do thus, all men will believe in him and the Romans will come and take away our land and our nation?" 49. Now one of them whose name was Qayapa was the High Priest in that year, and he said to them, "You do not know anything,

153 Nukhama is a powerful theological term which means, "Resurrection," "Revival," "Recovery," and "Rest" from the Aramaic root **Nukh** (Rest). (PY).

154 The Aramaic reads, *Ena na nukhama w'khayeh*, one of the most beautiful and melodious phrases of the NT.

155 Extra "to" in Khabouris has no effect on meaning. 1905's omission is retained in the Aramaic.

156 1905 reads "told them the thing Y'shua did" whereas Khabouris has "told them everything Y'shua did." The 1905 reading is retained in the Aramaic.

157 These "miracles" point to Job's words, "I know that my redeemer lives, and that He shall stand at the latter day upon the earth: And...yet in my flesh shall I see Elohim" Job 19:25-26. Isaiah says, "Your dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for your dew is as the dew of herbs, and the earth shall cast out the dead" Isa 26:19. Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" Daniel 12:2. The "seed of woman" (Genesis 3:15) prophetically refers to Mashiyach crushing the head of the serpent and defeating death. Y'shua performed 37 miracles that point to the spiritual architecture of the resurrection. Josephus the historian viewed Y'shua as "a doer of wonderful works" Antiquities of the Jews, Book 18, Chapter 3, 3. The Tanakh gives three occurrences of the dead being raised, Zerephath's son, 1 Kings 17:22; the Shunammite woman's son, 2 Kings 4:35; when a corpse touched Elisha's bones the man came to life 2 Kings 13:21. Tosefta Hullin 2:22f; Jerusalem Abodah Zarah 2:2/7; 2:2/12; Jerusalem Shabboth 14:4/8; 14:4/13; Qohelet Rabbah 1:8(3); Babylonian Abodah Zarah 27b discuss Y'shua's miracles. The Toledot Yesu validates Y'shua's miracle powers in YHWH's Name. In Midrash



21 וְאִמְרַת מָרְתָּא לִישׁוּעַ מָרִי אֵלֹו תִנֵּן הוּיִת לָא מָאָת הוּא אָחִי: 22 אָלָא אָף  
הָשָׂא יָדָעָא אֲנָא דִכְמָא דִתְשָׂאל לֹאלְהָא יְהֵב לָךְ: 23 אָמַר לֵה יִשׁוּעַ קָאָם אַחוּכִי:  
24 אָמַרָא לֵה מָרְתָּא יָדָעָאנָא דְקָאָם בְּנוּחָמָא בְיוֹמָא אַחֲרָיָא: 25 אָמַר לֵה יִשׁוּעַ  
אָנָּא אֲנָא נְוֹחָמָא וְחִיָּא מִן דְּמַהֲיָמֵן בִּי אָפֹן נְמוּת נָחָא: 26 וְכֹל דְּחִי וּמַהֲיָמֵן בִּי  
לְעֵלָם לֹא נְמוּת מַהֲיָמְנִיתִי הָדָא: 27 אָמַרָא לֵה אֵין מָרִי אָנָּא מַהֲיָמְנָא אָנָּא דְאֵנַת  
הוּ מַשִּׁיחָא בְּרָה דֹּאלְהָא דֹּאֲתָא לְעֵלְמָא: 28 וְכֹד אָמְרַת הֵלִין אֲזֻלַּת קֶרֶת לְמַרִּים  
חֲתָה פְסִיאִית וְאִמְרָא לֵה רַבִּין אָתָּא וְקָרָא לָכִי: 29 וּמַרִּים כֹּד שְׁמַעֲתָ קִמַּת עֲגָל  
וְאֲתִיָּא הֵנָּה לְוֶתָּה: 30 הוּ דִּין יִשׁוּעַ לֹא עֲדָכִיל אָתָּא הוּא לְקִרְיָתָא אָלָא בָּהּ הוּא  
בְּהִי דְּוֹכְתָּא דֹּארַעְתָּה מָרְתָּא: 31 אָף הִנֵּן דִּין יְהוּדִיָּא דֹּאִית הוּוּ עֲמָה בְּכִיתָא  
דְּמַבְיָאִין הוּוּ לֵה דְּחִזּוּ לְמַרִּים דְּעֲגָל קִמַּת נְפֻקַּת אֲזֻלוּ לְהוֹן בְּתֵרָה סִבְרוּ גִיר  
דְּלִקְבָּרָא אֲזֻלָּא לְמַכְפָּא: 32 הִי דִּין מַרִּים כֹּד אָתָּת אִיכָּא דֹּאִיתוּהִי הוּא יִשׁוּעַ  
וְחֻזְתָּה נְפֻלַּת עַל רַגְלוּהִי וְאִמְרָא לֵה אֵלֹו תִנֵּן הוּיִת מָרִי לֹא מָאָת הוּא אָחִי:  
33 יִשׁוּעַ דִּין כֹּד חֲזָה דְּכִכָּיָא וְלִיהוּדִיָּא הִנֵּן דֹּאֲתוּ עֲמָה דְּכִכָּין אֲתַעֲזוּ בְּרוּחָה  
וְאֲזַע נְפֻשָּׁה: 34 וְאִמַּר אִיכָּא סְמִתוּנִיָּהִי וְאִמְרִין לֵה מֶרֶן תָּא חֲזִי: 35 וְאֲתִין הוּי  
דְּמַעוּהִי דִישׁוּעַ: 36 וְאִמְרִין הוּוּ יְהוּדִיָּא חֲזוּ כְּמָא רָחֵם הוּא לֵה: 37 אֲנִשִּׁין דִּין  
מְנַהוֹן אָמְרוּ לֹא מְשַׁכַּח הוּא הִנָּה דְּפִתַּח עֵינוּהִי דְּהוּ סְמִיָּא נְעֻבָּד דֹּאָף הִנָּה לֹא  
נְמוּת: 38 יִשׁוּעַ דִּין כֹּד מַתְעֲזוּ בֵּינוּהִי וְלֵה אָתָּא לְבִית קְבוּרָא וְהוּ בֵּית קְבוּרָא  
אִיתוּהִי הוּא מַעְרָתָא וְכֹאפָא סִימָא הֵנָּה עַל תְּרַעָּה: 39 וְאִמַּר יִשׁוּעַ שְׁקוּלוּ כֹאפָא  
הָדָא אָמַרָא לֵה מָרְתָּא חֲתָה דְּהוּ מִיתָא מָרִי מִן כְּדוּ סְרִי לֵה אַרְבַּעָא לֵה גִיר יוֹמִין:  
40 אָמַר לֵה יִשׁוּעַ לֹא אָמְרַת לָכִי דָּאֵן תְּהִימְנִין תַּחְזִין שׁוּבְחָה דֹּאלְהָא: 41 וּשְׁקֻלוּ  
כֹּאפָא הִי וְהוּ יִשׁוּעַ אָרִים עֵינוּהִי לְעַל וְאִמַּר אַכָּא מוֹדָא אָנָּא לָךְ דְּשַׁמַּעְתָּנִי:  
42 וְאָנָּא יָדָעָא אֲנָא דְּבַכְלֻזְבֵּן שְׁמַע אַנַּת לִי אָלָא מָטֵל כְּנֻשָּׂא הִנָּה דְּקָאָם אָמַר אָנָּא  
הֵלִין דְּנַהֲיָמְנוּן דֹּאֵנַת שְׁדִרְתָּנִי: 43 וְכֹד אָמַר הֵלִין קַעָא בְּקֻלָּא רָמָא לְעֶזֶר תָּא לְבָר:  
44 וְנִפֵּק הוּ מִיתָא כֹּד אֲסִירִין אִידוּהִי וְרַגְלוּהִי בְּפִסְקִיתָא וְאִפּוּהִי אֲסִירִין בְּסוּדְרָא  
אָמַר לְהוֹן יִשׁוּעַ שְׂרָאוּהִי וּשְׁבֹקוּ אֲזֻל: 45 וּסְגִיָּאָא מִן יְהוּדִיָּא דֹּאֲתוּ לְוֶת מַרִּים  
כֹּד חֲזוּ מָדָם דְּעֻבָּד יִשׁוּעַ הִימְנוּ בָּהּ: 46 וְאֲנִשִּׁין מְנַהוֹן אֲזֻלוּ לְוֶת פְּרִישָׁא וְאִמְרוּ  
לְהוֹן כֹּל מָדָם דְּעֻבָּד יִשׁוּעַ: 47 וְאֲתַכְּנֻשׁוּ רַבִּי כֹּהֲנָא וּפְרִישָׁא וְאִמְרִין הוּוּ מָנָא  
נְעֻבָּד דְּהִנָּה גִבְרָא אֲתוּתָא סְגִיָּאָתָא עֻבָּד: 48 וְאֵן שְׁבָקִין חֲנִן לֵה הַכְּנָא כְּלָהוֹן  
אֲנִשָּׂא מַהֲיָמְנִין בָּהּ וְאֲתִין רְהוּמָיָא שְׁקֻלִין אֲתִין וְעַמִּין: 49 חֵד דִּין מְנַהוֹן דְּשִׁמָּה  
קִיפָּא רַב כֹּהֲנָא הוּא דְּהִי שְׁנַתָּא וְאִמַּר לְהוֹן אֲנַתּוֹן לֹא יָדָעִין אֲנַתּוֹן מָדָם:

Raba Ruth 3:1 (98), Rav Maysha, the son of R. Yosef, raised after 3 days. Semachos, ch. 8 (105), one raised/lived 25 more years; another raised/lived to have 5 more sons. Shulchan Aruch Y.D. 394:3 applies 3 day rule to when tombs were used. Likutei Maharil, states; Maharil raised after 3 days, lived another 30 years. Y'shua was 3 days/nights in the grave. Millions have experienced "out of body" events that point to life after death, but Mashiyach alone holds the keys to the resurrection.



50. And you do not realize that it is better that one man should die for us for the sake of the nation, than all the nation should perish.” 51. And this he did not say from his own will because he was the High Priest in that year. He prophesied that Y’shua was about to die for the sake of the nation. 52. And not only for the sake of the nation but that also the sons of Elohim who are scattered that he might gather into one nation. 53. And from that day they had decided to kill him. 54. But Y’shua would not walk openly among the Yehudeans but he went from there to a country that was near to the wilderness, to a fortress which is called Aprim.<sup>158</sup> And there he would remain with his disciples. 55. Now the Paskha of the Yehudeans was approaching, and many went up from the villages to Urishlim before the feast that they might purify themselves. 56. And they were seeking Y’shua and in the Temple were saying to one another, “Do you think that he will not come to the feast?” 57. But the chief priests and the Pharisees had commanded that if anyone should know where, he should show it to them so that they might seize him.

## Chapter 12

1. Now six days before the Paskha, Y’shua came to Beth-Anya where Lazar was, he whom Y’shua had raised from the grave. 2. And they made a banquet for him, and Martha was serving and Lazar was one of the guests who were with him. 3. And Maryam took an alabaster vase of very expensive perfume of the choicest nard and anointed the feet of Y’shua and wiped his feet with her hair. And the house was filled with the fragrance of the perfume. 4. And Yehuda Skaryota, one of his disciples, he who was about to betray him, said, 5. “Why was not this oil sold for three hundred denarii and it be given to the poor?” 6. But he did not say this because it is for the poor. But he cared because he was a thief. And the (treasury) bag was with him, and whatever would fall into it, he would carry. 7. But Y’shua said, “Leave her alone. She has kept it for the day of my burial. 8. For you do always have the poor with you, but you do not always have me.” 9. And great crowds of the Yehudeans heard that Y’shua was there, and they came not because of Y’shua alone, but also that they might see Lazar, (whom Y’shua) raised from the dead. 10. And the chief priests were also thinking that they might kill Lazar. 11. Because many of the Yehudeans were leaving and believing in Y’shua. 12. And on the next day that great crowd had come to the feast when they heard that Y’shua was coming to Urishlim. 13. They took branches of the palm tree and went out to meet him and were crying out and were saying, “Ushanna!<sup>159</sup> Blessed is he who comes in the name of Master YHWH,<sup>160</sup> the King<sup>161</sup> of Yisrael!” 14. And Y’shua found a donkey and sat upon it, as it is written, 15. “Do not have fear daughter of Tsiyon. Behold your King comes to you and is mounted upon a colt, the foal of a female donkey.”<sup>162</sup> 16. But his disciples did not understand these things at that time, but when Y’shua was glorified, his disciples remembered that these things were written concerning him and these things they had done to him.

158 *Aprim* is Aramaic for Ephraim, the city of Ephraim is about 16 miles north of Jerusalem and 5 miles west of Jericho (2 Chr. 13:19). The “lost sheep of the house of Israel” (see Matt 10:6; 15:24) are not “geographically” lost, in Aramaic “lost” implies “cut off” counting them as destroyed unless they turn from paganism to Torah. See 1 Corinthians 1:18 and 2 Thessalonians 2:10. The Samaritans mentioned in Yochanan 4:9 trace their ancestry to the tribes of Ephraim and Manasseh.

159 *Ushanna* is an Aramaic term of high praise (see Psalm 118:25) (PY). It is also important to look at the exact way that John and the other Good News writers relate the event of Y’shua’s anointing by the woman here. All agree that Y’shua is in Beth-Anya when this happens, and this is important because three of the four accounts deal with either discourses or events involving fig trees around this time. As stated earlier, fig trees are usually associated with the Sanhedrin. However, there is an additional layer of symbolism to consider as well, since Beth-Anya, which is clearly set as the place Yehuda decides to betray his Master, literally means “House of Figs.” John and Mark’s account in particular seem focused on Yehuda himself protesting about the perfume the woman used, with John being the only one to directly link it to Yehuda’s thievery from the money bag. Therefore, when Y’shua curses the fig tree as he does in other accounts saying “May you never bear fruit again,” it can also be a curse against Yehuda Skaryota personally; that he will never bear fruit (offspring) because his betrayal is about to doom him forever.

160 Fulfilling the Messianic prophecy, Psalm 118:26.

## : יוחנן יא :

50 ולא מתחשבין אנתון דפֿקח לן דחד גברא נמות חלף עמא ולא פֿלה עמא נאבֿד : 51 הָדָא דִּין מִן צְבוֹת נִפְשָׁה לָא אָמַר אֱלָא מְטֵל דְּרַב כְּהֵנָּא הוּא דְּהִי שְׁנַתָּא אֲתַנְבִּי דַּעְתִּיד הוּא יִשׁוּעַ דִּנְמוֹת חֵלְף עֵמָּא : 52 וְלֹא בַּלְחוּד חֵלְף עֵמָּא אֱלָא דָּאָף בְּנֵיָא דֵּאלֹהָא דִּמְבַדְרִין נִכְנָשׁ לַחֲדָא : 53 וּמִן הוּ יוֹמָא אֲתַחֲשַׁבּוּ הוּוּ דִּנְקֻטְלוֹנִיָּה : 54 הוּ דִּין יִשׁוּעַ לֹא מַהֲלָךְ הוּא גִלְיָאִית בֵּית יְהוּדִיָּא אֱלָא אֲזַל לָהּ מִן תַּמָּן לֵאלֹתָרָא דְקָרִיב לְחוּרְבָּא לְכַרְכָּא דְמַתְקָרָא אַפְרִים וְתַמָּן מִתְּהַפֵּךְ הוּא עִם תַּלְמִידוּהִי : 55 קָרִיב הוּא דִּין פֻּצְחָא דִּיהוּדִיָּא וְסֻלְקוּ סִגְיָא מִן קוּרְיָא לְאוּרֻשֵׁלַם קֳדָם יַעֲדֵעָא דִּנְדָּבֹן נִפְשָׁהוּן : 56 וּבָעִין הוּוּ לָהּ לִישׁוּעַ וְאִמְרִין הוּוּ חַד לַחַד בְּהִיכְלָא מִנָּא סְבָרִין אַנְתּוֹן דֵּלָא אֲתָא לַעֲדֵעָא : 57 רַבִּי כְּהֵנָּא דִּין וַפְרִישָׁא פִקְדוּ הוּוּ דָּאן אֲנֵשׁ גִּדַּע אִיבּוּ נִבְדַּק לְהוֹן אִיךְ דִּגְאֻחֻדוֹנִיָּה :

## : יוחנן יב :

1 יִשׁוּעַ דִּין קֳדָם שְׁתָּא יוֹמִין דִּפְּצָחָא אֲתָא לְבֵית עֲנִיָּא אִיכָּא דֵּאִיתּוּהִי הוּא לַעְזוֹר הוּ דֵּאקִים מִן בֵּית מִיתָא הוּ יִשׁוּעַ : 2 וַעֲבָדוּ לָהּ תַּמָּן חֲשִׁמִּיתָא וּמִרְתָּא מִשְׁמָשָׁא הֵרֵת וּלְעִזּוֹר חַד מִן סִמְיָא הוּא דַּעֲמָה : 3 מַרִּים דִּין שְׁקֻלַת שְׁטִיפְתָּא דְבִסְמָא דִּנְרָדִין רִשְׁיָא סְגִי דִּמְיָא וּמִשְׁחַת רְגֵלוּהִי דִישׁוּעַ וּשְׁוִיתָּ בִּסְעָרָה רְגֵלוּהִי וְאֲתַמְלִי בִיתָא מִן רִיחָה דְבִסְמָא : 4 וְאִמַּר יְהוּדָא סְכָרְיוּטָא חַד מִן תַּלְמִידוּהִי הוּ דַּעְתִּיד הוּא דִּנְשַׁלְמִיּוּהִי : 5 לְמִנָּא לֹא אֲזַדְבֵּן מִשְׁחָא הֵנָּא בַּתְלָת מָאָּא דִּינְרִין וְאֲתִיָּהֵב לְמִסְכָּנָא : 6 הָדָא דִּין אָמַר לֹא הוּא מְטֵל דַּעַל מִסְכָּנָא בְּטִיל הוּא לָהּ אֱלָא מְטֵל דִּגְנָבָא הוּא וְגִלְוִסְקָמָא לִוְתָּהּ הוּא וּמָדָם דִּנְפֹלָּהּ הוּא בָּהּ הוּ טַעִין הוּא : 7 אָמַר דִּין יִשׁוּעַ שְׁבוּקִיָּה לִיוֹמָא דְקִבְּרוּי נִטְרֵתָּה : 8 בְּכֻלְזֹבֵן גִּיר מִסְכָּנָא אִיתָּ לָכוֹן עֲמָכוֹן לִי דִּין לֹא בְּכֻלְזֹבֵן אִיתָּ לָכוֹן : 9 וּשְׁמַעוּ כְּנִשָּׂא סִגְיָא מִן יְהוּדִיָּא דִתַּמָּן הוּ יִשׁוּעַ וְאֲתָּו לֹא מְטֵל יִשׁוּעַ בַּלְחוּד אֱלָא אָף דִּנְחֻזֹּן לַעְזוֹר הוּ דֵּאקִים מִן בֵּית מִיתָא : 10 וְאֲתַרְעִי הוּוּ רַבִּי כְּהֵנָּא דָּאָף לַעְזוֹר נְקֻטְלוֹנִיָּה : 11 מְטֵל דִּסְגִיָּא מִן יְהוּדִיָּא מְטֻלְתָּה אֲזַלִּין הוּוּ וּמַהִימְנִין בִּישׁוּעַ : 12 וְלִיוֹמָא אַחֲרָנָא כְּנִשָּׂא סִגְיָא אִינָּא דֵּאֲתָא הוּא לַעֲדֵעָא כֹּד שְׁמַעוּ דִישׁוּעַ אֲתָא לְאוּרֻשֵׁלַם : 13 שְׁקִלוּ סוּכָּא דִדְקָלָא וּנְפָקוּ לְאוּרֻעָה וּקְעִין הוּוּ וְאִמְרִין אוּשְׁעָנָא בְּרִיךְ הוּ דֵּאֲתָא בְּשִׁמְהָ דְמַרְיָא מִלְכָּא דֵּאִיסְרֵיל : 14 אֶשְׁכַּח דִּין יִשׁוּעַ חֲמָרָא וִיתֵב עֲלוּהִי אִיכְנָא דְכֶתִיב : 15 לֹא תִדְחֲלִין בְּרַת צִהְיוֹן הָא מִלְכֵּכִי אֲתָא לְכִי וּרְכִיב עַל עֵילָא בֵּר אֲתָנָּא : 16 הָלִין דִּין לֹא יַדְעוּ תַּלְמִידוּהִי בְּהוּ זַבְנָא אֱלָא כֹּד אֲשַׁתַּבַּח יִשׁוּעַ אֲתַדְכְּרוּ תַּלְמִידוּהִי דִּהָלִין כִּתְיָכֵן הוּי עֲלוּהִי וְהָלִין עֲבָדוּ לָהּ :

161 Fulfilling the Messianic prophecy, "Yet have I set my king upon my holy hill of Zion" Psalm 2:6.

162 Fulfilling the Messianic prophecy, Zechariah 9:9.

17. And that crowd that was with him bore witness that he had called Lazar from the grave, and had raised him from the dead. 18. And because of this, great crowds went out to receive him because they heard that he did this miracle. 19. But the Pharisees were saying one to another, “Do you see that you don’t gain anything? For behold all the world follows him!” 20. And there were also from the Gentiles<sup>163</sup> some of them who had gone up to worship during the feast. 21. These came and drew near to Peleepos, he who was from Beth Saida of Galeela, and asked him and said to him, “My Master, we desire to see Y’shua.” 22. And Peleepos told Andraus and Andraus and Peleepos told Y’shua. 23. And Y’shua answered and said to them, “The hour has come that the Son of man be glorified! 24. Amen, amen I say to you that a grain of wheat, except it should fall and die on the ground, remains by itself. But if it dies, it produces<sup>164</sup> much fruit. 25. Whoever loves his soul will destroy it, and whoever hates his soul in this world will keep it to life eternal. 26. If a man should serve me, let him come follow me. And where I am there will my servant also be. Whoever serves me, the Father will honor him. 27. Behold my soul is now disturbed, and what will I say? ‘My Father deliver me from this hour?’ Rather because of this I have come for this hour. 28. Father glorify your Name.” And a voice was heard from Heaven, I have glorified and I will glorify again. 29. And the crowd, which was standing there, heard it and said, “It was thunder.” But others said a Messenger spoke with him. 30. Y’shua answered and said to them, “This voice did not occur for me, but it is for you. 31. Now is the judgment of this world. Now the ruler of this world is cast outside. 32. And when I am lifted up from the earth, I will draw all men to me.” 33. And this he said to show by what death he would die. 34. The crowd said to him, “We have heard from Torah that the Mashiyach remains forever. How do you say that about the Son of man to be lifted up? Who is this Son of man?” 35. Y’shua said to them, “A little time longer the light is among you. Walk while you have light or else the darkness overcomes you and he who walks in the darkness does not know to where he goes. 36. Believe in the light while you have the light, that you may become the sons of light.” Y’shua spoke these things and departed and hid from them. 37. And though he did all these miracles before them, they did not believe in him. 38. That would be fulfilled the word of Yesha’yahu the prophet who said, “My Master who will believe our report and to whom has been revealed the arm of YHWH?”<sup>165</sup> 39. Because of this they were not able to believe, because again Yesha’yahu said, 40. That “They have blinded their eyes and have darkened their heart that they might not see with their eyes and understand with their heart and repent and I heal them.”<sup>166</sup> 41. These things Yesha’yahu said when he saw his glory and spoke concerning him. 42. And also many from the leaders believed in him but they would not confess because of the Pharisees, or else they would be thrown out of the assembly. 43. For they loved the praise of men more than the glory of Elohim. 44. But Y’shua cried out and said, “He who believes in me, it is not in me he does believe, but in Him who sent me.”<sup>167</sup>

163 The word *emma* in the Aramaic NT can refer to those of the nations, to they who sojourn with YHWH’s people or convert to Judaism, depending on context. The Greek NT uses the word *hellas* here which is artificially narrow in scope to refer only to Greek people. Some critics of the Aramaic NT use these “Greeks” as proof that Y’shua was fluent in Greek, but in reality these Greeks would have had to learn Hebrew and Aramaic for meaningful worship in Jerusalem. This is why Thayer’s Greek Lexicon reads: 1772 *Hellen*. The word is used in the same wide sense by the Greek church Fathers, cf. Otto on Tatian, p. 2; (Sophocles’ Lexicon, under the word). The hellen spoken of in John 12:20 and Acts 17:4 are **Jewish proselytes from the Gentiles**. Compare *hellas* to the much clearer *Hellenistes* in Acts 9:29, which refers directly to Greek speaking Jews. Please see Gentiles and Ger Toshav in Appendix.

164 Maran Y’shua here uses the wordplay between *myta* (v24, it dies) and *mytya* (v24, it produces). (PY).

165 Isaiah 53:1

166 Isaiah 6:10

167 Y’shua does not bring a new Faith, but reveals the original Faith of YHWH the Father.

17 וסֵהֶד הוּא פִּנְשָׁא הוּ דַעְמָה הוּא דִקְרָא לְלַעְזוֹר מִן קִבְרָא וְאַקִימָה מִן בֵּית מִיתָא :  
 18 וּמִטֵּל הָדָא נִפְקוּ לְקוֹבְלָה פִּנְשָׁא סִגְיָא דְשִׁמְעו דְּאַתָּא הָדָא עֲבָד : 19 פְּרִישָׁא  
 דִּין אֲמַרִין הוּוּ חֵד לַחֵד חֲזִין אַנְתּוֹן דְּלָא מוֹתִירִין אַנְתּוֹן מְדָם דִּהָא עֲלֵמָא כֻּלָּה אֲזִל  
 לָה בְתֵרָה : 20 אֵית הוּוּ דִין אָף מִן עֲמָמָא אֲנִשָּׁא בִּהּוֹן דְּסִלְקוּ לְמִסְגֵּד בַּעֲדַעְדָּא :  
 21 הֵלִין אֲתוּ קִרְבּוּ לְנִת פִּילִיפּוֹס הוּ דִּמֵּן בֵּית־צִיָּדָא דְגַלִּילָא וּשְׂאִלוּהִי וְאִמְרִין לָה  
 מְרִי צָבִין חֲנַן נַחֲזָא לִישׁוּעַ : 22 וְאַתָּא הוּ פִּילִיפּוֹס וְאִמַר לַאֲנִדְרָאָס וְאִנְדְרָאָס  
 וּפִילִיפּוֹס אֲמַרו לִישׁוּעַ : 23 יִשׁוּעַ דִּין עֲנָא וְאִמַר לֵהוֹן אֲתֵת שְׁעָתָא דִּנְשַׁתְּבַּח  
 בְּרָה דִּאֲנִשָּׁא : 24 אֲמִין אֲמִין אֲמַר אֲנָא לִכּוֹן דְּפִרְדֵּתָא דְחִטְתָּא אֲלָא נִפְלָא וּמִיתָא  
 בְּאַרְעָא בַּלְחוּדִיָּה פִּישָׁא אָן דִּין מִיתָא פִּאֲרָא סִגְיָא מִיתָא : 25 מִן דִּרְחָם נִפְשָׁה  
 נּוֹבִדִיָּה וּמִן דְּסָנָא נִפְשָׁה בַּעֲלָמָא הֵנָּא נְטִירִיָּה לַחֲיָא דְלַעֲלָם : 26 אָן לִי אֲנִשׁ מִשְׁמֵשׁ  
 נֹאֲתָא בְתֵרִי וְאִיפָּא דְאַנָּא אֵיתִי תִמֵּן נִהוּא אָף מִשְׁמִשְׁנִי מִן דְּלִי מִשְׁמֵשׁ נִקְרִיּוּהִי  
 אֲבָא : 27 הָשָׂא נִפְשִׁי הָא שְׁגִישָׁא וּמִנָּא אֲמַר אֲבִי פִצְנִי מִן הָדָא שְׁעָתָא אֲלָא מִטֵּל  
 הֵנָּא אֲתִית לְהָדָא שְׁעָתָא : 28 אֲבָא שְׁבַח שְׁמֵךְ וְקֻלָּא אֲשַׁתְּמַע מִן שְׁמִיָּא שְׁבַחְתָּ  
 וְתוֹב מִשְׁבַּח אֲנָא : 29 וְכִנְשָׁא דְקָאָם הוּא שְׁמַעו וְאִמְרִין רַעְמָא הוּא אַחֲרָנָא דִּין  
 אֲמַרִין מִלְּאֲכָא מִלָּל עֲמָה : 30 עֲנָא יִשׁוּעַ וְאִמַר לֵהוֹן לָא הוּא מִטְלָתִי הוּא קֵלָא  
 הֵנָּא אֲלָא מִטְלַתְכוֹן : 31 הָשָׂא דִינָה הוּ דַּעֲלָמָא הֵנָּא הָשָׂא אֲרִכּוֹנָא דַּעֲלָמָא הֵנָּא  
 מִשְׁתַּדָּא לְבָר : 32 וְאַנָּא מָא דְאַתְתִּירִימָת מִן אֲרַעָא אֲגֵד כִּלְנֵשׁ לְנִתִּי : 33 הָדָא  
 דִּין אֲמַר דִּנְחִוָּא בִּאינָא מוֹתָא מָאָת : 34 אֲמַרִין לָה פִּנְשָׁא חֲנַן שְׁמַעֵן מִן נְמוֹסָא  
 דְּמִשְׁקִיחָא לַעֲלָם מִקְנָא אִיכְנָא אֲמַר אַנְת דַּעֲתִיד הוּ דִּנְתַתִּירִים בְּרָה דִּאֲנִשָּׁא מִנּוּ הֵנָּא  
 בְּרָה דִּאֲנִשָּׁא : 35 אֲמַר לֵהוֹן יִשׁוּעַ קִלִּיל אַחֲרִין וְכִנָּא נּוֹהֲרָא עֲמַכּוֹן הוּ הֵלְכוּ עַד  
 אֵית לִכּוֹן נּוֹהֲרָא דְלָא חֲשׁוּכָא נְדִרְכְּכוֹן וּמִן דְּמַהֲלֵךְ בְּחֲשׁוּכָא לָא יָדַע לֵאִיפָּא אֲזִל :  
 36 עַד אֵית לִכּוֹן נּוֹהֲרָא הֵימְנוּ בְּנוֹהֲרָא דְבְּנוֹהִי דְנוֹהֲרָא תִּהְיוֹן הֵלִין מִלָּל יִשׁוּעַ  
 וְאִזֵּל אֲתַטְשִׁי מְנַהוֹן : 37 וְכֵד הֵלִין כִּלְהִין אֲתִנְתָּא עֲבָד קִדְמִיהוֹן לָא הֵימְנוּ בָּה :  
 38 דִּתְתַּמְלָא מִלְתָּא דְאַשְׁעִיָּא נִבְיָא דְאִמַר מְרִי מִנּוּ הֵימֵן לְשִׁמְעֵן וְדִרְעָה דְמִרְיָא  
 לְמִן אֲתַגְלִי : 39 מִטֵּל הֵנָּא לָא מִשְׁכַּחִין הוּוּ דְנִהִימָנוּן מִטֵּל דִּתּוֹב אֲמַר אֲשַׁעִיָּא :  
 40 דַּעֲוּרוּ עֵינִיּהוֹן וְאַחֲשָׁכוּ לְבִהוֹן דְּלָא נַחֲזוֹן בַּעֲיִנִּיהוֹן וְנִסְתַּפְּלוֹן בַּלְבִּהוֹן וְנִתְפַּנוֹן  
 וְאַסָּא אָנוּן : 41 הֵלִין אֲמַר אֲשַׁעִיָּא כֵּד חֲזָא שׁוֹבְחָה וּמִלָּל עֲלוּהִי : 42 אָף מִן רִשָּׁא  
 דִּין סִגְיָא הֵימְנוּ בָּה אֲלָא מִטֵּל פְּרִישָׁא לָא מוֹדִין הוּוּ דְלָא נִהְיוֹן לְבָר מִן כְּנוֹשְׁתָּא :  
 43 רַחֲמוּ גִיר שׁוֹבְחָא דְבְּנִינְשָׁא יִתִּיר מִן שׁוֹבְחָה דְאַלְהָא : 44 יִשׁוּעַ דִּין קַעָא וְאִמַר  
 מִן דְּמַהֲיָמֵן בִּי לָא הוּא בִּי מַהֲיָמֵן אֲלָא בְּמִן דְּשִׁדְרָנִי :

45. And he who sees me sees Him who sent me! 46. I have come as the light into this world that all who believe in me might not remain in the darkness! 47. And he who hears my words, yet does not keep them, I do not judge him, for I have not come to judge the world but to give life<sup>168</sup> to the world. 48. He who rejects me and does not receive my words, there is something that judges him. The word that I have spoken,<sup>169</sup> it will judge him on the last day. 49. For I have not spoken from my soul, but the Father who sent me. He gave a Commandment to me what I should say and what I should speak. 50. And I know that His commands are eternal life.<sup>170</sup> Therefore, these things that I speak just as my Father told me, thus I speak.”<sup>171</sup>

## Chapter 13

1. Now before the feast of the Paskha, Y’shua had known that the time that he would depart this world to his Father had arrived. And he loved his own who were in this world, and he loved them up until the end. 2. And when supper was done, Satan placed it into the heart of Yehuda, the son of Shimon, Skaryota that he would betray him. 3. But because Y’shua had known that the Father had given everything into his hands, and that he came from Elohim and he was going to Elohim, 4. He arose from supper and laid aside his garments and took a cloth and girded his loins. 5. And he poured water into a basin and began to wash the feet of his disciples, and was wiping them with the cloth that girded his loins. 6. But when he came to Shimon Keefa, Shimon said to him, “My Master, you wash my feet for me?” 7. Y’shua answered and said to him, “The thing that I do, you do not understand now, but afterwards you will know.” 8. Shimon Keefa said to him, “You will never wash my feet for me!” Y’shua said to him, “Unless I wash<sup>172</sup> you, you have no portion with me!” 9. Shimon Keefa said to him, “In that case my Master, not only my feet but wash for me also my hands, even my head!” 10. Y’shua said to him, “He who has bathed<sup>173</sup> does not need but to wash only his feet, for all of him is clean. Even all of you are clean, but not all of you!” 11. For Y’shua had known he who would betray him. Because of this, he said, “not all of you are clean!” 12. And when he had washed their feet, he took up his garments and he reclined and said to them, 13. “You call me ‘Our Master’<sup>174</sup> and ‘Our Master’<sup>175</sup> and well you speak, for I am. 14. Therefore, if I, your Master, have washed your feet for you, how much more you should wash the feet of one another. 15. For this example should do. 16. Amen, amen I say to you that there is no servant who is greater than his Master, nor a shaliach who is greater than he who sent him. 17. If you know these things, blessed are you if you should do them. 18. It is not concerning all of you; I speak for those I know whom I have chosen, but that the Scripture might be fulfilled. He who eats bread with me has lifted his heel against me.”<sup>176</sup>

168 Y’shua proclaims that he came to give life, then he declares that His father’s Commands are *eternal life*. The Father’s “Commands” are instructions in righteousness; this is Torah which contains Commandments, Judgments, Testimony and Witness regarding the Kingdom of Elohim. Those who enter into Covenant with Y’shua Mashiyach are entering into Covenant with his Father YHWH; therefore, it is evil – an outright lie – to teach that Torah is done away with and replaced by a new theology.

169 There is a wordplay here between *MLTHA* (Word) and *MLLTH* (I have spoken), (PY).

170 The Commands of YHWH bring eternal life. YHWH’s “Commands” refers to all of His Commandments; these are one and the same as every Word that proceeds out of the Mouth of Elohim. These are not Commands only between Y’shua and His Father but they are universal for all souls who will enter into the Malchut Elohim.

171 Y’shua speaks the Word of YHWH, not his own words; therefore, he conveys the revelation of YHWH according to the Ruach haKodesh without the baggage of man’s religious tradition. Religion has a propensity to reinvent or interpret the Word of YHWH to make it “acceptable” to man’s standards; whereas Mashiyach came not to please men, but to honor and bring Glory to his Father.

172 From the Aramaic root *mshg*, a ceremonial cleansing performed before worship that symbolizes ritual cleanliness. (PY). 173 *skha*, literally, “To swim” or “To fully immerse oneself.” (PY).

174 The first “Master” here is *rabban* which can be interpreted as either “our great one” or “our teacher/rabbi”. The second “Master” is *maran*, such as “Maran atha”, as in “*Our Master comes*” (1 Corinthians 16:22). Both terms acknowledge Y’shua’s sovereignty but can also mean he is called “*our teacher, our master*” by his disciples, and this he says is *shapir* (well or beautiful) that they are making this specific designation.

## : יוחנן יב :

45 וּמִן דְּלִי חָזָא חָזָא לְמִן דִּשְׁדַּרְנִי: 46 אָנָּה נוֹהֲרָא אֲתִיתָ לְעֵלְמָא דְכָל מִן דְּמַהֲיָמִן בִּי לֹא נִקְוָא בְּחִשּׁוֹכָא: 47 וּמִן דִּשְׁמַע מְלִי וְלֹא נָטַר לְהִין אָנָּה לֹא דָאָן אָנָּה לָהּ לֹא גִיר אֲתִיתָ דָּאֲדֹן לְעֵלְמָא אֲלֵא דֹאחָא לְעֵלְמָא: 48 מִן דְּטָלָם לִי וְלֹא מִקְבֵּל מְלִי אִיתָ מִן דְּדָאָן לָהּ מְלִתָּא דְּמִלְלָתָּהּ הִי דִּינָא לָהּ בְּיוֹמָא אַחֲרָיָא: 49 דָּאנָּה מִן נַפְשִׁי לֹא מְלִלָתָּ אֲלֵא אֲבָא דִּשְׁדַּרְנִי הוּא יְהִי לִי פְּרוֹקֶדְנָא מְנָא אֲמַר וּמְנָא אֲמַלְל: 50 וִידַע אָנָּה דְּפֻּרְקָנָה חֲזָא אָנוּן דְּלַעֲלֵם אִילִין הִכִּיל דְּמַמְלָל אָנָּה אִיכְנָא דָּאֲמַר לִי אֲבִי הִכְנָא מִמְלָל אָנָּה:

## : יוחנן יג :

1 קִדְּם דִּין עֲאֲדָא דְּפֻצְחָא יָדַע הוּא יִשׁוּעַ דְּמִטָּת שְׁעָתָא דְּנִשְׁנָא מִן הָנָא עֲלֵמָא לִוְתָּ אֲבוּהִי וְאֲחָב לְדִילָהּ דְּבַהֲנָא עֲלֵמָא וְעֲדָמָא לְחַרְתָּא אֲחָב אָנוּן: 2 וְכִדְּ הִוְתָּ חֲשְׁמִיתָא רְמָא הוּא לָהּ לִסְטָנָא בַּלְבָּה דִּיהוּדָא בַּר שְׁמַעְזֵן סִכְרִיוּטָא דְּנִשְׁלִמְיוּהִי: 3 הוּא דִּין יִשׁוּעַ מְטַל דִּידַע הוּא דְכָל מָדָם יְהִי אֲבָא בְּאִידוּהִי וְדָמִן אֲלֵהָא נָפֵק וְלִוְתָּ אֲלֵהָא אָזַל: 4 קָם מִן חֲשְׁמִיתָא וְסָם נַחְתּוּהִי וּשְׁקַל סִדּוּנָא מִחָא בְּחִצּוּהִי: 5 וְאַרְמִי מְנָא בְּמִשְׁגָּתָא וּשְׂרִי לְמִשְׁגָּו רְגֵלָא דְּתִלְמִידוּהִי וּמִשְׁוֹא הוּא בְּסִדּוּנָא דְּמִחָא בְּחִצּוּהִי: 6 כִּדְּ דִּין אֲתָא לִוְתָּ שְׁמַעְזֵן כְּאֲפָא אֲמַר לָהּ שְׁמַעְזֵן אַנְתְּ מְרִי רְגֵלִי מִשְׁיַג אַנְתְּ לִי: 7 עָנָא יִשׁוּעַ וְאֲמַר לָהּ מָדָם דְּעִבְדָּא אָנָּה אַנְתְּ לֹא יָדַע אַנְתְּ הָשָׂא בְּתִרְכָּן דִּין תְּדַע: 8 אֲמַר לָהּ שְׁמַעְזֵן כְּאֲפָא לְעֵלְמָא לֹא מִשְׁיַג אַנְתְּ לִי רְגֵלִי אֲמַר לָהּ יִשׁוּעַ אָן לֹא מִשְׁיַג אָנָּה לִךְ לִית לִךְ עַמִּי מִנְתָּא: 9 אֲמַר לָהּ שְׁמַעְזֵן כְּאֲפָא מְדִין מְרִי לֹא בְּלַחוּד רְגֵלִי תִשְׁיַג לִי אֲלֵא אָף אִידִי אָף רְשִׁי: 10 אֲמַר לָהּ יִשׁוּעַ הוּא דְסִחָא לֹא סְנִיק אֲלֵא רְגֵלוּהִי בְּלַחוּד נִשְׁיַג כְּלָה גִיר דְכָא הוּא אָף אַנְתּוֹן כְּלָכוֹן דְכִיָּא אַנְתּוֹן אֲלֵא לֹא כְּלָכוֹן: 11 יָדַע הוּא גִיר יִשׁוּעַ לְהוּ דְּמִשְׁלָם לָהּ מְטַל הָנָא אֲמַר דְּלֹא הוּא כְּלָכוֹן דְכִיָּא אַנְתּוֹן: 12 כִּדְּ דִּין אִשְׁיַג רְגֵלִיהוֹן שְׁקַל נַחְתּוּהִי וְאַסְתַּמְךָ וְאֲמַר לְהוֹן יָדַעִין אַנְתּוֹן מְנָא עִבְדָּת לָכוֹן: 13 אַנְתּוֹן קָרִין אַנְתּוֹן לִי רַבִּין וּמִרְן וּשְׁפִיר אֲמַרִין אַנְתּוֹן אִיתִי גִיר: 14 אָן אָנָּה הִכִּיל מְרָכוֹן וּרְבִכּוֹן אִשְׁיַגָּת לָכוֹן רְגֵלִיכוֹן כְּמָא אַנְתּוֹן חִיבִין אַנְתּוֹן דְּתִשְׁיַגוֹן רְגֵלָא חֵד דְּחֵד: 15 הָנָא גִיר טּוֹפְסָא יְהִבָּת לָכוֹן דְּאִיכְנָא דָּאנָּה עִבְדָּת לָכוֹן אָף אַנְתּוֹן תְּעַבְדּוֹן: 16 אֲמִין אֲמִין אֲמַר אָנָּה לָכוֹן דְּלִית עִבְדָּא דְּרַב מִן מְרָה וְלֹא שְׁלִיחָא דְּרַב מִן מִן דִּשְׁדָּרָה: 17 אָן הִלִּין תְּדַעְזֵן טּוֹכְנָא אַנְתּוֹן אָן תְּעַבְדּוֹן אָנִין: 18 לֹא הוּא עַל כְּלָכוֹן אֲמַר אָנָּה יָדַע אָנָּה גִיר לֵאילִין דְּגִבִּיתָּ אֲלֵא דְכִתְבָּא נְשָׁלָם דְּהוּ דְּאֲכָל עַמִּי לְחִמָּא אֲרִים עַלִי עֶקְבָּהּ:

175 Fulfilling Messianic prophecy, "For thus says the high and lofty One that inhabits eternity, whose name is Kadosh; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" Isa 57:15.

176 Psalm 41:9 (10 JPS)

19. From now on I will say to you a thing before it happens, so that when it happens you will believe that I am. 20. Amen, amen I say to you that whoever receives him, who I send, receives me, and whoever receives me receives Him who sent me.” 21. Y’shua said these things and he groaned in his spirit and bore witness and said, “Amen, amen I say to you that one of you will betray me.” 22. And the disciples stared at each other because they did not know concerning whom he spoke. 23. Now there was one of his disciples who was reclining on his bosom, he whom Y’shua had loved. 24. Shimon Keefa beckoned this one to ask him, “Who is he who he spoke about?” 25. And that disciple fell upon the breast of Y’shua and said to him, “My Master, who is that person?” 26. Y’shua answered and said, “The one for whom I dip and he I give the bread to.” And Y’shua dipped the bread and gave it to Yehuda, the son of Shimon Skaryota (the Zealot).<sup>177</sup> 27. And after the bread, then Satan entered in him. And Y’shua said to him, “The thing that you do, you do it quickly!” 28. But no man of those who reclined understood of this concerning what he said to him. 29. For some thought that because of the bag Yehuda was carrying that he had expressly commanded him to buy what was needed for the feast,<sup>178</sup> or that he might give something to the poor.<sup>179</sup> 30. Now Yehuda took the bread and went at once, and he departed when it was night outside. 31. And Y’shua said, “The Son of man is now glorified and Elohim is glorified in him. 32. And if Elohim is glorified in him, Elohim will also glorify him in himself, and will glorify him immediately. 33. My sons, I am with you a little while longer. You will seek me. And as I said to the Yehudeans, ‘Where I go you are not able to come.’ And even now I say to you 34. a new Commandment<sup>180</sup> I give to you: Be loving one to another just as I have loved you, you also should love one another. 35. By this all men will know that you are my disciples if there will be love among you one to another.” 36. Shimon Keefa said to him, “Our Master, where do you go?” Y’shua answered and said to him, “To where that I go, you are not able to come now and follow me, but at the end, you will come.” 37. Shimon Keefa said to him, “My Master, why am I not able to come and follow you now? I will lay down my life<sup>181</sup> for you.” 38. Y’shua said to him, “You will lay down your life for me? Amen, amen I say to you that the cock will not crow until you deny me three times.”

## Chapter 14

1. “Do not let your heart be troubled. Believe in Elohim and believe in me. 2. There are many rooms in my Father’s House, and if not I would have told you so. For I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again for you and take you with me, that where I am, you may be also. 4. And you know where I go and the way you know.” 5. Tooma said to him, “Our Master, we do not know where you go and how are we able to know the way?”

177 *Skaryota* could mean that the disciple we know as “*Simon the Zealot*” was the father of Yehuda, the traitor who handed Y’shua over to the Romans. Potentially making this the only father-son team among the disciples, that otherwise appears to consist of siblings. “*Skaryota*” is a mysterious word in Aramaic, one of the most likely meanings is “*sicarii*,” the name Josephus uses in reference to a sect within the Zealot movement. “*Sicarii*” was a type of dagger that was concealed in their clothing and used to kill Romans. If Yehuda was a member or sympathizer of the Zealot party, he may have viewed handing Y’shua over to the priests as a righteous act, believing Mashiach would then be forced to bring about the long awaited Jewish overthrow of the Roman occupiers. The term “zealot” also appears along with the Aramaic *qanana* (or “Canaanite”) and *tanana*, either of which could refer to the Zealot party. *Skaryota* could well indicate that Shimon and/or Yehuda had participated in the killing of Romans. If the Romans suspected that Zealots were hiding among Y’shua’s disciples it would have added more justification for his death. See footnote on Yochanan 14:22.

178 Pesach, or Passover day, is not one of the annual Shabbats. The first Day of Unleavened Bread is a Shabbat; therefore, it is acceptable to buy provisions on the day of Passover. See Vayikra/Leviticus 23:5-8.

179 Khabouris has an extra “from” in this verse that is not needed and has no effect on the meaning. The 1905 reading is retained in the Aramaic.

180 See *Eighteen New Testament Misconceptions #10: A New Commandment* in Appendix.

181 Literally, “*My soul*” or “*My Breath*.” (PY).



19 מן השא אָמר אָנא לָכוֹן מִן קִדָּם דְּנִהוּא דִּמָּא דִּהוּא תְּהִימָנוּ דָּאנָא אָנא :  
 20 אָמִין אָמִין אָמר אָנא לָכוֹן דִּמְן דִּמְקָבֵל לִמֵּן דִּמְשִׁדֵּר אָנא לִי מְקָבֵל וּמִן דְּלִי  
 מְקָבֵל מְקָבֵל לִמֵּן דִּשְׁדִּרְנִי : 21 הָלִין אָמר יֵשׁוּעַ וְאַתְּעִזּוּ בְּרוּחָהּ וְאַסְהִיד וְאָמִר אָמִין  
 אָמִין אָמר אָנא לָכוֹן דִּחַד מְנַכּוֹן נְשִׁלְמָנִי : 22 חֲרוּ דִּין תְּלַמִּידָא חַד בַּחַד מְטֵל  
 דְּלֹא יִדְעִין הוּוּ דַּעַל מְנוּ אָמר : 23 אֵית הָנָא דִּין מִן תְּלַמִּידוּהִי חַד דִּסְמִיךְ הָנָא  
 בַּעֲזָבָה הוּ דִּרְחִם הָנָא לֵה יֵשׁוּעַ : 24 לֵהנָא רִמְזוּ שְׁמַעְיוֹן כְּאַפָּא דִּנְשִׁאלִיוּהִי דִּמְנוּ  
 הוּ דָּאמר עֲלוּהִי : 25 וְנִפְּל הוּ תְּלַמִּידָא עַל חֲדִיָּה דִּישְׁוּעַ וְאָמר לֵה מְרִי מְנוּ הָנָא :  
 26 עֲנָא יֵשׁוּעַ וְאָמר הוּ הוּ דַּצְּבַע אָנא לַחְמָא יְהֵב אָנא לֵה וְצַבַּע יֵשׁוּעַ לַחְמָא וְיַהֲב  
 לִיהוּדָא בֵּר שְׁמַעְיוֹן סִכְרִיטָא : 27 וְכִתֵּר לַחְמָא הִידִין אֶתְעַלֵּל בָּהּ סִטְנָא וְאָמר לֵה  
 יֵשׁוּעַ מָדָם דַּעֲבָד אֲנִת עֲבָד בַּעֲלָל : 28 הָדָא דִּין לֹא אָנֹשׁ יִדַּע מִן הֲנוּן סְמִיכָא דַּעַל  
 מְנָא אָמר לֵה : 29 אָנֹשִׁין גִּיר סִבְרוּ מְטֵל דְּגִלוּסְקָמָא צִאדוּהִי הָנָא דִּיהוּדָא דִּמְפַקֵּד  
 פִּקֵּד לֵה דִּנְזִבּוֹן מָדָם דִּמְתַּבְּעָא לַעֲדַעֲדָא אוּ דִּנְתֵּל מָדָם לִמְסַפְנָא : 30 הוּ דִּין יְהוּדָא  
 נִסֵּב לַחְמָא בֵּר שְׁעִתָּה וְנִפֵּק לֵה לִבֵּר לִלְיָא הָנָא דִּין כֵּד נִפֵּק : 31 וְאָמר יֵשׁוּעַ הָשָׂא  
 אֶשְׁתַּבַּח בְּרָה דִּאָנֹשָׁא וְאַלְהָא אֶשְׁתַּבַּח בָּהּ : 32 וְאַן אֶלְהָא אֶשְׁתַּבַּח בָּהּ וְאַף אֶלְהָא  
 מִשְׁבַּח לֵה בָּהּ וּמַחֲדָא מִשְׁבַּח לֵה : 33 בְּנִי קְלִיל אַחֲרִין עֲמַכּוֹן אָנָּא וְתַבְּעוֹנִי  
 וְאַיְכָנָא דָּאמֶרֶת לִיהוּדָא דִּלְאַיְכָּא דָּאנָא אֶזֶל אָנָּא אֲנִתוֹן לֹא מְשַׁכְּחִין אֲנִתוֹן  
 לְמֵאֲתָא וְאַף לָכוֹן אָמר אָנָּא הָשָׂא : 34 פּוֹקֵדנָא חֲדָתָא יְהֵב אָנָּא לָכוֹן דִּהוּיִתוֹן  
 מַחֲבִין חַד לַחַד אִיכָנָא דָּאנָא אַחֲבַתְכוֹן אָף אֲנִתוֹן תַּחֲבוֹן חַד לַחַד : 35 בַּהָדָא נִדַּע  
 כָּל אָנֹשׁ דִּתְלַמִּידֵי אֲנִתוֹן אֵן חוּבָא נִהוּא בָכוֹן חַד לִנְתָּ חַד : 36 אָמר לֵה שְׁמַעְיוֹן  
 כְּאַפָּא מְרוֹן לְאַיְכָּא אֶזֶל אֲנִת עֲנָא יֵשׁוּעַ וְאָמר לֵה לְאַיְכָּא דָּאֶזֶל אָנָּא לֹא מְשַׁכְּחַת אֲנִת  
 הָשָׂא דִּתְאֲתָא בְּתִרִי לַחֲרָתָא דִּין תְּאֲתָא : 37 אָמר לֵה שְׁמַעְיוֹן כְּאַפָּא מְרִי לְמָנָא לֹא  
 מְשַׁכְּחַת אָנָּא דִּתְאֲתָא בְּתִרְךָ הָשָׂא נִפְשִׁי חֲלָפִיד סָאָם אָנָּא : 38 אָמר לֵה יֵשׁוּעַ נִפְשְׁךָ  
 חֲלָפִי סָאָם אֲנִת אָמִין אָמִין אָמר אָנָּא לֵךְ דְּלֹא נִקְרָא תְּרַנְגְּלָא עֲדָמָא דִּתְכַפּוֹר בִּי  
 תִּלְתָּ וּבְנִין :

: יוחנן יד :

1 לֹא נִתְדוּד לְבַכּוֹן הִימְנוּ בְּאַלְהָא וּבִי הִימְנוּ : 2 סְגִיִּין אֲנוּן אָנוּן בֵּית אָבִי וְאַלָּא  
 אָמר הוּיָת לָכוֹן דָּאֶזֶל אָנָּא דְּאַטִּיב לָכוֹן אֲתָרָא : 3 וְאַן אֶזֶל אָטִיב לָכוֹן אֲתָרָא תּוּב  
 אֲתָא וְאַדְבַּרְכוּן לִנְתִי דְּאַיְכָּא דָּאנָא אִיתִי אָף אֲנִתוֹן תְּהוּנוּ : 4 וְלֹאֲיְכָּא דָּאֶזֶל אָנָּא  
 יִדְעִין אֲנִתוֹן וְאוֹרְחָא יִדְעִין אֲנִתוֹן : 5 אָמר לֵה תְּאוּמָא מְרוֹן לֹא יִדְעִינוּ לְאַיְכָּא אֶזֶל  
 אֲנִת וְאַיְכָנָא מְשַׁכְּחִין חֲנוּן אוֹרְחָא לְמַדַּע :



6. Y'shua said to him, "I am the Way and the Truth and the Life."<sup>182</sup> No man comes to the Father except by me. 7. If only you would have known me, you would have also have known my Father. And from now on you know Him and you have seen Him." 8. Pelepos said to him, "Our Master, show us the Father and it will satisfy us." 9. Y'shua said to him, "I am with you all this time and you do not know me, Pelepos? Whoever sees me sees the Father, and how do you say, 'Show us the Father?' 10. Don't you believe that I am in my Father and my Father is in me? These words that I speak, I do not speak of myself but He who dwells in me, my Father does these works. 11. Believe that I am in my Father and my Father is in me; otherwise believe even because of the works. 12. Amen, amen I say to you that whoever believes in me, these works that I do, he will do also, and more than these he will do because I go to the Father. 13. And whatever you ask in my name, I will do for you that the Father might be glorified by His Son. 14. And if you ask of me, in my name, I will do it! 15. If you love me, keep my Commandments. 16. And I will ask of my Father and He will give you another Redeemer<sup>183</sup> who will be with you forever. 17. The Spirit of Truth, He who the world is not able to receive because it has not seen Him, nor does it know Him. But you know Him for He dwells with you and He is in you. 18. I will not leave you bereaved. For I will come to you in a little while. 19. And the world will not see me, but you will see me. Because I live, you also will live. 20. In that day you will know that I am in my Father and you are in me and I am in you. 21. He who has my Commandments with him and keeps them, he is who loves me and he who loves me will be loved by my Father. And I will love him and reveal myself to him." 22. Yehuda (not Skaryota)<sup>184</sup> said to him, "My Master, why is it you are about to reveal yourself to us and not the world?" 23. Y'shua answered and said to him, "He who loves me keeps my word, and my Father will love him and we will come to him and we will make a dwelling with him. 24. But he who does not love me will not keep my word and this word that you hear is not mine; rather, it is of the Father who sent me. 25. These things I have spoken among you while I am with you. 26. But the Redeemer, the Ruach haKodesh, the One whom my Father will send in my name will teach you everything. And He will remind you of everything that I said to you. 27. Peace I leave to you. I give my own peace to you. It is not as the world gives that I give to you. Do not let your heart be troubled and do not have fear. 28. You have heard that I have told you that I go away and I will come to you. If you had only loved me you would have rejoiced that I go to my Father, for my Father is greater than I. 29. And now behold, I have told you before, that when it happens you might believe. 30. Henceforth I will not speak much with you for the ruler of the world comes and he has nothing in me. 31. But that the world may know that I love my Father, and as my Father has commanded me I do likewise. Arise; let us depart from here."<sup>185</sup>

182 Y'shua is the Way; the Hebrew *Derek* (way) is first mentioned in Genesis 3:24, as the "*way to the Tree of Life*." Throughout Torah and the Prophets "*Ha Derek YHWH*", the Way of YHWH is presented as keeping the Commandments of YHWH, living a righteous Set Apart life, walking in humility and service to YHWH and His Creation. Y'shua exemplifies "*Ha Derek YHWH*" by demonstrating solidarity and obedience to Torah, through his extravagant love and obedience to his Father, and by serving YHWH's people according to the ministry of the Ruach haKodesh. Y'shua is the Truth; the Hebrew *Emet* (Truth) is first mentioned in Scripture when Abraham's servant Eliezer worships YHWH because of His Mercy and Truth. Through walking in "*the way*" (of YHWH) he was divinely led to his master's brethren where he found Rebecca, Genesis 24:27. Truth leads us to the Master of the Universe and to live among and be part of His called out people. Truth reveals the cause and effect of our choices each day; as we walk in Truth we see the beauty and importance of the Way of Life. Y'shua said, "*He who desires to do His will (walk in Truth) can comprehend my teaching, if it is from Elohim*," Yochanan 7:17. Y'shua is the Life; the Hebrew *Chai* (life) is first mentioned in Genesis 1:20, when Elohim first created living creatures. Hebrew reveals many elements of "*life*," however Y'shua's teaching is more focused on spiritual life according to the Spirit of YHWH, the Ruach HaKodesh. This Spiritual life is described as the *Spirit of YHWH*, the *Spirit of Wisdom*, the *Spirit of Understanding*, the *Spirit of Counsel*, the *Spirit of Might*, the *Spirit of Knowledge*, and the *Spirit of the Fear of YHWH* (Isaiah 11:2). This Spiritual Life-Force demonstrates fruit of the Spirit of YHWH as love, joy, peace, kindness, goodness, faith, meekness, self-control (Galatians 5:22-23).

183 **PRQL+A** has been confused with the Greek "*Paracritus*", meaning "*Advocate*." The Aramaic construct **PRQL+A** is derived from two Aramaic roots: **PRQ** ("*To end*," "*To finish*" or "*To save*." See Strong's Concordance entries 6561 and 6562) and **L+A** ("*The curse*," cf. Marqus 11:21, Matti 5:44, "A Compendious Syriac Dictionary," page 236, and Oraham's

6 אָמַר לֵה יִשׁוּעַ אָנָּה אֲנֵה וְשִׁרְרָא וְחַיָּא לֵה אֲנֵה אֲתָא לִוְתָּ אָבִי אֵלָּה  
אָן בִּי: 7 אֵלֹו לִי יִדְעִין הוֹיִתּוֹן אָף לֵאבִי יִדְעִין הוֹיִתּוֹן וּמִן הָשָׂא יִדְעִין אֲנִתּוֹן  
לֵה וְחַיָּתוֹנִיָּה: 8 אָמַר לֵה פִּילִיפּוֹס מֶרֶן חֲוֹן אָבִי וּכְדוֹ לֵן: 9 אָמַר לֵה יִשׁוּעַ  
הֵנָּה כָּלָה זְבִנָּה עֲמִכּוֹן אֲנֵה וְלֵה יִדְעִתִּי פִּילִיפּא מִן דְּלִי חֲזָא חֲזָא לֵאבִי וְאִיכְנָא  
אֲנִת אָמַר אֲנִת חֲוֹן אָבִי: 10 לֵה מֵהִימֵן אֲנִת דֵּאֲנָה בִּאבִי וְאָבִי בִי מֵלֵה אֵילִין  
דֵּאֲנָה מִמֵּלֵל אֲנֵה מִן נִפְשִׁי לֵה מִמֵּלֵל אֲנֵה אָבִי דִּין דְּבִי עֲמַר הוּ עֲבָד עֲבָדָא  
הֵלִין: 11 הִימֵנו דֵּאֲנָה בִּאבִי וְאָבִי בִי וְאֵלָּה אָפֹן מִטֵּל עֲבָדָא הִימֵנו: 12 אָמִין  
אָמִין אָמַר אֲנֵה לִכּוֹן דִּמֵּן דִּמְהִימֵן בִּי עֲבָדָא אֵילִין דֵּאֲנָה עֲבָדָא אֲנֵה אָף הוּ נַעֲבָד  
וְדִיתִירִין מִן הֵלִין נַעֲבָד דֵּאֲנָה לִוְתָּ אָבִי אֵלָּה אֲנֵה: 13 וּמִדֵּם דִּתְשָׁאֲלוֹן בִּשְׁמִי  
אָעֲבָד לִכּוֹן דִּנְשַׁתְּבַח אָבִי בִּבְרָה: 14 וְאֵן תְּשָׁאֲלוֹנִי בִּשְׁמִי אֲנֵה עֲבָדָא: 15 אָן  
רַחֲמִין אֲנִתּוֹן לִי פּוֹקֵדְנִי טֵרוֹ: 16 וְאֲנֵה אָבִי מִן אָבִי וְאֲחִירָנָה פִּרְקִלְטָא נִתֵּל  
לִכּוֹן דִּנְהֵא עֲמִכּוֹן לַעֲלֵם: 17 רִוְחָא דִּשְׁרָרָא הוּ דַּעֲלָמָא לֵה מִשְׁכַּח לִמְקַבְּלוֹתָהּ  
מִטֵּל דֵּלָה חֲזִיָּה וְלֵה יִדְעָה אֲנִתּוֹן דִּין יִדְעִין אֲנִתּוֹן לֵה דִּלְתִּכּוֹן עֲמַר וּבִכּוֹן הוּ:  
18 לֵה שִׁבְקָא אֲנֵה לִכּוֹן יִתְמָא אֲתָא אֲנֵה גִיר לִוְתִּכּוֹן קָלִיל אַחֲרִין: 19 וְעֵלְמָא לֵה  
חֲזָא לִי אֲנִתּוֹן דִּין תְּחִזּוֹנִי דֵּאֲנָה חֵי אָף אֲנִתּוֹן תְּחִוֹן: 20 בְּהוּ יוֹמָא תְּדַעֲוִן דֵּאֲנָה  
בִּאבִי וְאֲנִתּוֹן בִּי אֲנִתּוֹן וְאֲנֵה בִכּוֹן אֲנֵה: 21 מִן דֵּאִית לִוְתָּה פּוֹקֵדְנִי וְנִטֵּר לֵהוֹן  
הוּ הוּ מִחֵב לִי הוּ דִּין דִּרְחֵם לִי נִתְרַחֵם מִן אָבִי וְאֲנֵה אֲרַחֲמִיָּה וְאֲחִיָּה נִפְשִׁי:  
22 אָמַר לֵה יְהוּדָא לֵה הוּא סִכְרִיטָא מְרִי מְנוּ לֵן עֲתִיד אֲנִת לִמְחִוִי נִפְשִׁי וְלֵה  
הוּא לַעֲלָמָא: 23 עֲנָה יִשׁוּעַ וְאָמַר לֵה מִן דִּרְחֵם לִי מְלִתִּי נִטֵּר וְאָבִי גִרְחִמִּיָּה  
וְלִוְתָּה אֲתִין חֲנִן וְאֲנֵה לִוְתָּה עֲבָדִין חֲנִן: 24 הוּ דִּין דֵּלָה רַחֵם לִי מְלִתִּי לֵה נִטֵּר  
וּמְלִתָּה הָדָא דִּשְׁמַעִין אֲנִתּוֹן לֵה הֵנָּה דִּילִי אֵלָּה דֵּאֲבִי דִּשְׁדִּרְנִי: 25 הֵלִין מְלִלָת  
עֲמִכּוֹן כֹּד לִוְתִּכּוֹן אִיתִי: 26 הוּ דִּין פִּרְקִלְטָא רִוְחָא דִּקּוּדְשָׁא הוּ דִּמְשַׁדֵּר אָבִי  
בִּשְׁמִי הוּ נִלְפִכּוֹן כִּלְמִדֵּם וְהוּ נַעֲהֲדִכּוֹן כִּלְמָא דֵּאֲמַר אֲנֵה לִכּוֹן: 27 שְׁלֵמָא שִׁבְקָא  
אֲנֵה לִכּוֹן שְׁלֵמָא דִּילִי יִהֵב אֲנֵה לִכּוֹן לֵה הוּא אִיכְנָה דִּיִּהֵב עֵלְמָא אֲנֵה יִהֵב אֲנֵה  
לִכּוֹן לֵה נִתְדוּד לִכּוֹן וְלֵה נִדְחֵל: 28 שְׁמַעֲתּוֹן דֵּאֲנָה אֲמַרְתָּ לִכּוֹן דֵּאֲנֵה אֲנֵה וְאֲתָא  
אֲנֵה לִוְתִּכּוֹן אֵלֹו רַחֲמִין הוֹיִתּוֹן לִי חֲדִין הוֹיִתּוֹן דֵּאֲנֵה לִוְתָּ אָבִי דֵּאֲבִי רַב הוּ  
מְנִי: 29 וְהָשָׂא הָא אֲמַרְתָּ לִכּוֹן עֲדֵלָה נִהוּא דֵּמָא דִּהוּא תְּהִימֵנוֹן: 30 מְכִיל לֵה  
אֲמִלֵּל עֲמִכּוֹן סִגְיָתָא אֲתָא גִיר אֲרַכּוֹנָה דַּעֲלָמָא וְבִי לִית לֵה מִדֵּם: 31 אֵלָּה דִּנְדַּע  
עֵלְמָא דִּרְחֵם אֲנֵה לֵה אִיכְנָה דִּפְקִדְנִי אָבִי הֵכֶּנָּה עֲבָדָא אֲנֵה קוֹמוּ נִאֲזֵל מְכָא:

Dictionary, page 250). **PROL+A** means “Redeemer” or “One who ends the curse.” By the indwelling of the Ruach haKodesh, our sinful predisposition is redeemed from the curse of Adam. (PY) By ending the curse, Mashiach as savior (*paroqa*), more literally fulfills the office of Mashiach as the “giver of lives.”

184 If *skaryota* means “zealot” or *Sicarii* (see footnote 13:26), then we could then read this as, “Yehuda, not the Zealot.”

See footnote Yochanan 18:2.

185 Verses 8-31 are missing from the Khabouris but are in other Eastern Peshitta manuscripts.

1. I am<sup>186</sup> the Vine of Truth and my Father is the Cultivator. 2. Every branch that is on me that does not give fruit, He takes it away. And that which bears fruit He prunes it that it might produce more fruit. 3. You are already pruned because of the word which I have spoken with you. 4. Abide in me and I in you, as the branch is not able to produce fruit by itself unless it should abide in the vine. Likewise you are also not able unless you abide in me. 5. I am the Vine and you are the branches.<sup>187</sup> Whoever abides in me and I in him, this man will produce plentiful fruit because without me you are not able to do anything. 6. Now unless a man abide in me, he is cast aside like a branch that is withered and they pluck it and place it into the fire that it may burn. 7. Now if you abide in me and my words<sup>188</sup> abide in you, anything that you desire to ask will be given to you. 8. In this the Father is glorified that you bear abundant fruit and that you be my disciples. 9. As my Father has loved me, so too I have loved you. Abide in my love. 10. If you keep my Commandments, you will abide in my love, just as I have kept the Commandments of my Father,<sup>189</sup> and I abide in His love. 11. I have spoken these things with you that my joy may be in you and that your joy might be full in you. 12. This is my Commandment, that you love one another just as I have loved you. 13. There is no love that is greater than this that a man lay down his life for the sake of his friends. 14. You are my friends if you do all that I commanded you. 15. I do not call you servants any longer, because a servant does not know what his Master does. But, I have called you my friends because everything that I have heard from my Father I have made known to you.<sup>190</sup> 16. You have not chosen me but I am the one who has chosen you. And I have appointed you that you should also go and produce fruit, and that your fruit might remain. That all that you ask of my Father in my name He will give you. 17. These things I command you, that you should love one another. 18. And if the world hates you, know that it hated me before you. 19. And if you are of the world, the world would love its own. But you are not of the world for I have chosen you from the world. Because of this, the world hates you. 20. Remember the word which I have spoken to you. That there is no servant who is greater than his master. If they persecute me, they will also persecute you. And if they keep my word, they will also keep yours. 21. But all these things they will do to you because of my name, for they do not know He who sent me. 22. If I had not come and spoken to them, they would have no sin, but now they have no holocaust upon the face of<sup>191</sup> their sin. 23. Whoever hates me also hates my Father. 24. And if I had not done works before their eyes that no other man has done, they would have no sin. But now they have both seen and hated both me and even my Father. 25. That the Word might be fulfilled which is written in their Torah that ‘They hated me without reason.’<sup>192</sup> 26. But when the Redeemer comes, He Whom I will send to you from the presence of my Father, the Spirit of Truth, He Who proceeds from the presence of my Father will witness concerning me. 27. You will also testify, for you were with me from the start.”

186 Here Y’shua uses the divine form of “*I am*” (Ena-na) indicating that YHWH is speaking through him. However, the Speaker is acting as if it is Y’shua speaking, because He refers to “*my Father is the Cultivator*” when in reality YHWH is speaking of Himself. If He were speaking directly to the talmidim He would have said, “He is the vine and I am the cultivator”.  
187 Aramaic “*shebista*” is the word for “branch”; however, the *Netzer*/branch of Isaiah 11:1-2 is also being pictured here. The *Netzer* wordplays with haNatzrati “the Nazarene” and “haNetzarim,” “the Netzarim” title for disciples; see Acts 24:5. See *Netzer* in Appendix.

188 See *Eighteen New Testament Misconceptions #9: My Word/Commands/Commandments* in Appendix.

189 The “*Commandments of my Father*” always refers to Torah; see also John 15:5. Y’shua and his Talmidim (disciples) keep his *Father’s Commandments*, but mainstream Christianity is not only anti-Torah; they turned rebellion against Torah into a “fashionable” form of lawlessness. See Daniel 7:25; 2 Thessalonians 2:7; 2 Timothy 2:19; Titus 2:14; 2 Peter 2:21; 1 John 3:4; Hebrews 2:2-4; Romans 4:15; Matthew 7:23; 13:41. See *Renewed Covenant* in Appendix.

190 Literally, “*My friendship*.” Both *rkhma* and *khuba* mean “*Love*,” but the former is used in the context of friendship, and the latter is a deeper form of affection. (PY).

191 Aramaic idiomatic construct – “Their sin is left uncovered.” Greek translators confused the word *Alatha* (Offering, Sacrifice, Holocaust, and Oblation) with *Altha* (Excuse, Pretext.) Maran Y’shua said “Their sin is left uncovered” not, “Their sin is without excuse.” There never is an excuse for sin. (PY).

192 Psalm 35:19; Psalm 69:4 (5 JPS)

1 אָנא אָנא גִּפְתָּא דְּשִׁרְרָא וְאַבִּי הוּ פִּלְחָא: 2 כֹּל שְׁבִשְׁתָּא דְּבִי פֶּאֲרָא לֹא יִהְבָּא שְׁקָל לָהּ וְאִידָא דִּיהֶבָּא פֶּאֲרָא מִדְּכָא לָהּ דְּפֶאֲרָא סִגְיָא תִּיתָא: 3 אַנְתוֹן מִן כְּדוֹ דְּכִין אַנְתוֹן מְטֵל מְלֵתָא דְּמִלְלָת עֲמֻכּוֹן: 4 קוּוּ בִי וְאַנָּא בְּכוֹן אִיפְנָא דְּשְׁבִשְׁתָּא לֹא מְשַׁכְחָא דְּתֵתֵל פֶּאֲרָא מִן נְפִשָּׁה אֲלֵא מְקוּיָא בְּגִפְתָּא הֲכֵנָּא אָף לֹא אַנְתוֹן אֲלֵא תְקוּוּן בִּי: 5 אָנא אָנא גִּפְתָּא וְאַנְתוֹן שְׁבִשְׁתָּא מִן דְּמִקְוָא בִּי וְאַנָּא בְּהָ הֵנָּה מִיתָא פֶּאֲרָא סִגְיָא מְטֵל דְּדִלָּא אָנא לֹא מְשַׁכְחִין אַנְתוֹן לְמַעַבְדִּי מָדָם: 6 אֲלֵא דִין אַנְשׁ מְקוּא בִּי מְשַׁתְּדָא לְבָר אִיךְ שְׁבִשְׁתָּא דִּיבְשָׂא וְלִקְטִין רָמִין לָהּ בְּנוּרָא דְּתֵאקֵּד: 7 אֵן דִּין תְּקוּוּן בִּי וּמְלֵי נְקוּיָן בְּכוֹן כֹּל מָא דְּתַצְבּוֹן לְמִשְׁאֵל נִהוּא לְכוֹן: 8 בְּהָדָא מְשַׁתְּבַּח אֲבָא דְּפֶאֲרָא סִגְיָא תִּיתוֹן וְתִהוּוֹן תְּלִמִּידֵי: 9 אִיפְנָא דְּאַחְבַּנִּי אֲבִי אָף אָנא אַחְבַּתְכוֹן קוּוּ בְּרַחֲמֵי דִילִי: 10 אֵן פּוֹקֵדְנִי תְטֵרוֹן תְּקוּוֹן בְּחוּבָא דִילִי אִיפְנָא דְּאַנָּא נְטֵרֵת פּוֹקֵדְנוּהִי דְּאַבִּי וּמְקוּא אָנא בְּחוּבָה: 11 הָלִין מְלֵתָא עֲמֻכּוֹן דְּחִדּוּתֵי תִהוּא בְּכוֹן וְתִשְׁתַּמְלָא חִדּוּתְכוֹן: 12 הֵנוּ פּוֹקֵדְנִי דְּתַחְבּוֹן חֵד לַחַד אִיפְנָא דְּאַנָּא אַחְבַּתְכוֹן: 13 חוּבָא דְּרַב מִן הֵנָּה לִית דְּאַנְשׁ נְפִשָּׁה נְסִים חֵלָף רַחֲמוּהִי: 14 אַנְתוֹן רַחֲמֵי אַנְתוֹן אֵן תַּעֲבִדּוֹן כֹּל דְּמַפְקֵד אָנא לְכוֹן: 15 לֹא מְכִיל קָרָא אָנא לְכוֹן עֲבָדָא מְטֵל דְּעִבְדָּא לֹא יָדַע מָנָא עֲבָד מְרָה רַחֲמֵי דִין קְרִיתְכוֹן מְטֵל דְּכֹל דְּשַׁמְעָת מִן אֲבִי אוֹדַעַתְכוֹן: 16 לֹא הוּא אַנְתוֹן גְּבִיתוֹנִי אֲלֵא אָנא הוּא גְּבִיתְכוֹן וּסְמַתְכוֹן דְּאַף אַנְתוֹן תִּאזְלוֹן תִּיתוֹן פֶּאֲרָא וּפֶאֲרִיכוֹן נְקוּוֹן דְּכֹל דְּתִשְׁאֲלוֹן לְאַבִּי בְּשֵׁמִי נִתֵּל לְכוֹן: 17 הָלִין מַפְקֵד אָנא לְכוֹן דְּתַחְבּוֹן חֵד לַחַד: 18 וְאַן עֲלֵמָא סָנָא לְכוֹן דְּעוֹ דְּקִדְמִיכוֹן לִי סָנָא: 19 וְאַלּוֹ מִן עֲלֵמָא הוּיִתוֹן עֲלֵמָא לְדִילָהּ רַחֲם הוּא אֲלֵא לֹא הוּיִתוֹן מִן עֲלֵמָא אָנא גִּיר גְּבִיתְכוֹן מִן עֲלֵמָא מְטֵל הֵנָּה סָנָא לְכוֹן עֲלֵמָא: 20 עֲהָדוּ מְלֵתָא דְּאַנָּא אֲמַרְתָּ לְכוֹן דְּלִית עֲבָדָא דְּרַב מִן מְרָה אֵן לִי רִדְפוּ אָף לְכוֹן נְרַדְפוּן וְאַן מְלֵתִי נִטְרוּ אָף דִּילְכוֹן נִטְרוּן: 21 אֲלֵא הָלִין פִּלְהִין נַעֲבִדּוֹן בְּכוֹן מְטֵל שְׁמִי דִילִי דְּלֹא יָדַעִין לְמִן דְּשִׁדְרָנִי: 22 אֲלֵוּ אָנא לֹא אֲתִית מְלֵתָא עֲמַהוּן לִית הוּתָּ לְהוֹן חֲטִיתָא הָשָׂא דִין לִית לְהוֹן עֲלֵתָא עַל אִפִּי חֲטִיתָהוּן: 23 מִן דְּלִי סָנָא וְאַף לְאַבִּי סָנָא: 24 וְאַלּוֹ עֲבָדָא לֹא עֲבָדְתָּ לְעִנְיָהוּן אִילִין דְּאַנְשׁ אַחֲרִין לֹא עֲבָד לִית הוּא לְהוֹן חֲטִיתָא הָשָׂא דִין וְחוּזוּ וְסִנּוּ אָף לִי וְאַף לְאַבִּי: 25 דְּתַתְּמֵלָא מְלֵתָא דְּכִתְיָבָא בְּנוּמוֹסִהוֹן דְּסִנְאוּנִי מִנָּן: 26 מָא דִין דְּאַתָּא פֶּרַקְלִטָא הוּ דְּאַנָּא מְשִׁדֵּר אָנא לְכוֹן מִן לֹת אֲבִי רוּחָא דְּשִׁרְרָא הוּ דִּמִּן לֹת אֲבִי נָפֵק הוּ נִסְהָד עֲלִי: 27 אָף אַנְתוֹן סְהָדִין אַנְתוֹן דִּמִּן שׁוּרְיָא עֲמִי אַנְתוֹן:

1. "I have spoken these things with you that you might not stumble. 2. For they will drive you out from their assemblies and will come a time that all who kill you will think that they offer an offering to Elohim. 3. And they will do these things because they know neither my Father nor myself. 4. I have spoken these things with you that when their time comes you might know them that I have told you these things. But prior I had not told you because I was with you. 5. But now I go to Him who sent me. And not a man among you asks me 'Where are you going to?'<sup>193</sup> 6. For I have told you all these things, and sorrow has come and has filled up your hearts. 7. But I speak truth to you that it is better for you that I go, for if I do not go, the Redeemer will not come to you. But if I go, I will send Him to you. 8. And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment. 9. Concerning sin because they do not believe in me; 10. And concerning righteousness because I go to my Father and you will not see me again. 11. And concerning judgment because the ruler of this world is judged.<sup>194</sup> 12. Again I have much to say to you but you are not able to grasp it now. 13. But when the Spirit of Truth comes, He will guide you in all truth. For He will not speak from Himself<sup>195</sup> but He will speak everything that He hears.<sup>196</sup> And future things He will make known to you. 14. And He will glorify me because He will take of my own and show it to you. 15. Everything that my Father has is mine. Because of this I have said to you that, 'He will take of my own and show it to you.' 16. A little while and you will not see me, and again a little while and you will see me because I go to the Father." 17. And his disciples were saying one to another, "What is this that he said to us, 'A little while and you will not see me and again a little while and you will see me,' and that, 'I go to my Father?'" 18. And they were saying, "What is 'a little while' that he said? We do not understand what he says!" 19. But Y'shua knew that they were desiring to ask him, and he said to them, "Concerning this you are inquiring among yourselves that I told you 'That a little while and you will not see me and again a little while and you will see me.' 20. Amen, amen I say to you that you will weep and you will wail and the world will rejoice, And sadness will be upon you, but your sadness will be changed into joy. 21. When a woman is in labor, sadness is upon her for the day of her delivery has arrived. But when she has given birth to a son, she does not recall her travail because of the joy that a man has been born into the world. 22. Even now sadness is upon you, but again I will see you and your hearts will rejoice, and no man can take your joy from you. 23. And in that day you will not ask me anything. Amen, amen I say to you that everything that you ask of my Father in my name, He will give it to you!"<sup>197</sup> 24. Until now you have not asked anything in my name. Ask and you will receive that your joy may be full. 25. I have spoken these things with you in parables, but I will openly<sup>198</sup> reveal to you concerning the Father. 26. In that day you will ask in my name, and I will not say that I will beseech the Father concerning you.

193 Extra "for" from Khabouris is added to Aramaic for clarity.

194 There is a triple wordplay here using *DYNA* (*Judgment*), *DYN* (*And*) and *DYN* (*Judged*.) (PY).

195 Literally, he will not speak from "His own mind." (PY).

196 The Spirit is not a substitute for YHWH, the Spirit of YHWH is the Father; however, the Father is *ein sof* (without end); therefore, our spirits are quickened by His Spirit to the degree that He reveals Himself to us. It is not possible that mortal bodies can contain the infinite presence; therefore, "He" speaks everything "He hears." In other words, everything from the Ruach haKodesh comes directly from YHWH.

197 Y'shua did not come as a substitute "God" to replace the Father YHWH, as many have been misled into believing. Y'shua is here affirming the original Faith according the Word of YHWH as given in Torah and the Prophets. We have been directed by Mashiyach to ask YHWH "*in*" the name of Y'shua, which addresses the essential element of Faith in Mashiyach, but also calls us to live according to the example Y'shua provided. As we approach YHWH in the name of Y'shua, we accept the redemption YHWH provides through Mashiyach. Mainstream Christianity does not regard the true nature of Mashiyach, but teaches that it doesn't matter whether you pray to Father, Son, or Holy Spirit as "they are all the same"; but that is purely paganism (see footnote on 1 John 5:7 and *Prayer* in Appendix).

198 Idiomatic construct, literal meaning "With eyes uncovered." (PY).

1 הָלִין מַלְלַת עֲמֻכּוֹן דְּלָא תַתְּפִשְׁלוֹן : 2 נַפְקוֹנְכוֹן גִּיר מִן כְּנוּשֶׁתְּהוֹן וְתַאֲתָא שְׁעֵתָא דְכָל הִנְקִטּוּלְכוֹן נִסְבֵּר דְקוֹרְבָנָא מְקַרְבֵּי לֹאֲלֵהָא : 3 וְהָלִין נְעַבְדּוֹן מְטֵל דְלָא יִדְעוּ וְלֹא לֹאֲבִי וְלֹא לִי : 4 הָלִין מַלְלַת עֲמֻכּוֹן דְמָא דִאֲתָא עֲדָנְהִין תַּעֲהֲדוֹן אֲנִין דִּאֲנָא אֲמַרְתָּ לְכוֹן הָלִין דִּין מִן קָדִים לֹא אֲמַרְתָּ לְכוֹן דַּעֲמֻכּוֹן הוּיִת : 5 הָשָׂא דִין אֲזֹל אֲנָא לִי לִוְתָּ מִן דְּשֻׁדְרָנִי וְלֹא אֲנִשׁ מְנַכּוֹן מִשְׁאָל לִי לֹאֲיַפָּא אֲזֹל אֲנִת : 6 אֲמַרְתָּ לְכוֹן גִּיר הָלִין וְאֲתָת פְּרִיזָתָא וּמַלְתָּ לְבִוְתְּכוֹן : 7 אֲלֵא אֲנָא שְׂרָא אֲמַר אֲנָא לְכוֹן דְּפִקַּח לְכוֹן דִּאֲנָא אֲזֹל אֲן גִּיר אֲנָא לֹא אֲזֹל אֲנָא פִּרְקִלְטָא לֹא אֲתָא לִוְתְּכוֹן אֲן דִּין אֲזֹל אֲשֻׁדְרִיזִיָּה לִוְתְּכוֹן : 8 וּמָא דִאֲתָא הוּ נַכְסִיזִיָּה לְעִלְמָא עַל חֲטִיזָתָא וְעַל זִידִיקוּתָא וְעַל דִּינָא : 9 עַל חֲטִיזָתָא דְלֹא מַהִימָנִין בִּי : 10 עַל זִידִיקוּתָא דִּין דְלִוְתָּ אֲבִי אֲזֹל אֲנָא וְלֹא תוֹב חֲזִין אֲנַתּוֹן לִי : 11 עַל דִּינָא דִּין דִּאֲרַכּוֹנָא דְעִלְמָא הֵנָּה דִּין הוּ : 12 תוֹב סְגִי אִיתָ לִי לְמֵאמַר לְכוֹן אֲלֵא לֹא מְשַׁכַּחִין אֲנַתּוֹן לְמֵאחַד הָשָׂא : 13 מָא דִאֲתָא דִּין רוּחָא דְשְׂרָא הוּ נְדִבְרִכוֹן בְּכֻלָּה שְׂרָא לֹא גִיר נִמְלֵל מִן רַעִין נְפִשָּׁה אֲלֵא כָּל דְנִשְׁמַע הוּ נִמְלֵל וְעֵתִידָתָא נִודַעְכוֹן : 14 וְהוּ נִשְׁבַּחֲנִי מְטֵל דִּמֵּן דִּילִי נִסְבֵּי וְנַחְוִיכוֹן : 15 כָּל מָדָם דִּאִיתָ לֹאֲבִי דִילִי הוּ מְטֵל הֵנָּה אֲמַרְתָּ לְכוֹן דִּמֵּן דִּילִי נִסְבֵּי וְנַחְוִיכוֹן : 16 קִלִּיל וְלֹא תַחְזוֹנְנִי וְתוֹב קִלִּיל וְתַחְזוֹנְנִי דִאֲזֹל אֲנָא לִוְתָּ אֲבָא : 17 וְאִמְרוּ הוּ תַלְמִידוּהִי חַד לְחַד מִנָּהּ הִי הֵדָּא דִאֲמַר לֵן דְקִלִּיל וְלֹא תַחְזוֹנְנִי וְתוֹב קִלִּיל וְתַחְזוֹנְנִי וְדִאֲזֹל אֲנָא לִוְתָּ אֲבִי : 18 וְאִמְרִין הוּ מִנָּהּ הִי הֵדָּא קִלִּיל דִאֲמַר לֹא יִדְעִינָן מִנָּהּ מִמְלָל : 19 יֵשׁוּעַ דִּין יִדַּע דְבַעֲיָן הוּ לְמִשְׁאָלוּתָהּ וְאִמַר לְהוֹן עַל הֵדָּא בְּעִין אֲנַתּוֹן עִם חֲדָדָא דִאֲמַרְתָּ לְכוֹן דְקִלִּיל וְלֹא תַחְזוֹנְנִי וְתוֹב קִלִּיל וְתַחְזוֹנְנִי : 20 אֲמִין אֲמִין אֲמַר אֲנָא לְכוֹן דְתִבְכּוֹן אֲנַתּוֹן וְתֵאלוֹן וְעִלְמָא נַחְדָּא וּלְכוֹן תִּכְרָא אֲלֵא פְרִיזָתְכוֹן לְחִדּוּתָא תְּהוּנָא : 21 אֲנַתּוּתָא מָא דִילְדָא כְּרִיאָ לָהּ דְמִטָּא יוּמָא דְמוֹלְדָּהּ מָא דִילְדָּתָּ דִּין בְּרָא לֹא עָהֲדָא אֲוִלְצָנָה מְטֵל חֲדוּתָא דִאֲתִילָדַּת פְּרִנְשָׂא בְעִלְמָא : 22 אָף אֲנַתּוֹן הָשָׂא פְרִיאָ לְכוֹן תוֹב דִּין אֲחִיזִיכוֹן וְנַחְדָּא לְבִכּוֹן וְחִדּוּתְכוֹן לֹא אֲנִשׁ נִסְבֵּי מְנַכּוֹן : 23 וְבִהוּ יוּמָא לִי לֹא תִשְׁאָלוֹן מָדָם אֲמִין אֲמִין אֲמַר אֲנָא לְכוֹן דְכָל מָדָם דְתִשְׁאָלוֹן לֹאֲבִי בְשָׁמִי נָתַל לְכוֹן : 24 עֲדָמָא לְהָשָׂא לֹא שְׁאֲלַתּוֹן מָדָם בְּשָׁמִי שְׁאֲלוּ וְתִסְבּוֹן דְתִהוּנָא חִדּוּתְכוֹן מִשְׁמִלְיָא : 25 הָלִין בְּפִלְאֲתָא מַלְלַת עֲמֻכּוֹן אֲתִיא דִין שְׁעֵתָא אֲמַתִּי דְלֹא אֲמִלֵּל עֲמֻכּוֹן בְּפִלְאֲתָא אֲלֵא עֵין בְּגִלָּא אֲבִדְקָ לְכוֹן עַל אֲבָא : 26 בִּהוּ יוּמָא דְתִשְׁאָלוֹן בְּשָׁמִי וְלֹא אֲמַר אֲנָא לְכוֹן דִּאֲנָא אֲבַעָא מִן אֲבָא עֲלִיכּוֹן :

27. For He, the Father, loves you because you have loved me and you have believed that I have proceeded from the presence of the Father.<sup>199</sup> 28. I proceeded from the presence of the Father and have come into the world. And again I leave the world and I go to the Father.” 29. His disciples said to him, “Behold now you speak openly and you speak not even one parable. 30. Now we know that you know everything, and you are not in need of a man to ask you in this. We believe that you have proceeded from Elohim.” 31. Y’shua said to them, “Believe. 32. For behold the hour is coming, and now has come, when you will be dispersed every man to his own place. And you will leave me alone, yet I would not be alone because the Father is with me.<sup>200</sup> 33. I have spoken these things to you that in me there may be to you peace. In the world will be affliction to you, but take courage, I have conquered the world.”

## Chapter 17

1. Y’shua spoke these things and he lifted up his eyes to Heaven and said, “My Father the hour has come. Glorify your Son so that your Son might glorify you. 2. Just as you have given him authority over all flesh that whomever You have given him, he will give to him life that is eternal. 3. Now this is life that is eternal, that they might know You, that You are the Elohim of Truth, and he alone whom You have sent, the Mashiyach Y’shua. 4. I have glorified You on earth. The work that You have given to me to do I have finished it. 5. And now glorify me my Father with You in that glory that I had with You from before the world was. 6. I have made Your Name known to the sons of those men whom You had given to me from the world. They were Yours and You have given them to me, and they have kept Your Word. 7. Now they have known that everything that you have given to me I have given to them and they received them. 8. And they know that I have truly proceeded from your presence, and they believe that You have sent me. 9. And I plead for them. It is not for the world I plead; rather, for those whom you have given to me because they are Yours. 10. And everything that is mine is Yours, and Yours is mine and I am glorified by them. 11. Henceforth, I will not be in the world, and these are in the world. And I am coming to Your presence. Kadosh<sup>201</sup> Father, keep them by your Name,<sup>202</sup> the same Name which you have given to me, that they may be one even as We are one. 12. I was with them while I was in the world. I have kept them in your Name,<sup>203</sup> those whom you have given to me, I have kept. And not a man of them is lost except for the son of destruction, that the Scriptures might be fulfilled. 13. And now I come to Your presence, and these things I speak in the world that my joy may be full in them. 14. I have given to them Your Word and the world hates them because they are not of the world as I am not of the world. 15. It is not that I plead You take them from the world, but that You might keep evil from them. 16. For they are not from the world, as I am not from the world. 17. Father sanctify them by your Truth, for Your Word is Truth. 18. As you have sent me into the world, I also have sent them into the world. 19. And I fear for their sakes.<sup>204</sup> I sanctify myself so that they may also be sanctified by Truth.

199 Most Greek manuscripts, as well as the Syriac Peshitto, read “Elohim.” (PY). Khabouris has “Father” instead, but the 1905 convention of “Elohim” is retained in the Aramaic. (AR)

200 Y’shua knows his followers will forsake him, but he states that his Father will remain with him. Mashiyach was never “forsaken” by his Father. Psalm 22 states that he would be scorned by others for his trust in YHWH, and they would count him as forsaken by his Father. See also Psalm 71:11.

201 Kadosh/Set Apart means that YHWH and His Word will never change; we can put our trust in Him knowing He will keep His Word. See *Unity of the Name of YHWH* in Appendix.

202 A very key passage. Aramaic literally reads that YHWH gave His Name to Y’shua; therefore, he has the Name of his Father within him.

203 Y’shua keeps them in YHWH’s name so when we call upon YHWH in Y’shua’s name, we are calling on YHWH for Salvation. As the Name of YHWH is in Mashiyach, so are we to have the name of Mashiyach in us, which means that as followers of Y’shua we are to walk according to his righteousness, observe Torah and walk in the anointing of the Ruach haKodesh as Mashiyach demonstrated to us.

204 Literally, “*Their faces*.” (PY).



## : יוחנן יו :

27 הו גיר אבא רחם לכוון דאנתון רחמתונני והימנתון דאנא מן לות אלהא נפקת:  
28 נפקת מן לות אבא ואיתת לעלמא ותוב שבק אנא לעלמא ואזל אנא לי לות  
אבא: 29 אמרין לה תלמידוהי הא השא גליאית ממלל אנת ופלאתא ולא חדא  
אמר אנת: 30 השא ידעין חנן דכל מדם ידע אנת ולא סניק אנת דאנש נשאלך  
בהדא מהימנין חנן דמן אלהא נפקת: 31 אמר להון ישוע הימנו: 32 דהא אתיא  
שעתא והשא אתת דתתבדרון אנש לאתרה ותשבקונני בלחודי ולא הוית בלחודי  
דאבא עמי הו: 33 הלין אמרת לכוון דבי נהוא לכוון שלמא בעלמא הווא לכוון  
אולצנא אלא אתלבבו אנא זכיתה לעלמא:

## : יוחנן יז :

1 הלין מלל ישוע וארים עינוהי לשמיא ואמר אבי אתת שעתא שבח ברך דברך  
נשבחתך: 2 איכנא דיהבת לה שולטנא על כל בסר דכל מא דיהבת לה נתל לה חיא  
דלעלם: 3 הלין אנון דין חיא דלעלם דנדעונך דאנת אנת אלהא דשרא בלחודיך  
ומן דשדרת ישוע משיחא: 4 אנא שבחתך בארעא עבדא הו דיהבת לי דאעבד  
שלמטה: 5 והשא שבחיני אנת אבי לותך בהו שובחא דאית הוא לי לותך מן קדם  
דנהוא עלמא: 6 אודעת שמך לבני אנשא הנון דיהבת לי מן עלמא דילך הו ולי  
יהבת אנון ונטרו מלתך: 7 השא ידעת דכל מא דיהבת לי מן לותך הו: 8 דמלא  
דיהבת לי יהבת להון והנון קבלו וידעו שריאית דמן לותך נפקת והימנו דאנת  
שדרתני: 9 ואנא עליהון בעא אנא לא הוא על עלמא בעא אנא אלא על הנון  
דיהבת לי דדילך אנון: 10 וכל מדם דדילי הו דילך הו ודילך דילי הו ומשבח אנא  
בהון: 11 מפיל לא הוית בעלמא והלין בעלמא אנון ואנא לותך אתא אנא אבא  
קדישא טר אנון בשמך הו דיהבת לי דנהון חד איכנא דחנן: 12 כד עמהון הוית  
בעלמא אנא נטר הוית להון בשמך לאילין דיהבת לי נטרת ואנש מנהון לא אבד  
אלא ברה דאבדנא דנתמלא כתבא: 13 השא דין לותך אתא אנא והלין ממלל אנא  
בעלמא דתהוא חדותי משמליא בהון: 14 אנא יהבת להון מלתך ועלמא סנא אנון  
דלא הו מן עלמא איכנא דאנא לא הוית מן עלמא: 15 לא הוא דתשקול אנון מן  
עלמא בעא אנא אלא דתטר אנון מן בישא: 16 לא הו גיר מן עלמא איכנא דאנא  
לא הוית מן עלמא: 17 אבא קדש אנון בשררך דמלתך דילך שררא הי: 18 איכנא  
דלי שדרת לעלמא אף אנא שדרת אנון לעלמא: 19 ועל אפיהון אנא מקדש אנא  
נפשי דנהון אף הנון מקדשין בשררא:



20. And it is not only for the sake of these I plead, but also for the sake of those who will believe in me by their word. 21. That all of them may be One; as You my Father are in me and I in You, that they also may be One in Us, that the world may believe that You have sent me. 22. And the glory that You have given to me I have given to them that they may be One as we are One. 23. I in them and You in me, that they may be perfected into One and that the world may know that You have sent me, and that You have loved them as also You have loved me. 24. Father, those whom You have given to me, I desire that where I am they might also be with me that they might see my glory that You have given to me because You have loved me from before the foundations of the world. 25. My Just Father, the world has not known You, but I have known You. And these have known that You have sent me. 26. And I have made Your Name known to them. And I will confess it so that the love with which You have loved me might be in them, and I might be in them."

## Chapter 18

1. Y'shua spoke these things and he went out with his disciples to the other side of the brook of Qidrun to a place which had a garden where he entered, he and his disciples. 2. Now Yehuda, the traitor,<sup>205</sup> had also known that place because Y'shua would assemble there many times with his disciples. 3. Therefore Yehuda took a unit of soldiers and some men from the chief priests and Pharisees. He took guards and came there with torches and lamps and weapons. 4. But Y'shua, because he had known all things that came upon him, went out and said to them, "Whom do you seek?" 5. They said to him, "Y'shua the Nasraya."<sup>206</sup> Y'shua said to them, "I am he." Now Yehuda the traitor was also standing among them. 6. And when Y'shua said to them that "I am he," they went backwards and fell upon the ground. 7. Y'shua asked them again, "Whom do you seek?" And they said "Y'shua the Nasraya." 8. Y'shua said to them, "I have told you that I am he, and if you do seek me, allow these to go." 9. That might be fulfilled (according to) the word which he said that "Those whom you have given to me I have not lost even one of them." 10. But Shimon Keefa had a sword on him and he drew it and struck the servant of the High Priest and took off his right ear. Now the name of the servant was Malek. 11. And Y'shua said to Keefa, "Place the sword into its sheath. The cup which my Father<sup>207</sup> gave to me, will I not drink it?" 12. Then the unit of soldiers and captains and guards of the Yehudeans seized Y'shua and bound him. 13. And they brought him to Khanan first<sup>208</sup> because he was the father-in-law of Qayapa, he who was the High Priest of that year. 14. Now Qayapa<sup>209</sup> was he who advised the Yehudeans that it is better that one man should die for the sake of the people. 15. And Shimon Keefa and one of the other disciples were coming after Y'shua. Now that disciple had known the High Priest, and he entered with Y'shua into the courtyard. 16. But Shimon was standing outside by the gate. And that other disciple who had known the High Priest went out and spoke to the gatekeeper and brought in Shimon.

205 This "traitor" also known as "*Yehuda Skaryota, the son of Shimon*" (Yochanan 6:71) has a hidden agenda. Evidence points to Yehuda being a Zealot (Yochanan 13:26) with plans to force the showdown: Rome versus Mashiyach. He brings a unit of Roman soldiers, chief priests (Sadducees/Sanhedrin), Pharisees and (Temple) guards. But when Y'shua is convicted, he repents, gives back the money, and commits suicide (Matt 27:3-5)? He misunderstood that the Sanhedrin *had* to reject Y'shua in order for him to fulfill his duties as Mashiyach. See footnote Luke 22:21 and *New Testament Anti-Semitism* in Appendix. 206 Y'shua is Mashiyach; the foremost "*Netzer*" (Branch) of Isaiah 11. "*Nasraya*" serves to remind his followers of this fact. 207 Fulfilling the Messianic prophecy, "*he was wounded for our transgressions, he was bruised for our iniquities...YHWH has laid on him the iniquity of us all*" Isa 53:5-6.

208 The classic strategy for promoting discrimination and baseless hatred is to build a slander campaign among the lower ranks, then take it up the ladder to "higher authorities" for political legitimacy.

209 Caiaphas, his real name was Joseph, was very likely born into wealth since he married the daughter of the High Priest Annas. He was appointed "High Priest" by the Roman governor Valerius Gratus and served under him from 18-26 CE. He then served under Pontius Pilate from 26-37 CE. For him to maintain the office of "High Priest" for 19 years (18-37CE) he would have had strong political allies and significant monetary support. He sat as chairman over the Sanhedrin which was

## : יוחנן יז :

20 ולא הוא על אפי הלין בעא אנא בלחוד אלא אף על אפי אילין דמחמינן  
בי במלתהון: 21 דללהון נהון חד איכנא דאנת אבי בי ואנא בך דאף הנון בן  
חד נהון דנהימן עלמא דאנת שדרתני: 22 ואנא שובחא דיהבת לי יהבת להון  
דנהון חד איכנא דחנן חד חנן: 23 אנא בהון ואנת בי דנהון גמירין לחד ודנדע  
עלמא דאנת שדרתני ודאחבת אנון איכנא דאף לי אחבת: 24 אכא הנון דיהבת  
לי צבא אנא דאתר דאנא אף הנון נהון עמי דנהון חזין שובחא דילי הו דיהבת  
לי דאחבתני מן קדם תרמיתא דעלמא: 25 אבי כאנא ועלמא לא ידעך אנא דין  
ידעתך והנון ידעו דאנת שדרתני: 26 ואודעת אנון שמך ומודע אנא דחובא הו  
דאחבתני נהון בהון ואנא אהון בהון:

## : יוחנן יח :

1 הלין אמר ישוע ונפק עם תלמידוהי לעברא דרגלתא דקדרון אתר דאית הנת  
גנתא איכא דעל הו ותלמידוהי: 2 ידע הו דין אף יהודא משלמנא לדוכתא  
הי מטל דסגי זבנא כנש הו תמן ישוע עם תלמידוהי: 3 הו הכיל יהודא דבר  
אספיר ומן לות רבי כהנא ופרישא דבר דחשא ואתא לתמן עם נפטרא ולמפידיא  
ווינא: 4 ישוע דין דינע הו כל מדם דאתא עלוהי נפק ואמר להון למן בעין  
אנתון: 5 אמרין לה לישוע נצריא אמר להון ישוע אנא אנא קאם הו דין אף  
יהודא משלמנא עמהון: 6 וכד אמר להון ישוע דאנא אנא אזלו לכסתרהון  
ונפלו על ארעא: 7 תוב שאל אנון ישוע למן בעין אנתון הנון דין אמרו לישוע  
נצריא: 8 אמר להון ישוע אמרת לכון דאנא אנא ואן לי בעין אנתון שבווקו  
להלין אזלין: 9 דתשלם מלתא דאמר דאילין דיהבת לי לא אובדת מנהון אפלא  
חד: 10 שמעון דין כאפא אית הו עלוהי ספסרא ושמטה ומחיה לעבדה דרב  
כהנא ושקלה אדנה דימינא שמה דין דעבדא מלך: 11 ואמר ישוע לכאפא סים  
ספסרא בחלתה כסא דיהב לי אבי לא אשתיוהי: 12 הידין אספיר ופלירכא  
ודחשא דיהודיא אחדוהי לישוע ואסרוהי: 13 ואיתיוהי לות חנן לוקדם מטל  
דחמוהי הו דקינפא הו דאיתוהי הו רב כהנא דשנתא הי: 14 איתוהי הו דין  
קינפא הו דמלך ליהודיא דפקח דחד גברא נמות חלף עמא: 15 שמעון דין כאפא  
וחד מן תלמידיא אחרנא אתין הו בתרה דישוע להו דין תלמידא ידע הו לה רב  
כהנא ועל עם ישוע לדרתא: 16 שמעון דין קאם הו לבר לות תרעא ונפק הו  
תלמידא אחרנא דינע הו לה רב כהנא ואמר לנטרת תרעא ואעלה לשמעון:

comprised primarily of Sadducees. The Sadducees ran the tax collection agency for Rome, which puts Caiaphas as more of a Sadducee than Pharisee. It's one thing for a crooked politician to say, "better that one man should die," and another for a "High Priest," yet he wasn't a priest by Torah requirement. His office and title was under Roman authority, to keep religious Jews happy and make them feel relevant. The Temple had become a "den of robbers" (Luke 19:46), and Caiaphas their chief.

17. And the young woman, the gatekeeper, said to Shimon, "Why are you also of the disciples of this man?" He said to her, "No!" 18. And the servants and guards were standing and had made a fire to warm themselves, because it was cold. Now Shimon was also standing with them and warming himself. 19. Now the High Priest questioned Y'shua concerning his disciples and concerning his teachings. 20. Y'shua said to him, "I have openly spoken among the people at all times. I have taught in the assemblies and in the temple where all the Yehudeans assemble, and I did not say anything in secret. 21. Why do you ask me? Ask those who heard<sup>210</sup> what I have said. Behold, among them they know everything which I have spoken." 22. And when he spoke these things, one of the guards who was standing there struck Y'shua upon his cheek and said to him, "Thus do you give an answer to the High Priest." 23. Y'shua answered and said to him, "If I have spoken evil, testify against the evil. Yet, if I spoke well, why did you strike me?" 24. Now Khanan sent Y'shua while bound to Qayapa the High Priest. 25. Shimon Keefa was standing and warming himself and they said to him, "Why are you also one of his disciples?" And he denied it and said, "I am not!" 26. One of the servants of the High Priest, a relative of he whom Shimon had cut off his ear, said to him, "Did I see you with him in the garden?" 27. And again Shimon denied it, and at that moment the cock crowed. 28. And they brought Y'shua from the presence of Qayapa into the Praetorium, and it was morning and they did not enter into the Praetorium, that they not be defiled before they had eaten the Paskha.<sup>211</sup> 29. And Peelatos went outside to them and said to them, "What accusation do you have against this man?" 30. They answered and said to him, "If he was not a doer of evil, we would not even have delivered him to you." 31. Peelatos said to them, "You take him and judge him according to your own Torah." The Yehudeans said to him, "It is not Lawful for us to kill a man." 32. That the word might be fulfilled that Y'shua said when he made known by what death he was about to die. 33. Now Peelatos entered into the Praetorium and called Y'shua and said to him, "Are you their King, of the Yehudeans?" 34. Y'shua said to him, "Have you yourself<sup>212</sup> spoken this, or have others told you concerning me?" 35. Peelatos said to him, "Why, am I a Yehudean? The sons of your people and the High Priest have delivered you to me. What have you done?" 36. Y'shua said to him, "My Kingdom is not of this world.<sup>213</sup> This my Kingdom, if it was of the world, my servants would have fought or else I would be delivered to the Yehudeans now. But my Kingdom is not from here." 37. Peelatos<sup>214</sup> said to him, "Therefore you are a King." Y'shua said to him, "You have said that I am a King. For this I was born and for this I have come into the world that I might testify concerning truth. Everyone who is of truth hears my voice." 38. Peelatos said to him, "What is truth?" And when he had said this, he went out again to the Yehudeans and said to them, "I do not find even one cause against him!"

210 Y'shua's question is a call for at least a dozen elements of Torah jurisprudence to be honored and upheld during his trial. A Judge "must not commit unrighteousness," Lev 19:15. A Judge "must not favor or be partial to a litigant," Lev 19:15. A Judge "must not avoid justice because of being in fear of a wicked person," Deut 1:17. A Judge "must not hear one litigant in absence of the other," Ex 23:1. A judge "must not take vengeance or bear a grudge," Lev 19:18. Please see the section on JUSTICE in Appendix: *How much Torah do Christians already keep?*

211 As the Mishnah details in Pesahim 6:4: "A festal offering derives from the flock of the sheep or from the herd of oxen, from lambs or from goats, from males or from females. And it is eaten for two days and the intervening night [to the night of the fifteenth of Nisan]." The second night's eating then of what is also called the *chagigah*, or obligatory burnt offering that the Pharisees must consume, and this *chagigah* is "the Paskha" that they are afraid they will not be able to eat if they are defiled. Otherwise it seems John's timeline is contradicting the Synoptics and is a day behind. If the Paschal lamb that is slaughtered on the 14<sup>th</sup> is meant here, this would certainly contradict the Synoptics accounts that the Passover Seder had happened already when Y'shua was arrested, as opposed to here in John where the Pharisees are waiting to do this the next morning. (All Mishnah quotes are from the Jacob Neusner edition published in 1992 by Yale University Press.) For more information, please see *When Was the Crucifixion* in Appendix.

212 Literally "from your souls." (PY).

213 *Alma* can also mean "age." (PY).

214 Pilate is viewed as a hero by many Christians, yet they forget that as these NT events unfolded, Christianity was punishable by death under Roman law. According to Philo ("De Legatione ad Caium," ed. Mangey, ii. 590), Pilate ruled by corruption, violence, robberies, and continuous executions without trial. He brought pagan images into Jerusalem causing riots and the slaughter of many Jews until he realized that Jews would rather die than let Jerusalem to be desecrated. Pilate stole cash from the Temple treasury, he tried to stop those riots by sending disguised soldiers into the crowds with concealed daggers,

17 אָמַרְתָּ דִּין עֲלִימָתָא נְטִרְתָּ תַרְעָא לְשִׁמְעוֹן לָמָּא אָף אַנְתָּ מִן תַּלְמִידוֹהִי אַנְתָּ  
 דְּהָנָא גִבְרָא אָמַר לָהּ לֹא: 18 וְקִימִין הוּוּ עֲבָדָא וְדַחֲשָׁא וְסִימִין הוּוּ נוֹרָא דְנִשְׁחַנּוֹן  
 מְטֵל דְקָרִישׁ הוּא קָאָם הוּא דִּין אָף שְׁמֵעוֹן עֲמַהוֹן וּשְׁחָן: 19 רַב כְּהֵנָּא דִּין שְׁאֵלָה  
 לִישׁוּעַ עַל תַּלְמִידוֹהִי וְעַל יוֹלִפְנָה: 20 וְאָמַר לָהּ יֵשׁוּעַ אָנָּה עֵין בְּגֵלָא מְלֵלָת עַם  
 עָמָא וּבְכָל־זִבְנָן אֶלְפָת בְּכַנּוּשְׁתָּא וּבַהִיכְלָא אִיכָּא דְכֹלְהוֹן יְהוּדִיָּא מְתַכְנָשִׁין וּמְדָם  
 בְּטוּשִׁיא לָא מְלֵלָת: 21 מָנָּא מִשְׁאָל אַנְתָּ לִי שְׁאָל לְהַנּוֹן דְשִׁמְעוּ מָנָּא מְלֵלָת  
 עֲמַהוֹן הָא הַנּוֹן יִדְעִין כָּל מְדָם דְאִמְרָת: 22 וְכֹד הָלִין אָמַר חַד מִן דַּחֲשָׁא דְקָאָם  
 הוּא מַחִיָּה עַל פִּכָּה לִישׁוּעַ וְאָמַר לָהּ הֲכֵנָּא יְהֵב אַנְתָּ פִתְגָמָא לְרַב כְּהֵנָּא: 23 עָנָּא  
 יֵשׁוּעַ וְאָמַר לָהּ אֵן בִּישְׁאִית מְלֵלָת אִסְהָד עַל בִּישְׁתָּא וְאֵן דִּין שְׁפִיר לְמָנָּא מַחִיתָנִי:  
 24 חֲנָן דִּין שִׁדֵּר לִישׁוּעַ כֹּד אִסִּיר לֹתָ קִינְפָּא רַב כְּהֵנָּא: 25 וּשְׁמֵעוֹן כֹּאפָּא קָאָם הוּא  
 וּשְׁחָן וְאִמְרִין לָהּ לָמָּא אָף אַנְתָּ חַד מִן תַּלְמִידוֹהִי אַנְתָּ וְהוּוּ כִפֹּר וְאָמַר לָהּ הוּיָת:  
 26 אָמַר לָהּ חַד מִן עֲבָדָא דִרַב כְּהֵנָּא אַחִינָּה דְהוּ דִפְסֵק הוּא שְׁמֵעוֹן אֲדִנָּה לָא אָנָּא  
 חֲזִיתִךְ עֲמָה בְּגִנְתָּא: 27 וְתוֹב כִּפֹּר שְׁמֵעוֹן וְכֵּה בִשְׁעָתָא קָרָא תַרְנַגְלָא: 28 אִיתִיּוּהִי  
 דִּין לִישׁוּעַ מִן לֹתָ קִינְפָּא לְפִרְטוֹרִין וְאִיתִיּוּהִי הוּא צִפְרָא וְהַנּוֹן לָא עֵלוּ לְפִרְטוֹרִין  
 דְלָא נְתִישׁוּשִׁין עַד אַכְלִין פִּצְחָא: 29 נִפֵּק דִּין פִּילָטוֹס לְבָר לִנְתָּהוֹן וְאָמַר לְהוֹן מָנָּא  
 מְאֹכ־לִקְרָצָא אִיתָ לָהּ עַל גִּבְרָא הָנָּא: 30 עֲנוּ וְאִמְרִין לָהּ אֵלּוּ לָא עָבֵד בִּישְׁתָּא הוּא  
 אֶפְלָא לָךְ מִשְׁלָמִין הוּיָן לָהּ: 31 אָמַר לְהוֹן פִּילָטוֹס דּוּבְרִוּהִי אַנְתוֹן וְדוּנוּהִי אִיךְ  
 נְמוּסִכּוֹן אִמְרִין לָהּ יְהוּדִיָּא לָא שְׁלִיט לָן לְמִקְטֵל לֹאנָשׁ: 32 דִתְשִׁלָּם מְלֵתָא דְאָמַר  
 יֵשׁוּעַ כֹּד מוֹדַע בְּאִינָּא מוֹתָא עֲתִיד דְנִמּוֹת: 33 עַל דִּין פִּילָטוֹס לְפִרְטוֹרִין וּקְרָא  
 לִישׁוּעַ וְאָמַר לָהּ אַנְתָּ הוּ מִלְכָּהוֹן דִּיהוּדִיָּא: 34 אָמַר לָהּ יֵשׁוּעַ מִן נֶפֶשׁךְ אִמְרָת  
 הָדָא אוּ אַחֲרָנָּא אִמְרוּ לָךְ עֲלִי: 35 אָמַר לָהּ פִּילָטוֹס לָמָּא אָנָּא יְהוּדִיָּא אָנָּא בְּנִי  
 עֲמָךְ הוּ וּרְבִי כְּהֵנָּא אֲשַׁלְמוּךְ לִי מָנָּא עֲבָדַת: 36 אָמַר לָהּ יֵשׁוּעַ מִלְכּוֹתִי דִילִי לָא  
 הוּיָת מִן הָנָּא עֲלֵמָא אֵלּוּ מִן עֲלֵמָא הוּיָת הָנָּא מִלְכּוֹתִי מְתַכְתְּשִׁין הוּוּ מִשְׁמַשְׁנִי דְלָא  
 אֲשַׁתְלָם לִיהוּדִיָּא הָשָׂא דִּין מִלְכּוֹתִי דִילִי לָא הוּיָת מְכָא: 37 אָמַר לָהּ פִּילָטוֹס מְדִין  
 מִלְכָּא אַנְתָּ אָמַר לָהּ יֵשׁוּעַ אַנְתָּ אִמְרָת דְמִלְכָּא אָנָּא אָנָּא לְהָדָא יְלִיד אָנָּא וְלְהָדָא  
 אֲתִיתָ לְעֲלֵמָא דְאִסְהָד עַל שְׁרָא כָּל מִן דְאִיתִיּוּהִי מִן שְׁרָא שְׁמַע קְלִי: 38 אָמַר לָהּ  
 פִּילָטוֹס מָנוּ שְׁרָא וְכֹד אָמַר הָדָא נִפֵּק לָהּ תוֹב לֹתָ יְהוּדִיָּא וְאָמַר לְהוֹן אָנָּא אֶפְלָא  
 חֲדָא עֲלֵתָא מְשַׁכַּח אָנָּא בֵּה:

slaughtering rioters and bystanders alike. Pilate's last wicked deed was the Samaritan massacre that made Vitellius, legate of Syria, bring him back to Rome. Pilate was indeed judge over Y'shua; the King of the Jews. Most Christians imagine a mob of Jews yelling, "Crucify him," and Pilate trying to pull strings to release him. No, Pilate's power was absolute, if he cared to free Y'shua he would have. Jews had no power to force a crucifixion on someone that Pilate may have had the slightest intrigue. Christians convinced Rome that Jesus was good for the Roman Empire and would not have been crucified except that the Jews put Pilate up to it. It was from such sentiments and other wicked perversions that Christians labeled "the Jews" as "the Christ killers." Pilate was no saint, according to Eusebius ("Hist. Eccl." ii. 7), he was banished to Vienna (Vienne) in Gaul, where he committed suicide. Please see *New Testament Anti-Semitism* in Appendix.

39. But you have a custom that I release one person to you during Paskha. Therefore, do you want me to release this King of the Yehudeans to you?" 40. All of them cried out and said, "Not this man, but Bar Abba!"<sup>215</sup> Now this Bar Abba was a robber.

## Chapter 19

1. Then Peelatos scourged Y'shua. 2. And the soldiers wove a crown of thorns and they placed it on his head and they covered him with garments of purple. 3. And they were saying, "Peace to you King of the Yehudeans." And they were striking him on his cheeks. 4. And Peelatos went outside again and said to them, "Behold I bring him to you outside that you may know that I do not find even one cause against him." 5. And Y'shua went outside while there was a crown of thorns and garments of purple upon him, and Peelatos said to them, "Behold the man!" 6. And when the chief priests and the guards saw him they cried out and said, "Nail him to the stake! Nail him to the stake!" Peelatos said to them, "You take him and execute him on the stake, for I am not able to find a cause in him." 7. The Yehudeans said to him, "We have a Torah to us, and according to that which is in our Torah, he is deserving of death because he made himself the Son of Elohim." 8. And when Peelatos heard this word he was all the more afraid. 9. And he entered into the judgment hall again and said to Y'shua, "Where are you from?" But Y'shua did not give a reply to him. 10. Peelatos said to him, "You do not speak with me. Do you not realize that I have authority to release you and I have authority to have you executed on the stake?" 11. Y'shua said to him, "You would have no authority over me whatsoever if it had not been given to you from above. Because of this, he who delivered me to you, his sin is greater than yours." 12. And because of this, Peelatos was wanting to release him, but the Yehudeans were crying out, "If you release this man you are not a friend of Caesar. For every one who makes himself a king is an adversary of Caesar." 13. Now when Peelatos heard this word, he brought Y'shua outside and sat upon the Biym<sup>216</sup> in a place that is called the Pavement of Stones but in Hebrew is called Griptha.<sup>217</sup> 14. And the evening of the Paskha,<sup>218</sup> had turned over<sup>219</sup> and then it was about the sixth hour,<sup>220</sup> and he said to the Yehudeans, "Behold your King!" 15. But they were crying out, "Take him away! Take him away! Execute him! Execute him!" Peelatos said to them, "Should I execute your king?" The chief priests said to him, "We have no king but Caesar!" 16. Then they delivered him to them that they might execute him on the stake. And they took Y'shua and led him out. 17. Carrying his stake to a place called The Skull in Hebrew, but is called Gagultha,<sup>221</sup> 18. The place of his execution on the stake; and with him two others, one on one side and one on the other, and Y'shua in between. 19. Peelatos also wrote a tablet and placed it upon his stake, and it was written thus, "This is Y'shua the Nasraya, the King of the Yehudeans."

215 Ironically, *Bar Abba* in Aramaic means "Son of the Father." (PY).

216 Judgment Seat. (PY).

217 Yochanan here points out a difference in the Northern (Galilean) and Southern (Yehudean, which he calls "Hebrew") dialects of Aramaic. Both *rtisiptha* and *griptha* are Aramaic words which mean "Pavement." (PY). See *Aramaic or Greek Lingua Franca?* in Appendix.

218 Paskha, or Pesach in Hebrew, was (and is) frequently used interchangeably with the Feast of Unleavened Bread. The first high day of the Feast runs seamlessly after Pesach ends at sunset on the 14th. Exodus 12 shows that the actual emancipation of Israel from Egypt was after YHWH killed the firstborn at midnight, so on the early hours of the 15th day. Mark 14:12-16 tells us that the seder on the 14th of Abib—Passover evening—was the night before the crucifixion. Also, about the sixth hour refers to 6 AM or dawn as synchronized to Matthew 27:1. In Yochanan 4:6, Roman timekeeping system had two 12 hour cycles, one from midnight to noon and the other from noon to midnight. The time here is now 6 hours after midnight.

219 This very rare reading presents a number of challenges. He is definitely speaking of the previous evening, Pesach on the 14th turned over to the 15th. The arrest and trials during the night "turned over" into daybreak, as in all the other Gospels. The word *howat* (heh-waw-taw) most of the time means "was", so that is how it was rendered into Greek. However, the other meaning of "turn" is intended here, and it is in perfect (past tense) flowing directly from *erubata* (evening) and into "of Pesach". Otherwise the reading would ascribe *ereb/erubata* to a daylight period. This plainly demonstrates an earlier Aramaic primacy over Greek, because it cannot work the other way into Aramaic. The Greek redactor simply assumed *howat* had its majority reading and infected all other Greek versions since. Subsequently those churches, now divorced from their

## : יוחנן יח :

39 עִידָא דִּין אִית לָהּוֹן דַּחַד אֶשְׂרָא לָהּוֹן בַּפְּצָחָא צָבִין אַנְתּוֹן הַכִּיל אֶשְׂרָא לָהּוֹן  
לִהְנָא מַלְכָּא דִּיהוּדָיָא: 40 וְקִעְו כְּלָהוֹן וְאַמְרִין לֹא לִהְנָא אֶלָּא לְבִרְאַבָּא אִיתּוּהָ  
הוּא דִּין הֵנָּא בִּרְאַבָּא גִּיסָא:

## : יוחנן יט :

1 הִידִין פִּילָטוֹס נִגְדָה לִישׁוּעַ: 2 וְאַסְטְרִיטָא גִדְלוּ כְּלִילָא מִן כּוּבָא וְסִמּוּ לָהּ  
בְּרֶשֶׁה וְכִסְיוּהִי נַחְתָּא דְאַרְגוֹנָא: 3 וְאַמְרִין הוּוּ שְׁלָם לָךְ מַלְכָּא דִּיהוּדָיָא וּמָחִין  
הוּוּ לָהּ עַל פִּכּוּהִי: 4 וְנַפֵּק פִּילָטוֹס תּוֹב לְבִר וְאַמְר לִהּוֹן הָא מַפֵּק אֲנָא לָהּ לָהּוֹן  
לְבִר דִּתְדַעוֹן דְּלֹא מִשְׁכַּח אֲנָא בְּתֶרָה אֶפְלָא חֲדָא עֲלֵתָא: 5 וְנַפֵּק יֵשׁוּעַ לְבִר כַּד  
אִית עֲלוּהִי כְּלִילָא דְכוּבָא וְנַחְתָּא דְאַרְגוֹנָא וְאַמְר לִהּוֹן פִּילָטוֹס הָא גִבְרָא:  
6 כַּד דִּין חֲזַאנְהִי רַבִּי כְּהֵנָּא וְדַחֲשָׁא קִעְו וְאַמְרִין צְלוּכִיָּהִי צְלוּכִיָּהִי אָמַר לִהּוֹן  
פִּילָטוֹס דְּבִרו אַנְתּוֹן וְזוּקְפוּהִי אֲנָא גִיר לֹא מִשְׁכַּח אֲנָא בְּהָ עֲלֵתָא: 7 אָמְרִין לָהּ  
יְהוּדָיָא לֵן נְמוּסָא אִית לֵן וְאִיךְ דְּבִנְמוּסִין חִיב הוּ מוּתָא דְעִבְדִּי נַפְשָׁה בְּרָה דְאַלְהָא:  
8 כַּד שְׁמַע דִּין פִּילָטוֹס הָדָא מְלֵתָא יְתִירָאִית דִּחַל: 9 וְעַל תּוֹב לְפִרְטוֹרִין וְאַמְר  
לִישׁוּעַ אִימְכָא אַנְת יֵשׁוּעַ דִּין פִּתְגָמָא לֹא יִהְיֵב לָהּ: 10 אָמַר לָהּ פִּילָטוֹס עֲמִי לֹא  
מִמְלָל אַנְת לֹא יָדַע אַנְת דְּשִׁלִּיט אֲנָא דְאַשְׁרִיךְ וְשִׁלִּיט אֲנָא דְאַזְקַפֵּךְ: 11 אָמַר לָהּ  
יֵשׁוּעַ לִית הוּא לָךְ עֲלִי שׁוּלְטָנָא אִיךְ לֹא חַד אֵלּוּ לֹא יִהְיֵב הוּא לָךְ מִן לַעַל מְטַל הֵנָּא  
הוּ מִן דְּאַשְׁלִמְנִי לָךְ רַבָּא הִי חֲטִיטָה מִן דִּילָךְ: 12 וּמְטַל הָדָא צָבָא הוּא פִּילָטוֹס  
דְּנִשְׁרִיחִי יְהוּדָיָא דִּין קָעִין הוּוּ דָּאן לִהְנָא שְׂרָא אַנְת לֹא הוּיִת רַחֲמָה דְקִסְר כָּל מִן  
גִּיר דְּנַפְשָׁה מַלְכָּא עִבְדִּי סְקוּבָלָא הוּ דְקִסְר: 13 כַּד שְׁמַע דִּין פִּילָטוֹס הָדָא מְלֵתָא  
אַפְקָה לִישׁוּעַ לְבִר וִיתֵב עַל בֵּימ בְּדוּכְתָּא דְמֶתְקִרְיָא רְצִיפְתָּא דְכֹאפָא עֲבִרָאִית  
דִּין מֶתְאַמְרָא גִפִּיפְתָּא: 14 וְעִרְבֹתָא הוּת דְּפָצְחָא וְאִית הוּי אִיךְ שְׁעָא שֵׁת וְאַמְר  
לִיהוּדָיָא הָא מַלְכָּוֹן: 15 הֵנוּן דִּין קָעִין הוּוּ שְׁקוּלִיָּה שְׁקוּלִיָּה צְלוּכִיָּהִי צְלוּכִיָּהִי  
אָמַר לִהּוֹן פִּילָטוֹס לְמַלְכָּוֹן אֲזַקוּף אָמְרִין רַבִּי כְּהֵנָּא לִית לֵן מַלְכָּא אֶלָּא אֵן קִסְר:  
16 הִידִין אֶשְׁלֵמָה לִהּוֹן דְּנוֹקְפוּנִיָּהִי וְדְבִרוּהִי לִישׁוּעַ וְאַפְקוּהִי: 17 כַּד שְׁקִיל זְקִיפָה  
לְדוּכְתָּא דְמֶתְקִרְיָא קְרַקְפְתָּא עֲבִרָאִית דִּין מֶתְאַמְרָא גִגְלוּתָא: 18 אֲתֵר דְּזוּקְפוּהִי  
וְעִמָּה תְרִין אַחֲרָנִין חַד מְכָא וְחַד מְכָא וְלִישׁוּעַ בְּמַצְעָתָא: 19 וְכִתְבָּ אִיךְ לְיוּחָא  
פִּילָטוֹס וְסִם עַל זְקִיפָה כְּתִיב הוּא דִּין הֵכָנָא הֵנָּא יֵשׁוּעַ נְצִרְיָא מַלְכָּא דִּיהוּדָיָא:

Semitic roots, uncritically accepted their translations of Yochanan even when it was clear those readings contradicted the timing of the other three Gospels.

220 Yochanan is reckoning on Roman, the "6th hour" here is about 6 AM rather than 12 noon, in agreement with Matthew, Mark and Luke. Please see the footnote on Yochanan 1:39

221 Here is another case of Yochanan translating between two Semitic dialects as *qaraqeta* (Hebrew) and *gagultha* (Aramaic); both mean "skull." Yochanan is probably realizing that his audience knows Aramaic but is less familiar with Hebrew unless it was being used liturgically. Since the Hebrew name was more common, Yochanan interpreted it into the more familiar Aramaic, even as we know Hebrew Scriptures were being targumed into Aramaic at this time for much the same reasons. See *Aramaic or Greek Lingua Franca?* in Appendix.



20. And many of the Yehudeans read this tablet because the place at which Y'shua was nailed to the stake was near to the city. And it was written in Hebrew<sup>222</sup> and in Greek and in Latin. 21. And the chief priests said to Peelatos, "Do not write that he is the King of the Yehudeans; rather, that he said that I am King of the Yehudeans." 22. Peelatos said, "The thing that I have written, I have written." 23. And when the soldiers had nailed Y'shua to the stake, they took his garments and made four pieces for each of the soldiers, but his robe was without stitch, woven completely from the top. 24. And they said one to another, "Let us not tear it but let us cast lots for it to determine whose it will be." And the Scripture was fulfilled that said that, "They divided my garments among themselves, and for my clothing they cast a lot."<sup>223</sup> The soldiers did these things. 25. Now at the stake of Y'shua were standing his mother and the sister of his mother and Maryam, that of Qalyopa, and Maryam of Magdala. 26. And Y'shua saw his mother and a disciple whom he loved who was standing there, and he said to his mother, "Woman, behold your son." 27. And he said to that disciple, "Behold your mother."<sup>224</sup> And at that hour that disciple took her with him. 28. After these things Y'shua knew that everything was complete so that Scripture might be fulfilled, and he said, "I thirst." 29. And they placed a vessel there that was full of vinegar, and filled a sponge with the vinegar and placed it on hyssop and brought it to his mouth. 30. And when he had taken that vinegar Y'shua said, "Behold, it is finished!" And he bowed his head and gave up his spirit. 31. And the Yehudeans, because it was the setting of the day, said, "These bodies should not remain on their stakes because the (Annual) Shabbat is closing."<sup>225</sup> For it was a high day, that they entreated Peelatos that they might break the legs of those who were nailed to the stake and take them down. 32. And the soldiers came and broke the legs of the first and those of the other who was on the stake beside him. 33. And when they came to Y'shua, they saw that he was dead already and they did not break his legs. 34. But one of the soldiers struck his side with a spear, and blood and water immediately came out. 35. And the one who saw it has testified and his witness is true and he knows the truth. He spoke that you also may believe. 36. For these things happened that the Scripture might be fulfilled that said that, "Not a bone of him will be broken."<sup>226</sup> 37. And again another Scripture that said that, "They will gaze at him whom they pierced."<sup>227</sup> 38. After these things Yosip, who was from Ramtha, pleaded from Peelatos that he might take the body of Y'shua because he was a disciple of Y'shua and had concealed himself for fear of the Yehudeans. And Peelatos gave permission, and he came and took the body of Y'shua.<sup>228</sup> 39. And Niqodemus also came, he who had come previously to Y'shua at night. And he brought with him spices of myrrh and of aloe, about one hundred pints.

<sup>222</sup> All four Good News writers interpret/targum various elements of the sign above Y'shua's head:

**Matthew** 27:37 – "This is Y'shua, king of the Jews."

**Mark** 15:26 – "This is the king of the Jews," but does not include Y'shua by name.

**Luke** 23:38 adds details that Matthew and Mark leave out: "DIN AP K TABA D'KTIB AIL MENEH (and there was also an inscription that was written above him)"; "YONIT W'RAHOMIYT W'AI BRIYT (in Greek Roman and HEBREW)"; "HANA MALK D'YEHUDIYA (this is the king of the Jews)." Luke does not mention Y'shua by name.

**John**, however, references Y'shua directly and includes Nazareth in the tag. In Hebrew, this would appear as: "Y'shua Hanozri Wumelech HaYehudim." John is the only one who transliterates the Hebrew portion of the sign literally. As with Luke, John also states the sign is "in Greek, Roman and Hebrew" (*aibriyt*) but he puts "Hebrew" first, meaning this is the part of the sign that catches his attention. John turns the Hebrew into Aramaic by adding the dalet proclitic (*d'Yehudiya*) that Hebrew does *not* have. He also drops the definite article *ha*, which Hebrew has but Aramaic does not. Then he changes the plural ending of Yehudim to Aramaic Yehudiya. Technically, it's a very minor transposition from one dialect to another, almost like an "accent." Here is where it is fair to say that all Aramaic versions are targumming from Hebrew script and language as recorded in the Peshitta. We have seen before where one Aramaic word in a dialect (like Matthew's exclusive use of *aurayta* for Torah instead of *namusa* everywhere else) is interpreted in another. Other times both Hebrew and Aramaic names for the same place (Golgotha, Gabbatha--see esp. John 19:13) or titles (Rabbuli or Rabboni) are used to make the point very clear to Aramaic readership who use Hebrew liturgically. Here *aibriyt* means Hebrew literally, not *dialektos Hebraidi* as the Greek NT and church fathers sometimes designated Aramaic in "Hebrew" style script. Here Yochanan records the Hebrew sign as having an acrostic above Y'shua's head that spells "YHWH," the first letter of each word. This is why the authorities, who were very acquainted with Hebrew prayer and poetry, were very upset and wanted Pilate to amend the sign. But the message is clear: the Spirit of Mashiyach is YHWH.

20 ולהנא דפא סגיאא מן יהודיא קראוהי מטל דקריבא הנת למדינתא דוכתא דאזדקף בה ישוע וכתביבא הוא עבראית ויונאית ורהומאית: 21 ואמרו רבי כהנא לפילטוס לא תכתוב דמלכא הו דיהודיא אלא דהו אמר דמלכא אנא דיהודיא: 22 אמר פילטוס מדם דכתבת כתבת: 23 אסטרטיוטא דין כד זקפוהי לישוע שקלו נחתוהי ועבדו לארבע מנון מנתא לחד מן אסטרטיוטא פותינה דין איתיה הנת דלא חיטא מן לעל זקירתא פלה: 24 ואמרו חד לחד לא נסדקיה אלא נפס עליה מפס דמנו תהוא ושלם כתבא דאמר דפלגו נחתי בינתהון ועל לבושי ארמיו פסא הלין עבדו אסטרטיוטא: 25 קימן הוי דין לנת זקיפה דישוע אמה וחתה דאמה ומרים הי דקליופא ומרים מגדליתא: 26 ישוע דין חזא לאמה ולתלמידא הו דרחם הוא דקאם ואמר לאמה אנתא הא ברכי: 27 ואמר לתלמידא הו הא אמך ומן הי שעתא דברה תלמידא הו לותה: 28 בתר הלין ידע ישוע דכלמדם אשתלם ודנתמלא כתבא אמר צהא אנא: 29 ומאנא סים הוא דמלא חלא הנון דין מלו אספוגא מן חלא וסמו על זופא וקרבו לנת פומה: 30 כד דין שקל הו חלא ישוע אמר הא משלם וארפן רשה ואשלם רוחה: 31 יהודיא דין מטל דערוכתא הנת אמרין לא נביתון פגרא הלין על זקיפהון מטל דשבתא נגהא יומא הוא גיר רבא יומא דשבתא הי ובעו מן פילטוס דנתברון שקיהון דהנון זקיפא ונחתון אנון: 32 ואתו אסטרטיוטא ותברו שקוהי דקדמא ודהו אחרנא דאזדקף עמה: 33 וכד אתו לנת ישוע חזו דמית לה מן פדו ולא תברו שקוהי: 34 אלא חד מן אסטרטיוטא מחיהי בדפנה בלוקיתא ומחדא נפק דמא ומיא: 35 ומן דחזא אסחד ושרירא הי סהדותה והו ידע דשררא אמר דאף אנתון תהימנון: 36 הלין גיר הוי דנתמלא כתבא דאמר דגרמא לא נתתבר בה: 37 ותוב כתבא אחרנא דאמר דנחורון במן דדקרו: 38 בתר הלין יוסף הו דמן רמתא בעא מן פילטוס מטל דתלמידא הוא דישוע ומטשא הוא מן דחלתא דיהודיא דנשקול פגרה דישוע ואפס פילטוס ואתא ושקל פגרה דישוע: 39 ואתא אף ניקדמוס הו דאתא הוא מן קדים לנת ישוע בלליא ואיתי עמה חונטתא דמורא ודעלוי איך מאא ליטרין:

223 Fulfilling the Messianic prophecy, "they divide my clothes among themselves and throw dice for my garments." Psalm 22:18 (19 JPS) Psalm 22 contains nearly a dozen Messianic prophecies.

224 Not as in "behold the mother of Elohim" but that John would care for Y'shua's mother, and so he takes her with him.

225 Most popular translations say "preparation day" but this is not how Yochanan reads in the original Aramaic. The word erubata refers to the closing or setting of the day, derived from Hebrew ereb. It is only by assuming the execution day to be a Friday that one would also make the wrong assumption that afternoon was a preparation day, and this crept into early Christian imagination and interpretation of their texts. For more information on erubata, see the footnote for Luke 23:54.

226 Fulfilling the Messianic prophecy, Psalm 34:20 (21 JPS); Exodus 12:46; Numbers 9:12

227 Fulfilling the Messianic prophecy, Zechariah 12:10

228 Fulfilling the Messianic prophecy, Isaiah 53:9



40. And they took the body of Y'shua and bound it in linen and with the spices, as is the custom for the Yehudeans when they bury. 41. Now there was a garden in that place that Y'shua was executed in, And in that garden a new tomb that a man had not yet been laid in it. 42. And they placed Y'shua there because the (Annual) Shabbat was turning over<sup>229</sup> and the tomb was near.

## Chapter 20

1. On the first of the week, in the morning while it was dark, Maryam of Magdala came to the tomb and saw that the stone was removed from the grave. 2. And she ran and came to Shimon Keefa and to the other disciple whom Y'shua had loved and she told them that, "They have taken our Master from that tomb, and I<sup>230</sup> do not know where they have laid him." 3. Shimon and that other disciple went out and came to the tomb. 4. And both of them were running together, but that other disciple ran in front of Shimon and arrived at the tomb first. 5. And he peeked in and saw the linen lying there, but he did not enter. 6. And Shimon came after him and entered into the tomb, and saw the linen lying there. 7. And the burial cloth, that which had been wrapped around his head, not with the linen but being folded and placed aside in a certain place. 8. Then that disciple who arrived at the tomb first also entered and saw and believed.<sup>231</sup> 9. For they had not yet understood the Scripture that he was to rise from the dead. 10. And those disciples went away again to their place. 11. But Maryam was standing at the tomb and weeping, and while she wept she peeked in the grave. 12. And she saw two Messengers clothed in white who were sitting, one at his pillow and one at the foot of the bed, where the body of Y'shua had lain. 13. And they said to her, "Woman, why do you weep?" She said to them, "Because they have taken my Master and I do not know where they have laid him." 14. She said this and she turned her head around and saw Y'shua standing behind her. And she did not know that it was Y'shua. 15. Y'shua said to her, "Woman, why do you weep and whom do you seek?" But she thought that he was the gardener<sup>232</sup> and she said to him, "If you have taken my Master, tell me where you have laid him. I will go and take him. 16. Y'shua said to her, "Maryam." And she turned around fully and said to him in Hebrew, "Rabbuli!" which means Teacher. 17. Y'shua said to her, "Do not touch me, for I have not yet ascended to my Father. But go to my brothers and tell them that I ascend to my Father and your Father and my Elohim and your Elohim."<sup>233</sup> 18. Then Maryam of Magdala came and declared to the disciples that she had seen our Master, and these things that he had told her. 19. Now when it was evening<sup>234</sup> on that day, the first of the week, the doors were shut where the disciples were, because of the disciples' fear of the Yehudeans, Y'shua came and stood among them and said to them, "Peace be with you." 20. He said this and showed them his hands and his side and the disciples rejoiced that they had seen our Master. 21. And Y'shua said to them again, "Peace be with you. As my Father has sent me, I also send you."

229 The word *ealaa* occurs once in the Aramaic NT. Another rare term here, *howat* (see footnote on Yochanan 19:14), is a usage that is unique to Yochanan's original writing style. The literal phrase is *metil* (because) *d'shabta* (that Shabbat that was) *ealaa* (brought/entered) *howat* (was turning). *Halachically* speaking, Torah requires burial on the same day as execution which overrode the requirement to rest on Shabbat (Deuteronomy 21:21-23). The close proximity of Joseph's tomb reduced the work and allowed time to wash, change clothes, and be clean before sunset that day (Leviticus 11:35-39).

230 A question arises: Why would Greek translators change this to "we" when the Aramaic unambiguously reads I? Was this a small oversight or were translators trying to "fix" the text to prove a sunrise Sunday resurrection? See *When was the Crucifixion?* and *When was the Resurrection?* in Appendix.

231 Doesn't it make you wonder what he saw inside the tomb that caused him to believe? In verse 7, the burial cloth was found "placed aside in a certain place", or maybe that the linen and the burial cloth had not been unwrapped, but the body was missing?

232 Ironically, a rabbinic parody known as the *toldot Yeshu*, perhaps as early as the Third Century, has the tale of a gardener who hid the "body" of Y'shua as a way to "fake" the resurrection. Obviously in order to do so, they affirmed the charge in Matthew that some Jews would say the disciples stole the body, but they were undoubtedly "inspired" by this verse.

## : יוחנן יט :

40 ושקלוהי לפגרה דישוע וכרכוהי בכתנא ובכסמא איכנא דאית עידא ליהודיא דנקברון: 41 אית הות דין בהי דופכתא דאודקף בה ישוע גנתא וכה בגנתא בית קבורא חדתא דאנש עדכיל לא אתתסים הוא בה: 42 וסמוהי תמן לישוע מטל דשבתא עאלא הות ומטל דקריב הוא קברא:

## : יוחנן כ :

1 בחד בשבא דין אתת מרים מגדליתא בצפרא עד חשוך לבית קבורא וחזת לכאפא דשקילא מן קברא: 2 ורהטת אתת לות שמעון כאפא ולות הו תלמידא אחרנא דרחם הוא ישוע ואמרא להון דשקלוהי למרן מן הו בית קבורא ולא ידעא אנא איכא סמוהי: 3 ונפק שמעון והו תלמידא אחרנא ואיתין הו לבית קבורא: 4 ורהטין הו תריהון אכתא הו דין תלמידא רהט קדמה לשמעון ואתא קדמא לבית קבורא: 5 ואדיק חזא כתנא כד סימין מעל דין לא על: 6 אתא דין שמעון בתרה ועל לבית קבורא וחזא כתנא כד סימין: 7 וסודרא הו דחזיק הוא ברשה לא עם כתנא אלא כד כריך וסים לסטר בחדא דופא: 8 הידין על אף הו תלמידא דאתא קדמא לבית קבורא וחזא והימן: 9 לא גיר עדכיל ידעין הו מן כתנא דעתיד הוא למקם מן מיתא: 10 ואזלו הון תלמידא תוב לדוכתהון: 11 מרים דין קימא הות לות קברא ובכיא וכד בכיא אדיקת בקברא: 12 וחזת תרין מלאכא בחורא דיתבין חד מן אסדוהי וחד מן רגלוהי איכא דסים הוא פגרה דישוע: 13 ואמרין לה אנתתא מנא בכיא אנתי אמרא להון דשקלוהי למרי ולא ידעא אנא איכא סמוהי: 14 הדיא אמרת ואתפנית לכסתרה וחזת לישוע דקאם ולא ידעא הות דישוע הו: 15 אמר לה ישוע אנתתא מנא בכיא אנתי ולמן בעיא אנתי הי דין סברת דגננא הו ואמרא לה מרי אן אנת שקלתיא אמר לי איכא סמתיא אזל אשקליוהי: 16 אמר לה ישוע מרים ואתפנית ואמרא לה עבראית רבולי דמתאמר מלפנא: 17 אמר לה ישוע לא תתקרבין לי לא גיר עדכיל סלקת לות אבי ולי דין לות אחי ואמרי להון סלק אנא לות אבי ואבוכון ואלהי ואלהכון: 18 הידין אתת מרים מגדליתא וסברת לתלמידא דחזת למרן ודהלין אמר לה: 19 כד הוא דין רמשא דיומא הו דחד בשבא ותרעא אחידין הו דאיכא דאיתיהון הו תלמידא מטל דחלתא דיהודיא אתא ישוע קם בינתהון ואמר להון שלמא עמכון: 20 הדיא אמר וחוי אגון אידוהי וסטר וחדיו תלמידא דחזו למרן: 21 אמר להון דין תוב ישוע שלמא עמכון איכנא דשדרני אבי אף אנא משדר אנא לכון:

233 "My Elohim and your Elohim" proves that this is the reanimated *nefesh* of Y'shua, the "human side" that is speaking.

234 The first erev/ramsha is distinguished from the second; the first belongs to the day as this "evening," and the second to the night, e.g. Mark 13:35. Therefore, this is referring literally to late afternoon on the first day of the week, (Sunday).

22. And when he said these things, he breathed<sup>235</sup> on them and said to them, "Receive the Ruach haKodesh. 23. If you forgive a man's sins, they will be forgiven. And if you retain the sins of a man, they will be retained." 24. Now Tooma, one of the twelve, he who was called the Twin, was not there with them when Y'shua came. 25. And the disciples told him, "We have seen our Master!" But he said to them, "Unless I see the places of the nails in his hands and I place my fingers in them, and I stretch forth my hand in his side, I will not believe." 26. And after eight days the disciples were again inside. And Tooma was with them and Y'shua came while the doors were locked and stood in the midst and said to them, "Peace be with you." 27. And he said to Tooma, "Place your finger here and see my hands and place your hand and stretch it in my side and do not be an unbeliever, but a believer." 28. And Tooma answered and said to him, "My Master and my Elohim!" 29. Y'shua said to him, "Now that you have seen me, you have believed. Blessed are those who do not see me and believe." 30. Now Y'shua did many other miracles before his disciples that are not written in this book. 31. Indeed, these things are but written that you might believe that Y'shua is the Mashiyach, the Son of Elohim, and when you believe you might have in his name life that is eternal.

## Chapter 21

1. After these things Y'shua revealed himself again to his disciples by the sea of Tiberius. Now he appeared in this way: 2. There were together Shimon Keefa and Tooma, who is called the Twin,<sup>236</sup> and Nathaniel (Bar-Tulmay), who was from Qatneh of Galeela, and the sons of Zawdee, and two others of the disciples. 3. Shimon Keefa said to them, "I go to catch fish." They said to him, "We will also come with you." And they departed and embarked into a ship. And during that night they did not catch anything. 4. And when it became morning, Y'shua stood at the edge of the sea, and the disciples did not realize that it was Y'shua. 5. And Y'shua said to them, "Children, do you have something to eat?" They said "No!" to him. 6. He said to them, "Cast your net from the right side of the ship and you will find." And they cast it and they were not able to drag the net in from the multitude of fish that it had caught. 7. And that disciple whom Y'shua had loved said to Keefa, "This man is our Master!" And when Shimon heard<sup>237</sup> that it was our Master, he took his garment and girded his loins, because he was naked, and threw himself into the sea that he might come to Y'shua. 8. But the other disciples came by boat for they were not very far from the land, only but about two hundred cubits, and they were dragging that net of fish.

235 A very beautiful picture that brings us back to Genesis 2:7 where YHWH breathed (*naphach*) a spirit (*neshama*) into man. *Nepakh* in this verse is the equivalent Aramaic term. While Y'shua is breathing the Ruach haKodesh on his disciples he is also teaching the imperative of forgiving a man's sins. Practicing acts of righteousness increases the power and frequency of the Ruach haKodesh working in our lives. In Luke 10:17 the Ruach haKodesh empowered them in such a way that, "even demons were subject to us by Your name." The Seventy Elders of Israel (Numbers 11:25) received the Ruach haKodesh and "when the spirit rested upon them, they prophesied, and did not (*yasaph*) cease." Isaiah 42:5 says YHWH gives, "*breath (neshama) unto the people and a spirit (ruach)*" which means that every one of us has been created with the potential to receive the Ruach haKodesh and become empowered in the things of the Kingdom of Heaven. Isaiah 44:3 says He will pour His "*Spirit upon your seed*" a promise given to Israel that is to be ministered to all the nations of the earth. Yochanan 7:39 says, "*For the Spirit was not yet given because Y'shua was not yet glorified*" is a reference to Acts 2:4 when a plethora of spiritual gifts enabled miracles, signs, and acts of power to further the Kingdom of Heaven. In Yochanan 14:12 Y'shua says, "*Amen, amen I say to you that whoever believes in me, these works that I do, he will do also, and more than these he will do because I go to the Father.*" Please see footnote on Acts 28:31. The promises and work of the Ruach haKodesh are activated by Set Apart obedience rather than any religious or theological formulae. In Isaiah 63:10 YHWH says, "*But they rebelled, and grieved His holy spirit; therefore He became their enemy, He Himself fought against them.*" In Yochanan 11:40 Y'shua says, "*if you believe you will see the glory of Elohim*" and in nearly 2000 years the Ruach haKodesh has not changed.

236 *Taama* means "Twin," and sounds similar to *tooma*; this wordplay is absent in Greek translations. (PY).

237 Wordplay between "*Shimon*" (Keefa) and "*shema*" (hear), appearing very close to one another. (PY).

## : יוחנן כ :

22 וְכֵן אָמַר הֵלִין נֶפֶח בַּהֲוֹן וְאָמַר לַהֲוֹן קִבְּלוּ רִוְחָא דְקוּדְשָׁא: 23 אֲנִי תְּשַׁבְּקוּן חֲטָאָה לֹאנְשׁ נִשְׁתַּבְּקוּן לָהּ וְאֵן תְּאַחְדוּן דֹּאנְשׁ אַחֲדִין: 24 תְּאֹמַר דִּין חַד מִן תַּרְעִסְרָתָא הוּ דְמִתְאַמַּר תְּאֹמַר לֹא הוּא תִּמְן הוּא עֲמַהוּן כִּד אֱתָא יֵשׁוּעַ: 25 וְאִמְרִין לָהּ תַּלְמִידָא חֲזִין לְמָרְן הוּ דִּין אָמַר לַהֲוֹן אֵלֹא חֲזָא אֲנָא בִּאיִדּוּהִי דְּוִכִּיתָא דְּצָצָא וְרָמָא אֲנָא בַּהֲוִין צְבָעְתִּי וּמוּשָׁט אֲנָא אִידִי בְּדִפְנֵה לֹא מַהִימֵן אֲנָא: 26 וְכֵתֵר תִּמְנִיא יוֹמִין תּוֹב לָגוּ הוּוּ תַּלְמִידָא וְתְּאֹמַר עֲמַהוּן וְאֱתָא יֵשׁוּעַ כִּד אַחֲדִין תַּרְעָא קָם בְּמַצְעָתָא וְאָמַר לַהֲוֹן שְׁלָמָא עֲמָכוֹן: 27 וְאָמַר לְתְּאֹמַר אִיתָא צְבָעָךְ לְהִרְכָּא וְחֲזִי אִידִי וְאִיתָא אִידִךְ וְאוּשָׁט בַּבִּי וְלֹא תַּהֲוָא לֹא מַהִימְנָא אֵלֹא מַהִימְנָא: 28 וְעֲנָא תְּאֹמַר וְאָמַר לָהּ מָרִי וְאֱלֹהִי: 29 אָמַר לָהּ יֵשׁוּעַ הָשָׂא דְּחֲזִיתָנִי הִימְנַת טוֹבִיהוֹן לֵאלִין דְּלֹא חֲזָאוּנִי וְהִימְנִי: 30 סְגִיָּאֲתָא דִּין אֱתֹרְתָא אַחֲרִינִתָּא עֲבִד יֵשׁוּעַ קִדְּם תַּלְמִידוּהִי אֵילִין דְּלֹא כִתִּיבֵן בְּכִתְבָּא הָנָא: 31 אָף הֵלִין דִּין דְּכִתִּיבֵן דְּתַהִימְנוּן דִּישׁוּעַ הוּ מְשִׁיחָא בְּרַה דְּאֱלֹהָא וּמָא דְּהִימְנַתוּן נַהוּוֹן לָכוֹן בְּשִׁמְהָ חֲזִי דְּלַעֲלֵם:

## : יוחנן כא :

1 בְּתֵר הֵלִין חוּי תּוֹב נִפְשָׁה יֵשׁוּעַ לְתַּלְמִידוּהִי עַל יָמָא דְּטִיבְרִיוֹס חוּי דִּין הִכְנָא: 2 אִיתִיהוֹן הוּוּ אַכְחָדָא שְׁמַעוֹן כַּאֲפָא וְתְּאֹמַר דְּמִתְאַמַּר תְּאֹמַר וְנִתְּנִיאִיל הוּ דִּמֵּן קִטְנָא דְּגִלְיָלָא וּבְנִי וּבְדִי וְתִרִין אַחֲרִינִין מִן תַּלְמִידָא: 3 אָמַר לַהֲוֹן שְׁמַעוֹן כַּאֲפָא אֲזַל אֲנָא אָצוּד נוֹנָא אִמְרִין לָהּ אָף חֲנַן אֱתִינֵן עִמָּךְ וְנִפְקוּ וְסִלְקוּ לְסַפִּינְתָא וּבַהֲוּ לְלִיא מָדָם לֹא צָדוּ: 4 כִּד דִּין הוּא צִפְרָא קָם יֵשׁוּעַ עַל יָד יָמָא וְלֹא יָדְעוּ תַּלְמִידָא דִּישׁוּעַ הוּ: 5 וְאָמַר לַהֲוֹן יֵשׁוּעַ טְלִיא לָמָא אִית לָכוֹן מָדָם לְמַלְעֵס אִמְרִין לָהּ לֹא: 6 אָמַר לַהֲוֹן אַרְמוּ מַצִּידֵתְכוֹן מִן גִּבְא דִּימִינָא דְּסַפִּינְתָא וּמְשַׁכְּחִין אַנְתּוֹן וְאַרְמִיו וְלֹא אֶשְׁכַּחוּ לְמַגְדָּה לְמַצִּידָתָא מִן סוּגָאא דְּנוֹנָא דְּאַחֲדָת: 7 וְאָמַר תַּלְמִידָא הוּ דִּרְחֵם הוּא לָהּ יֵשׁוּעַ לְכַאֲפָא הָנָא מָרְן הוּ שְׁמַעוֹן דִּין כִּד שְׁמַע דְּמָרְן הוּ נִסְב כּוֹתִינָה מַחָא בַּחצוּהִי מְטֵל דְּעִרְטִלְיָא הוּא וּשְׂדָא נִפְשָׁה בִּימָא דְּנִאֲתָא לִוְתָּ יֵשׁוּעַ: 8 אַחֲרָנָא דִּין תַּלְמִידָא בְּסַפִּינְתָא אֱתֹו לֹא גִיר רַחֲיקִין הוּוּ סְגִי מִן אַרְעָא אֵלֹא אִידִךְ מֵאֲתִין אִמִּין וְנִגְדִין הוּוּ לָהּ לְמַצִּידָתָא הִי דְּנוֹנָא:

9. When they had come up onto the land they saw burning coals, and placed fish and placed bread upon them. 10. Y'shua said to them, "Bring some of those, now that you have caught fish." 11. And Shimon Keefa embarked and dragged the net to land, being full of one hundred and fifty and three great fish.<sup>238</sup> And with all this weight, that net was not torn. 12. Y'shua said to them, "Come dine." Not one of the disciples did dare to ask him who he was, for they had known that he was our Master. 13. And Y'shua drew near and took the bread and fish and gave to them. 14. This was the third time that Y'shua had appeared to his disciples after he had risen from the grave. 15. Now after they had dined, Y'shua said to Shimon Keefa, "Shimon, son of Yonah, do you love me more than these?"<sup>239</sup> He said to him, "Yes my Master you know that I love you." He said to him, "Tend my lambs for me."<sup>240</sup> 16. He said again to him the second time, "Shimon son of Yonah, do you love me?" He said to him, "Yes my Master. You know that I love you." Y'shua said to him, "Tend my sheep for me." 17. He said the third time to him, "Shimon son of Yonah, do you love me?" And Keefa was sad that he said the third time<sup>241</sup> to him, "Do you love me?" And he said to him, "My Master, you understand everything. You know that I love you." Y'shua said to him, "Tend my ewes<sup>242</sup> for me. 18. Amen, amen I say to you that when you were a boy, you had girded your loins yourself and had walked to wherever you wanted. But when you grow old, you stretch out your hands and another will dress you (as a servant), and will conduct you to where you do not want." 19. And this he said that he might show by what death he would glorify Elohim. And after he said these things to him, "Come follow me." 20. And Shimon Keefa turned and saw the disciple who followed him whom Y'shua had loved, the one who had fallen upon the breast of Y'shua during the supper, and said, "My Master, who will betray you?" 21. This man he saw when Keefa said to Y'shua, "My Master, and what of this man?" 22. Y'shua said to him, "What is it to you if I desire that this man remain until I return? You come and follow me." 23. And this saying went out among the Brothers that that disciple would not die. But Y'shua did not say that he would not die; rather, "If I desire that this man remain until I return, what is it to you?" 24. This is the disciple who testified about all these things and wrote them and we know that his testimony is true. 25. And there are many other things that Y'shua did, which if those were written one by one, not even the world as I suppose would be sufficiently large enough for the books that would be written.

238 How significant is 153 great fish? Each Hebrew letter has a corresponding number (gematriya value), for example 153 is the gematria, the numeric value of the word *Bezelel*, the name of the man who built the Ark of the Covenant and whose name means "in the shadow of El". *HaPesach* (the Passover) also adds up to 153. The "17th triangular number" adds up to 153 (start a pyramid at the top with number 1, next level 1 and 2, next level 1,2, and 3, and so on until your base has 17 units and the total for all those units is 153), some then view this symbolically as 10 (Commandments) and 7 (Shabbat or Completion) signifying those who keep the Commandments and have entered into Shabbat according to the completed work of Mashiyach, and there are plenty more ideas and variations. However, the context of Yochanan 21 is salvation and redemption of YHWH's people, there are beautiful, tender and convicting verses in this chapter that speak of loving and tending to YHWH's people, those who are pressing into the Kingdom of Heaven. Far beyond the scope of our religious identities of Judaism, or Christianity, or Messianic, or Hebraic denominationalism, or YHWH's Jewish or Greek or Aramean or black or white peoples, is His universal Kingdom of Heaven and the redemption He has brought through Mashiyach. The number of 153 great fish, points to the greatest of redemptions, in an elegant and profound way it points to, you, who are reading and studying this Aramaic English New Testament Bible. A massive amount of research has uncovered the sequence of the ancient Hebrew calendar and priesthood as they relate to our modern times, 153 is the story of the final generation before the return of Mashiyach the details of which are recorded in the publication *Wheel of Stars*.

## : יוחנן כא :

9 כִּד דִּין סִלְקוּ לָאֲרַעָא חֲזוּ גֻּמְרָא כִּד סִימֵן וְנוֹנָא כִּד סִים עֲלִיָּהִין וְלַחְמָא :  
 10 וְאִמַר לֵהוֹן יֵשׁוּעַ אֵיתוּ מִן הַנּוֹן נוֹנָא דְצִדְתּוֹן הָשָׂא : 11 וְסִלְקָ שְׁמַעְזֵן כֹּאפָא  
 וְנִגְדָה לְמַצִּידְתָא לָאֲרַעָא כִּד מְלִיא נוֹנָא רוּרְכָא מֵאָא וְחַמְשִׁין וְתִלְתָּא וְכֹהֲנָא כְּלָה  
 יוֹקְרָא לָא אָצְטְרִית מַצִּידְתָא הִי : 12 וְאִמַר לֵהוֹן יֵשׁוּעַ תּוּ אָשְׁתְּרוּ אִנְשֵׁי דִין מִן  
 תִּלְמִידָא לָא מִמְרָח הוּא דִּנְשַׁאֲלִיּוּהִי דִמְנֹו דִידְעִין הוּוּ דִמְרֵן הוּוּ : 13 קִרְבֵּי דִין יֵשׁוּעַ  
 וְשָׁקֵל לַחְמָא וְנוֹנָא וִיהֵב לֵהוֹן : 14 הָדָא דִתְלָת זְבָנִין אֶתְחַזִּי יֵשׁוּעַ לְתִלְמִידוּהִי כִּד  
 קָם מִן בֵּית מִיתָא : 15 כִּד דִּין אָשְׁתְּרִיו אָמַר יֵשׁוּעַ לְשְׁמַעְזֵן כֹּאפָא שְׁמַעְזֵן בְּרִיּוֹנָא  
 רָחֵם אֲנִת לִי יִתִּיר מִן הָלִין אָמַר לָהּ אִין מְרִי אֲנִת יָדַע אֲנִת דִּרְחֵם אֲנָא לָךְ אָמַר  
 לָהּ יֵשׁוּעַ רַעִי לִי אָמַרִי : 16 אָמַר לָהּ תּוֹב דִתְרַתִּין זְבָנִין שְׁמַעְזֵן בְּרִיּוֹנָא רָחֵם אֲנִת  
 לִי אָמַר לָהּ אִין מְרִי אֲנִת יָדַע אֲנִת דִּרְחֵם אֲנָא לָךְ אָמַר לָהּ יֵשׁוּעַ רַעִי לִי עֲרִבִי :  
 17 אָמַר לָהּ תּוֹב דִתְלָת זְבָנִין שְׁמַעְזֵן בְּרִיּוֹנָא רָחֵם אֲנִת לִי וְכֹרִית לָהּ לְכֹאפָא דְאִמַר  
 לָהּ דִתְלָת זְבָנִין דִרְחֵם אֲנִת לִי וְאִמַר לָהּ מְרִי כָּל מַדָּם אֲנִת חָכָם אֲנִת אֲנִת יָדַע אֲנִת  
 דִרְחֵם אֲנָא לָךְ אָמַר לָהּ יֵשׁוּעַ רַעִי לִי נִקְנֹתִי : 18 אֲמִין אֲמִין אָמַר אֲנָא לָךְ דִכִּד טִלָּא  
 הוּיִת אֲנִת לְנַפְשָׁךְ אָסֵר הוּיִת חֲצִיד וּמַהֲלָךְ הוּיִת לֵאִיכָא דְצָבָא אֲנִת מָא דִין דְסֹאבֶת  
 תְּפֻשׁוּט אִידִיד וְאַחֲרִין גָּאֵסוֹר לָךְ חֲצִיד וְנוֹבִלָךְ לֵאִיכָא דִלָּא צָבָא אֲנִת : 19 הָדָא  
 דִין אָמַר דִּנְחֹוּא בְּאִינָא מוּתָא עֲתִיד דִּנְשַׁבַּח לֵאלֹהֵא וְכִד אָמַר הָלִין אָמַר לָהּ תָּא  
 בְּתִרִי : 20 וְאַתְּפִנִי שְׁמַעְזֵן כֹּאפָא וְחֹזָא לְתִלְמִידָא הוּוּ דִרְחֵם הוּא יֵשׁוּעַ דְאֵתָא בְּתִרָה  
 הוּוּ דִנְפֹל הוּא בַּחֲשֻׁמִּיתָא עַל חֲדָיָה דִישׁוּעַ וְאִמַר מְרִי מְנֹו מְשֻׁלָּם לָךְ : 21 לֵהֲנָא כִּד  
 חֹזָא כֹּאפָא אָמַר לִישׁוּעַ מְרִי וְהֲנָא מְנָא : 22 אָמַר לָהּ יֵשׁוּעַ אֵן צָבָא אֲנָא דִנְקֹנָא הֲנָא  
 עֲדָמָא דְאֵתָא אֲנָא לָךְ מָא לָךְ אֲנִת תָּא בְּתִרִי : 23 וְנִפְקַת הָדָא מִלְתָּא בֵּית אַחָא דִהוּ  
 תִלְמִידָא לָא מְאָת יֵשׁוּעַ דִין לָא הוּא דִלָּא מְאָת אָמַר אֵלָא דָּאן צָבָא אֲנָא דִנְקֹנָא  
 הֲנָא עֲדָמָא דְאֵתָא אֲנָא לָךְ מָא לָךְ : 24 הֲנֹו תִלְמִידָא דְאַסְהֵד עַל הָלִין כְּלִהִין וְאָף  
 כְּתִב אֲנִין וִידְעִין חֲנֵן דְשִׁרְיָא הִי סֶהֱדוּתָה : 25 אֵיתִי דִין אָף אַחֲרִינִיָּתָא סִגְיָתָא  
 דְעִבִּד יֵשׁוּעַ אֵלִין דְאֵלוּ חֲדָא חֲדָא מִתְכַּתְּבֵן הוּי אָף לָא הוּוּ עֲלִמָא אִיךְ דְסִבֵּר אֲנָא  
 סֻפֵּק הוּא לְכַתְּבָא דִמִּתְכַּתְּבִין הוּוּ :

239 Aramaic word *rakhem* (love) can refer to all forms of love and affection, from friend, to brother, and all the way up to loving obedience to a master or king. Y'shua asks this question of Keefa three times in part to "counteract" the three denials, but also to ensure that Keefa understands the kind of love Y'shua is looking for: "Will you Keefa follow me no matter what, when it is hard and painful and regardless of personal sacrifice?" The *rakhem* of loving obedience is what is meant here moreso than casual friendship.

240 Khabouris includes Y'shua's name directly as the speaker whereas 1905 does not, but it is not in doubt there either. Khabouris reading is retained in the Aramaic.

241 Khabouris has "again the third" rather than 1905's "the third." Khabouris reading is adopted in the Aramaic.

242 Aramaic says "ewes" (female sheep) rather than the Greek's male sheep twice or a mixed un-differentiated group of sheep (*probaton*). The message in Aramaic is that Y'shua lovingly desires that both his male and female followers are nurtured by the leaders who come after him.

## Chapter 1

1. I wrote the former book, O Tawpeela, concerning all those (things) that our Master Y'shua the Mashiyach began to do and to teach. 2. Up until that day in which he was taken up after he had commanded the Shlichim,<sup>1</sup> those whom he had chosen by the Ruach haKodesh. 3. Those who also to whom he revealed himself alive after he had suffered. With numerous signs for forty days<sup>2</sup> he was being seen by them, and he spoke concerning the Kingdom of Elohim. 4. And while he ate bread<sup>3</sup> with them, he commanded them that, "You should not depart from Urishlim, but they should wait for the promise of the Father, He whom you have heard about from me. 5. For Yochanan immersed with water, and you will be immersed by the Ruach haKodesh not after many days." 6. Now while they (were) assembled they asked him and said to him, "Our Master, if at this time will you restore the Kingdom to Israel?" 7. He said to them, "This is not yours to know the time or those times that the Father has placed (them) in the authority of His Person.<sup>4</sup> 8. But when the Ruach haKodesh comes upon you, you will receive power, and you will be witnesses for me in Urishlim and in all Yehuda, and also among the Samaritans and to the ends of the earth." 9. And after these (things), he spoke while they watched him. He was taken up and a cloud received him and he was hidden from their eyes. 10. And while they were staring into heaven as he was departing, two men were found standing near them clothed in white. 11. And they said to them, Galilean men, why are you standing and staring into heaven? This Y'shua who was taken up from you to heaven, likewise he will come just as you have seen him who ascended into heaven. 12. And afterwards they returned to Urishlim from the mountain, which is called Of the House of Olives, which is on the side of Urishlim and distant from it seven furlongs.<sup>5</sup> 13. And after they entered, they went up into an upper room. (Those) that were staying in (her): Petros, and Yochanan, and Ya'akov, and Andraus, and Pelepos, and Tooma, and Mattai, and Bar-Tulmay, and Ya'akov Bar-Khalpai, and Shimon the zealot, and Yehud Bar-Ya'akov. 14. These, all of them, were steadfast in prayer<sup>6</sup> with one soul, and (with) the women with Maryam, (his) mother of Y'shua, and with his Brothers. 15. And among them in those days arose Shimon Keefa in the midst of the disciples there. Now there was a gathering of men, about a hundred and twenty, and he said, 16. Men, our brothers, it was right that the Scripture be fulfilled which said beforehand, The Ruach haKodesh, by the mouth of Dawid concerning Yehuda. He who was a guide to those who seized Y'shua. 17. Because he was numbered with us, and he had a portion in this ministry.<sup>7</sup> 18. This is he who obtained a field for himself from the reward of sin and fell upon his face on the ground and burst from his middle and poured out all his insides.<sup>8</sup>

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1 Shlichim – "sent ones" or "emissaries" – sent to proclaim the Kingdom of Elohim and represent the Name of YHWH and His Mashiyach.

2 Y'shua began appearing the 3rd day after his death and then forty days thereafter. Therefore, a total of only seven days remains from Mashiyach's ascension, until the Feast of Shavuot.

3 See *The Ex-Nihilo (Out of Nothing) Theory* in Appendix.

4 Here the Aramaic *naphshah* is rendered as "Person." *Naphshah* is usually rendered as "soul/self" when relating to humans. The Hebrew cognate, *nefesh*, also specifically refers to the life-force in humans and animals (Genesis 2:7). When referring to YHWH, however, the majority use in Aramaic is the word *parsopa*, which is more accurately linked to the divine presence or *Shekhinah*. The possibility here of referring to "YHWH's soul" as this verse implies, is nonetheless very intriguing.

5 Greek reads "*Sabbaton echo hodos*," or "*a Sabbath day's journey*" rather than "*seven furlongs*." Yoseph ben Matthias, a.k.a., Josephus (The Jewish War, 5.2.3) also notes the distance between Mt. Olives and Yerushalayim, indicating the disciples lived very close to the Temple in this manner: "These (Roman) legions had orders to encamp at the distance of six furlongs from Jerusalem, at the mount called the Mount of Olives which lies over against the city on the east side, and is parted from it by a deep valley, interposed between them, which is named Cedron." Greek readers would not likely equate seven furlongs to the maximum distance of travel permitted on Shabbat, see Exodus 16:29. The Shabbat day's journey, *i'chum*, points to how time is to be invested on Shabbat, in local participation rather than travel. Six days we go, but on Shabbat we stay and rest in YHWH, along with those He has gathered. We welcome the Ruach haKodesh as a Chavurah (close knit people), a Mishpocah (family), a Kedoshim (set-apart people) who take joy together with the Spirit of YHWH and His Mashiyach.



## : פרכסיס דשליחא א :

1 כְּתָבָא קְדָמָא כְּתֻבָּת אֹרְתָאפִילָא עַל כְּלָהִין אֵילִין דְּשָׂרִי מְרָן יֵשׁוּעַ מִשִּׁיחָא  
לְמַעַבְדָּא וּלְמַלְפֹּ: 2 עֲדָמָא לְיוֹמָא הוּא דְבָהּ אֶסְתַּלַּק מִן בֵּתָר דְּפִקָּד הָנָא אָנוּן  
לְשִׁלְיָחָא אֵילִין גִּבְרָא בְרוּחָא דְקוּדְשָׁא: 3 הָנוּן דְּאֵף חָנִי לְהוֹן נִפְשָׁה כִּד חֵי מִן בֵּתָר  
דְּחַש בְּאַתְנָתָא סְגִיָּתָא בְיוֹמִין אַרְבַּעִין כִּד מִתְחִנָּא הָנָא לְהוֹן נְאֻמְרָא עַל מַלְכוּתָא  
דְּאַלְהָא: 4 וְכִד אֶכְל עֲמִהוֹן לַחֲמָא פִּקָּד אָנוּן דְּמִן אֹורְשָׁלַם לֹא נִפְרָקוֹן אֲלָא דְנִקְנוֹן  
לְשׁוּדִיָּה דְאַבָּא הוּא דְשִׁמְעָתוֹן מְנִי: 5 דְיוֹחֲנָן אַעֲמִד בְּמִיָּא נְאֻמָּתוֹן תַּעֲמִדוֹן בְּרוּחָא  
דְקוּדְשָׁא לֹא בֵּתָר יוֹמָתָא סְגִיָּא: 6 הָנוּן דִּין כִּד כְּנִישִׁין שְׂאֵלוּהִי נְאֻמְרִין לָהּ מְרָן  
אֵן בְּהָנָא זְבָנָא מִפְּנֵא אֵנֶת מַלְכוּתָא לְאַיִסְרִיָּל: 7 אָמַר לְהוֹן הוּא לֹא הֵנֶת דִּילְכוֹן הָדָא  
לְמַדַּע זְבָנָא אֹו זְבָנָא אֵילִין דְאַבָּא סָם אָנוּן בְּשׁוּלְטָנָא דְנִפְשָׁה: 8 אֲלָא כִּד תֵּאָתָא  
רוּחָא דְקוּדְשָׁא עַלִּיבֹון תַּקְבָּלוֹן חֵילָא וְתַהוֹן לִי סְהֵדָא בְּאֹורְשָׁלַם וּבְכָלָה יְהוּדָא וְאֵף  
בֵּית שְׁמַרְיָא וְעֲדָמָא לְסוּפִיָּה דְאַרְעָא: 9 וְכִד הָלִין אָמַר כִּד חֲזִין לָהּ אֶסְתַּלַּק וְעִנְנָא  
קְבַלְתָּהּ וְאַתְכִּסִּי מִן עֵינֵיהוֹן: 10 וְכִד חִירִין הוּוּ בְּשִׁמְיָא כִּד הוּא אָזַל הָנָא אֶשְׁתַּכְּחוּ  
תַּרְיִן גִּבְרִין קִימִין לְוֵתְהוֹן בְּלִבּוּשָׁא חֲרָא: 11 נְאֻמְרִין לְהוֹן גִּבְרָא גִלְיָא מְנָא  
קִימִין אֻנְתוֹן וְחִירִין בְּשִׁמְיָא הָנָא יֵשׁוּעַ דְּאֶסְתַּלַּק מִנְכוֹן לְשִׁמְיָא הֲכֵנָּא נְאֻמָּא אֵיךְ  
מָא דְחִזִּיתוּנִיָּהִי דְסֵלֵק לְשִׁמְיָא: 12 וּמִן בֵּתְרָכֵן הֲכֹו לְהוֹן לְאֹורְשָׁלַם מִן טוּרָא  
דְּמִתְקַרָּא דְכִית זִיטָא דְאֵיתוּהִי עַל גִּנְבָּ אֹורְשָׁלַם וּפְרִיק מְנָה אֵיךְ שְׁבַעָא אֶסְטַדְוֹן:  
13 וּמִן בֵּתָר דְּעָלוּ סֵלְקוּ לְהוֹן לְעִלְיָתָא הִי דְהֵינִן הוּוּ בְּהַ פִּטְרוֹס וְיוֹחֲנָן וְיַעֲקֹב  
נְאֻמְרָאנִס וּפִילִיפּוֹס וְתָאוּמָא וּמַתִּי וּבְרִתּוֹלְמִי וְיַעֲקֹב בְּרַ חַלְפִי וְשִׁמְעוֹן טַנְנָא  
וְיְהוּדָא בְּרַ יַעֲקֹב: 14 הָלִין כְּלָהוֹן אַכְחָדָא אֻמִּינִין הוּוּ בְּצִלְוֵתָא בְּחָדָא נִפְשָׁא עִם  
נְשָׂא וְעִם מְרִים אָמָה דִּישׁוּעַ וְעִם אַחוּהִי: 15 וּבְהוֹן בְּיוֹמָתָא הָנוּן קָם שְׁמַעוֹן כְּאַפָּא  
מְצַעַת תְּלַמִּידָא אֵיתָ הָנָא דִּין תִּמֵּן פִּנְשָׁא דְאַנְשָׁא אֵיךְ מָאָא וְעֶסְרִין נְאֻמְרָא: 16 גִּבְרָא  
אַחִין זֶדֶק הָנָא דְנִתְמַלָּא כְּתָבָא אֵינָא דְקָדָם אָמַר רוּחָא דְקוּדְשָׁא בְּרֹמָה דְדִידָא עַל  
יְהוּדָא הוּא דְהָנָא מִדְּבַרְנָא לְהָנוּן דְאַחֲדוּ לִישׁוּעַ: 17 מְטַל דְּמִנָּא הָנָא עֲמִן וְאֵיתָ הָנָא  
לָהּ פִּסָּא בְּתִשְׁמִשְׁתָּא הָדָא: 18 הָנוּ דְּקָנָא לָהּ קְרִיתָא מִן אַגְרָא דְחִטִּיתָא וְנִפְלָ עַל  
אַפּוּהִי עַל אַרְעָא נְאֻתְפִּרְתָּ מִן מַצְעָתָה נְאֻתָּאשֵׁד כְּלָה גִּנְיָה:

The Shabbat is a forever remembrance. The "Shabbat day's journey" was beautifully recorded here in Greek for non-Jewish followers of Mashiach. Throughout the Book of Acts, we read of multitudes of non-Jewish followers of Y'shua worshipping on Shabbat with Jewish followers, and this continued for nearly 400 years, although on a much smaller scale. In the latter part of the First Century, the Hellenized Christian church began to take root and replace with Sunday worship the Shabbat that Y'shua and the Shlichim lovingly and devotedly observed. Early in the Second Century, all-Gentile churches with Gentile motif were being established, thus making the "Sabbath day's journey" irrelevant among a majority of Christians.

6 See *Prayer and Divine Communication* in Appendix.

7 Fulfilling the Messianic prophecy, "Even my close friend, on whom I relied, who shared my table, has turned against me" Psalm 41:9.

8 1905 has an extra male pronoun that has no impact on the way the verse reads. Khabouris lacks this word, *hano*.



19. And this became known to all who lived in Urishlim, and thus that field was called, in the tongue<sup>9</sup> of the area, Khagel-Dema. That is interpreted, *the field of blood*. 20. For it is written in the book of Psalms that, Let his dwelling be desolate, and let not one be a dweller in it,<sup>10</sup> and let another take his ministry.<sup>11</sup> 21. It is right, therefore, that one from these men who were among us during that whole time in which our Master Y'shua entered among us and went out. 22. Who went out from the immersion of Yochanan, until the day that he was taken up from our presence, that he may be with us a witness of his resurrection. 23. And they caused two to stand, Yosip who was called Bar-Shaba, and Matya who was named Yostos.<sup>12</sup> 24. And then they prayed, and said, "You Master YHWH<sup>13</sup> know that which is in the hearts of all. Reveal one, the one that You have chosen from these, the two of them. 25. That he might receive a portion of the ministry and the office of emissary from which Yehuda departed, that he might go to (in) his place." 26. And they cast lots, and it fell upon Matya, and he was numbered among (with) the eleven Shlichim.

## Chapter 2

1. And after the (fifty) days of Shavuot (Pentecost)<sup>14</sup> were fulfilled,<sup>15</sup> all were assembled as one. 2. All of a sudden there was a sound from heaven like a roaring wind<sup>16</sup> and all that House<sup>17</sup> in which they were sitting was filled. 3. And (it) appeared to them like tongues divided, and fire sat upon every one of them. 4. And all of them were filled with the Ruach haKodesh, and they were compelled to speak in different tongues,<sup>18</sup> just as the Spirit had given them to speak. 5. Now there were men who were living in Urishlim who feared Elohim - Jews from all nations that are under heaven. 6. And when that sound occurred, all the people gathered and were disturbed because they were hearing each man among them who were speaking in their own language. 7. Now they were astonished, all of them, and wondered while they were saying one-to-another, "Can't grasp it!" These, all of them who are speaking, are Galileans. 8. "How do we hear, we each man the tongue in which we were born?" 9. Parthians, and Medes, and Elamites, and those who dwell in Beth-Nahrin, and Cappadocians, and those from the areas of Pontus, and of Asia. 10. And those from the areas of Phrygia, and of Pamphylia, and of Egypt, and of the areas of Libya that are near to Cyrene, and those who have come from Rome - Jews and proselytes. 11. And those from Crete, and Arabians. "Behold we are hearing from them that they are proclaiming the wonders of Elohim in our language!"<sup>19</sup> 12. And they were astonished, and all of them were amazed while saying one-to-another, "What's happening?"

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<sup>9</sup> See *Aramaic or Greek Lingua Franca?* in Appendix.

<sup>10</sup> Fulfilling the Messianic prophecy, Psalm 69:26 (25).

<sup>11</sup> Fulfilling the Messianic prophecy, Psalm 109:8.

<sup>12</sup> *Bar-Shaba* means "son of the promise" and *Matya* means "gift of YHWH"! Put together we have "*the son of promise is the gift of YHWH*," similar coding as in the opening chapters of Luke's previous book.

<sup>13</sup> The early talmidim called on the Name of YHWH in prayer; however, this was obscured when generic Greek terms were implemented to replace the Personal and Covenant Name of YHWH. This was done in violation of the Commandments: Do not add to, nor take away from the Word D'varim/Deut. 4:2 and do not take the Name of YHWH in vain, Sh'mot 20:7. Rabbinical and Christian tradition has literally made void the Name of YHWH. However, the practice of calling on the Name of YHWH in both personal and congregational prayer is rapidly being restored among those with the love of the Truth.

<sup>14</sup> The loan word *pentaqostia* (fiftieth day) appears here and in 1 Corinthians 16:8. Tradition has it that Luke translated for Paul, who would have used this term for the benefit of a Gentile audience. Luke's upbringing in Syrian Antioch prepared him for toggling between Semitic and Gentile terminology. On the other hand, in Israel where the Gospels originated, Aramaic *paskha*, the direct cognate of *pesach*, was being used for "Passover" and was later loaned into Greek. Loanwords going either from Aramaic into Greek or vice versa are the effect of this time when Semitic culture was dominated by Greco-Roman power. Without loanwords, the Peshitta could not be authentic.

<sup>15</sup> This means, "after the days counting the *Omer* were fulfilled." The English could be misconstrued to mean after the days of the feast itself were completed. However, Aramaic literally reads "*after the days of pentaqostia were fulfilled*" or, "after the 50 day period was reached." "Pentecost" is used here as both a technical term to refer to the feast and a time marker. Also the actual day was *Shabbat* (Saturday) morning, not Sunday as many Christians assume. The last day of the omer count

## : פרכסיס דשליחא א :

19 והי הָדָא אֶתִידַעַת לְכַלְהוֹן דַּעֲמַרִין בְּאוּרְשָׁלַם וְהָכְנָא אֶתְקַרִינָת קַרִיטָא הִי בְּלִשְׁנָה דַּאֲתָרָא חֻקַּל דְּמָא דַּאֲיִתּוּהִי תּוּרֻגְמָה קּוּרִית דִּם: 20 כְּתִיב גִּיר בִּסְפָרָא דַּמְזֻמּוּרָא דִּדְיָרָה תְּהֵאָא חֻרְבָּא וְעָמּוּר לֹא נִהְיָא בָּהּ וְתִשְׁמִשְׁתָּה נִסְבִּי אַחֲרִין: 21 וְלֵינָא הִי הָכִיל לַחַד מִן הָלִין גְּבָרָא דִּהֲנוּ עִמּוֹן בִּהְיָא זְבָנָא כְּלָה דְּכָה עַל וְנִפְקַ עֲלִין מִרְן יִשׁוּעַ: 22 דַּאֲקָה מִן מַעֲמֻדֵיטָה דִּיּוֹחָנָן עֲדָמָא לִיּוֹמָא דַּאֲסַתְלַק מִן לִוְתָן דִּהוּ נִהְיָא עִמּוֹן סָהֲדָא דַּקִּימַתָּה: 23 וְאֶקִּימוּ תַרְיָן לִיּוֹסָף דַּמְתַּקְרָא בְּרִשְׁבָּא דַּאֲשַׁתְמִי יוֹסֵטוֹס וְלִמְתִּיא: 24 וְכֹד צִלְיו אָמְרוּ אַנְתָּ מָרִיא יָדַע דְּבִלְבוֹתָא דְּכָל חָנָא חֵד אִינָא דַּגְבָּא אַנְתָּ מִן הָלִין תַּרְיָהוֹן: 25 דִּהוּ נִקְבֵּל פִּסָּא דִּתִּשְׁמִשְׁתָּא וְשְׁלִיחוּתָא דַּמְנָה פִּרְק יְהוּדָא דִּנְאֻל לָהּ לַאֲתָרָה: 26 וְאַרְמִי פָּצָא וְסָלַקְתָּ לִמְתִּיא נְאֻתְמָנִי עִם חֲדַעֲסֵר שְׁלִיחָא:

## : פרכסיס דשליחא ב :

1 וְכֹד אֶתְמַלְיו יוֹמָתָא דַּפְּנִטְקוֹסֻטָא כֹּד כְּנִישִׁין הֲנוּ כְּלַהוֹן אַכְחָדָא: 2 הָנָא מִן שְׁלֵינָא מִן שְׁמִיָּא קָלָא אִיךְ רוּחָא עֲזִיזָתָא נְאֻתְמַלִּי הָנָא מְנָה כְּלָה בִּיתָא הוּ דְּכָה יִתְבִּין הֲנוּ: 3 נְאֻתְחִזִּיו לַהוֹן לִשְׁנָא דַּמְתַּפְּלָגִין הֲנוּ אִיךְ גּוּרָא וִיתְבּוּ עַל חֵד חֵד מְנַהוֹן: 4 נְאֻתְמַלְיו כְּלַהוֹן בְּרוּחָא דַּקּוּדֶשָׁא נְאֻקְפּוּ הֲנוּ לִמְמַלְלוּ בְּלִשְׁן לִשְׁן אִיךְ מָא דְּרוּחָא יְהֵב הָנָא לַהוֹן לִמְמַלְלוּ: 5 אִיתָ הֲנוּ דִּין גְּבָרָא דַּעֲמַרִין בְּאוּרְשָׁלַם דִּדְחִלִין מִן אֱלֹהָא יְהוּדֵיָא מִן כָּל עַמְמָא דִּתְחִית שְׁמִיָּא: 6 וְכֹד הָנָא קָלָא הוּ כְּנִשׁ כְּלָה עִמָּא נְאֻשְׁתַּגֵּשׁ מִטַּל דִּשְׁמַע הָנָא אֲנִשׁ אֲנִשׁ מְנַהוֹן דַּמְמַלְלִין הֲנוּ בְּלִשְׁנֵיהוֹן: 7 תַּהֲרִין הֲנוּ דִּין כְּלַהוֹן וּמַתְדַּמְרִין כֹּד אֲמַרִין הֲנוּ חֵד לַחַד הָלִין כְּלַהוֹן דַּמְמַלְלִין לֹא הָא גְּלִילֵיָא אֲנוֹן: 8 אִיפְנָא חֲנַן שְׁמַעִין חֲנַן אֲנִשׁ אֲנִשׁ לִשְׁנָה דְּכָה לִילִידִין חֲנַן: 9 פִּרְתִּיָּא וּמִדֵּיָא וְאַלְנֵיָא וְאַיְלִין דַּעֲמַרִין בִּיתְנַהֲרִין יְהוּדֵיָא וְקַפּוּדֵקִיָּא וְדִמֵּן אֲתָרָא דַּפְּנִטְסוֹס וְדַאֲסִיָּא: 10 וְדִמֵּן אֲתָרָא דַּפְּרוּגֵיָא וְדַפְּמַפּוּלֵיָא וְדַמַּצְרִין וְדַאֲתַרְנוּתָא דְּלוּבָא דַּקְרִיבִין לְקוּרִינָא וְאַיְלִין דַּאֲתוּ מִן רְהוּמָא יְהוּדֵיָא וְגִיּוּרָא: 11 וְדִמֵּן קֻרְטָא וְעַרְבֵיָּא הָא שְׁמַעִין חֲנַן מְנַהוֹן דַּמְמַלְלִין בְּלִשְׁנֵין דִּילָן תְּדַמְרָתָה דַּאֲלֹהָא: 12 מַתְדַּמְרִין הֲנוּ דִּין כְּלַהוֹן וְתוּרִין כֹּד אֲמַרִין חֵד לַחַד דַּמְנָא הִי הָדָא צִבּוּתָא:

ended at sunset on Friday, May 24th in the year 30 CE, so the disciples were “assembled as one” on the following morning after Shavuot ended, when the Ruach haKodesh came.

16 Or “groaning spirit.”

17 “House” here refers to the Temple; see Matthew 12:4; 21:13; Luke 2:49; John 2:16, 17, not the “upper room” of 1:13. It is the Day of Shavuot; Y’shua’s disciples are gathered together in the Father’s House. Luke 24:53 states the disciples were “at all times in the temple.” The Ruach haKodesh is openly poured out in full view of those in attendance at the Temple, not in some hidden place. Y’shua was known to visit the Temple daily. In the early mornings he taught those who came to learn of the Kingdom of Elohaim; see Luke 21:36-38.

18 The universal remedy to the confusion of language at Babel, Genesis 11:9, is to learn the language of the Spirit that unifies all souls in righteousness.

19 All the tongues listed here are man-made; these are not angelic or heavenly. The gift of angelic tongues, the issue of genuineness aside, cannot be linked to this event in Acts 2 or to the Shavuot-Pentecost holiday. Please see footnotes on 2:17, Yochanan 20:22, and *Founders of the all Gentile Church: Tertullian 155-230 CE* in Appendix.

13. But others were mocking them while saying, “These (men) drank new wine and have become drunk!” 14. Afterwards, Shimon Keefa stood up among the eleven Shlichim and lifted up his voice and said to them, “Men, Jews, and all who dwell in Urishlim. Let this be known to you, and pay attention to my words. 15. For (it is) not as you think (that) these (men) are drunk, for behold, it is now (only) until the third hour. 16. But this is that which was spoken by the prophet Yoel. 17. Elohim said, In later days<sup>20</sup> it will be (that) I will pour out my Ruach upon all flesh, and your sons will prophesy and your daughters and your young men will see visions, and your elders will dream dreams. 18. And upon my servants and upon handmaids I will pour out my Ruach in those days. And they will prophesy. 19. And I will cause signs in heaven and mighty deeds upon the earth: blood, and fire, and columns of smoke, 20. the sun will be changed into darkness and the moon into blood before the coming of the great and awesome day of Master YHWH. 21. And it will be (that) all who call (on) the name of Master YHWH will be saved.<sup>21</sup> 22. Men, sons of Israel, listen to these words Y’shua the Nazarene, a man, who by Elohim was shown to you with miracles and with signs and with acts of power, those that Elohim did among you by his hand as you know. 23. This (man), who was Set Apart for this, by the foreknowledge and will of Elohim, you delivered into the hands of the people who were without Elohim and you nailed upon a stake and killed! 24. But Elohim loosed the cords<sup>22</sup> of Sheol and raised him because it was not possible that he be held in Sheol. 25. For Dawid spoke concerning him, I foresaw my Master, for at all times he (is) at my right hand so that I will not be moved. 26. Because of this my heart rejoices and my praise flourishes and also my body dwells in hope. 27. Because you will not leave my soul in Sheol, and neither will you allow<sup>23</sup> your Righteous One<sup>24</sup> to see corruption.<sup>25</sup> 28. You have revealed the road of life to me, You will fill me with gladness with your presence.<sup>26</sup> 29. Men, our brothers, allow (me) to speak boldly<sup>27</sup> with you concerning the Patriarch Dawid, who is dead and also buried, and whose grave is with us until today. 30. For he was a prophet, and he had known that oaths that Elohim had sworn to him, that, of the fruit of your loins I will establish (a king) upon your throne.<sup>28</sup> 31. And he foresaw and spoke concerning the resurrection of the Mashiyach, that he was not left in Sheol, nor did his body<sup>29</sup> see corruption. 32. This Y’shua Elohim raised, and we (are) all of his witnesses. 33. And this is he who is exalted at the right hand of Elohim, and received the promise from the Father concerning the Ruach haKodesh. And he has poured out this gift, which behold you see and you hear. 34. For it was not (that) Dawid did ascend into Heaven, because he said, ‘Master YHWH said to my Master, sit (yourself) at my right hand. 35. Until I place your enemies (as) a footstool for your feet.’<sup>30</sup> 36. Truly therefore let all of the house of Israel know that Master YHWH has made<sup>31</sup> this Y’shua whom you have crucified both Elohim and Mashiyach.” 37. And when they heard these things they were touched in their hearts, and they said to Shimon and to the rest of the Shlichim, “What should we do, our brothers?”

20 The later (last or latter) days, “*acharit hayamim*” in Hebrew, is the season when “*the Day of YHWH*” will be fulfilled. The *acharit hayamim* and Day of YHWH references prophecies regarding Mashiyach ben David. Shimon Keefa assumed he was witnessing the *acharit hayamim* since Y’shua had overtly fulfilled the prophecies of Mashiyach ben Yosef (the suffering servant), but he would have had no idea when Mashiyach would return as Mashiyach ben David to fulfill the many elements spoken of by Joel and the other Prophets of YHWH. Please see footnote on Acts 28:28

21 Joel 3:1-5 (2:28-32). See *Salvation* in Appendix.

22 Greek versions mistranslated this word as “pain.” (c.f. Yochanan 2:15 & 2 Samuel 22:6) (PY).

23 Literally – “Give.”

24 “*Khasaykh*” has been mistranslated in Greek as “your Holy One.” The word more closely resembles the English “Pious, Pure, Innocent” – as does the Hebrew original of Psalm 16 which Shimon here quotes – the Hebrew word “*Khesidakh*” being the cognate of Aramaic in this verse. (PY).

25 Here “*Khebla*” means “corruption” – in contrast with verse 24. (PY). Furthermore, the double exploitation of a word’s meaning occurring in the same sentence is a sure sign of compositional Aramaic, something that is lost in translation. (AR).

26 Psalm 16:8-11

27 Literally – “With open eyes.” (PY). Please see footnote on Acts 28:31.

## : פרכסים דשליחא ב :

13 אחרנא דין ממיקין הנו בהון כד אמרין הלין מאריטא אשתיו וריו: 14 בְּתַרְפָּן  
 קם שמעון כפאָא עם חדעסר שליחין וארים קלה ואמר להון גברא יהודיא וכלהון  
 דעמרין באורשלם הדא תתידע לכון וצותו מלי: 15 לא גיר איפנא דאנתון סברין  
 הלין רגין דהא עדמא להשא תלת אנין שעין: 16 אלא הדא הי דאמירא ביזאיל  
 נביא: 17 נהוא ביומקא אחרא אמר אלהא אשוד רוחי על כל בסר ונתנבון  
 בניפון ובנתכון וגדודיפון חזונא נחזון וקשישיפון חלמא נחלמון: 18 ועל עבדי  
 ועל אמהתי אשוד רוחי ביומקא הנון ונתנבון: 19 ואתל אתנתא בשמא וגברותא  
 על ארעא דמא ונורא ועטרא דתננא: 20 שמשא נתחלה בעמטנא וסהרא בדמא  
 עדלא נאתא יומה דמריא רבא ודחילא: 21 ונהוא כל דנקרא שמה דמריא נחא:  
 22 גברא בני איסקיל שמעו מלא הלין ישוע נצריא גברא דמן אלהא אתחזי  
 לנתכון בחילא ובאתנתא ובגברותא אילין דאלהא עבד פינתכון באידה איך  
 דאנתון ידעין אנתון: 23 להנא דפריש הוא לה דהדא במקדמות ידעתה ובצבינה  
 דאלהא אשלמתניהי באידי רשיעא וזקפתון וקטלתון: 24 אלהא דין אקימה  
 ושרא חבליה דשיל מוטל דלא משכחא הנת דנתתחד בה בשיל: 25 דניד גיר  
 אמר עלוהי מקדם הית חזא למרי בכלזבן דעל ימיני הו דלא אָזוע: 26 מוטל  
 הנא אתבסם לבי ורונת תשבוחתי ואף פגרי נגן על סברא: 27 מוטל דלא שבק  
 אנת לנפשי בשיל ולא יקב אנת לחסיך דנחזא חבלא: 28 גלית לי אורחא דחיא  
 תמליני בסימותא עם פרצופך: 29 גברא אחין מפס למאמר עין בגלא לנתכון על  
 ריש אבהתא דניד דמית ואף אתקבר ובית קבורה איתוהי לנתן עדמא ליומנא:  
 30 נביא הוא גיר וידע הוא דמומקא ימא לה אלהא דמן פארא דכרסך אותב על  
 פורסיך: 31 וקדם חזא ומלל על קימתה דמשיחא דלא אשתבק בשיל אפלא  
 פגרה חזא חבלא: 32 להנא ישוע אקים אלהא וחנן כלן סהדוהי: 33 והויו  
 דבימינה דאלהא אתתרים ונסב מן אבא שוודיא דעל רוחא דקודשא ואשד  
 מוהבתא הדא דהא חזין אנתון ושמעין אנתון: 34 לא הוא גיר דניד סלק לשמא  
 מוטל דהו אמר דאמר מריא למרי תב לך מן ימיני: 35 עדמא דאסים בעלדבכיך  
 כובשא לרגליך: 36 שריראית הכיל נדע פלה בית איסקיל דמריא ומשיחא עבדה  
 אלהא להנא ישוע דאנתון וקפתון: 37 וכד שמעו הלין אתגנחו בלבהון ואמרו  
 לשמעון ולשרפא דשליחא מנא נעבד אחין:

28 There is a wordplay between “*Karsakh*” (Your loins) and “*Kursaykh*” (Your throne). (PY).

29 Literally – “His corpse.” (PY).

30 Psalm 110:1

31 “Has made” meaning from Y’shua’s birth; one of the clearest statements in the NT that Y’shua had occurrences of human and divine natures co-existing within him. The human side’s total obedience to YHWH contributed to Y’shua qualifying as haMashiyach; the fact that the Ruach haKodesh (another name for YHWH), dwelled inside Y’shua, also establishes Y’shua as the image of YHWH.

38. Shimon said to them, “Repent and be immersed<sup>32</sup> each of you in the name of Master YHWH-Y’shua<sup>33</sup> for the forgiveness of sins, that you may receive the gift of the Ruach haKodesh. 39. For to you was the promise, and to your children, and to all those who are far away whom Elohim will call. 40. And with many other words he would witness to them and he would beseech them while saying, Save (yourselves) from this perverse generation.” 41. And some of them readily received his word and believed and were immersed. And there were added in that day about three thousand souls. 42. And they were steadfast in their teaching of the Shlichim and they were fellowshiping in prayer<sup>34</sup> and in the breaking of bread. 43. And fear came to every soul, and signs and many mighty deeds occurred by the hands of the Shlichim in Urishlim. 44. And all those who had believed as one, and everything that they had were held in common. 45. And those who had a possession would sell it and divide it to each one according to whatever was in need. 46. And everyday they were steadfast in the temple<sup>35</sup> with one soul. And at home they were breaking loaves of bread. And while they were receiving food, and rejoicing in the simplicity of their hearts, 47. they were praising Elohim while finding favor<sup>36</sup> before all the people. And everyday our Master (Y’shua) would add to those who lived among the congregation.

## Chapter 3

1. And it happened that while Shimon Keefa and Yochanan were going up to the temple together at the time of prayer, of the ninth hour,<sup>37</sup> 2. and behold a certain man who (was) lame from the womb (of) his mother these men were carrying who were accustomed to bringing and placing him at the gate of the temple, which was called Beautiful, that he might request alms from those who were entering the temple. 3. When this man saw Shimon and Yochanan entering the temple, he was pleading with them to give him alms. 4. Shimon and Yochanan stared at him and they said to him, “Stare at us!” 5. And he stared at them while he was expecting to receive something from them. 6. Shimon said to him, “Gold and silver I have not, but that which I have I will give to you in the name of Y’shua the Mashiyach the Nazarene.<sup>38</sup> Rise up and walk!” 7. And he took him by his right hand and raised him up. And at that moment his feet and his ankles were established. 8. And he leaped up (and) stood and walked and entered with them into the temple while walking and leaping and praising Elohim.<sup>39</sup> 9. And all the people saw him (while) walking and praising Elohim. 10. And they recognized that he was that vagrant who would sit all day and ask for alms at the gate that was called Beautiful. And they were filled with amazement and wonder concerning the thing that happened. 11. And while he was holding Shimon and Yochanan, all the people ran while marveling to them to the porch, which was called Solomon’s.

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32 Shimon was preaching from the steps of the Temple in Jerusalem. Just below him were hundreds of mikveh (immersion) baths. Both the steps he spoke from and the baths are visible today outside the Western Wall. In Peter’s day baptism wasn’t an act of conversion from one religion to another, but an act of purification from sin. A person repented of their sin, prayed, and then entered into the waters of the mikveh to symbolize atonement.

33 MarYah and Y’shua appear next to one another! Therefore, Keefa is saying that the divine part of Y’shua and YHWH are one and the same; he is referring to Him in both ways. It is an example of how the Name of the Father and the Son is one and the same, or they could not possibly be combined in this matter. Please see the footnote in Yochanan 17:11.

34 See *Divine Communication* in Appendix.

35 Please see footnote for Luke 24:53.

36 *Favor* is one of many words that conveys the spiritual elegance and beauty that we share among ourselves and between our Heavenly Father and His Mashiyach. In the Hebrew Scriptures, *chen* (grace and favor), *techinna* (grace and supplication), *chanan* (grace and mercy), *ratsown* (favor and acceptance), *tov* (goodness and favor), *yatab* (wellness and favor), *chesed* (mercy, kindness and favor), *shalom* (peace, wellness, favor), *racham* (mercy, compassion, favor) and *chamal* (pity and favor) are some of the ways this favor is conveyed. Finding favor before all people refers to the inner spirituality of *relationship*. When the Good News came to Israel it was a *relationship*. When it went to Greece it was a philosophy. It was an organization in Rome and in Europe, it became a culture. Finally, when it went to America it became a business. Through the Ruach haKodesh we can take the focus off ourselves and material things and return to a Faith based *relationship* with YHWH. “They shall be My people, and I will be their Elohim, in truth and in righteousness” Zechariah 8:8.

37 *Ninth hour*, 3 PM or the time of the evening sacrifice. This is the same hour that Y’shua died (Matt 27:46).

## : פרכסיס דשליחא ב :

38 אָמר להון שמעון תובו ועמדו אנש אנש מנכון בשמה דמריא ישוע לשובקן חטא דתקבלון מוהבֿתא דרוחא דקודשא: 39 לכון גיר הוא שוודיא ולבניפון ולכלהון אילין דרחיקין אילין דהו אלהא נקרא אגון: 40 ובמלא אחרניתא סגיאֿתא מסהֿד הוא להון וכעא הוא מנהון כד אָמר חיו מן שרבֿתא דֿא מעקמתא: 41 ואנשין מנהון עתיֿדאית קבלו מלֿתה והימנו ועמדו ואתתוספו בהו יומא איך תלתא אלפין נפֿשן: 42 ואמינין הו ביולפֿנא דשליחא ומשמותפין הו בצלותא ובקציא דאוכרסטיא: 43 והוא הנת דחלתא לכל נפֿש ואתתאֿתא וגברותא הון הני ביד שליחא באורשלם: 44 וכלהון אילין דהימנו הו אכחֿדא הו וכלמֿדס דאית הוא להון דגאֿהא: 45 ואילין דאית הוא להון קנינא מובנין הו לה ומפֿלגין הו לאנש אנש איך מֿדס דסניק הוא: 46 וכליום אמינין הו בהיפלא בחדא נפֿש ובביתא קצין הו פריסתא ומקבלין הו סיברתא כד רווין ובברירותא דלבהון: 47 משבחין הו לאלהא כד יהיבין ברחמא קדֿם כלה עמא ומרן מוסף הוא כליום לאילין דחאין בעדתא:

## : פרכסיס דשליחא ג :

1 והוא דכֿד סלקין שמעון פאפא ויוחנן אכחֿדא להיפלא בעדנא דצלותא דתשע שיעין: 2 והא גברא חד חגירא דמן פֿרס אָמה שקילין הו אנשא אילין דמעדין הו מיתין וסימין לה בתרעא דהיפלא דמתקרא שפירא דנהא שאַל זֿדקתא מן הון דעאלין להיפלא: 3 הָא כד חזא לשמעון וליוחנן דעאלין להיפלא כעא הָא מנהון דתלתון לה זֿדקתא: 4 וחורו כֿה שמעון ויוחנן ואמרו לה חור בן: 5 הו דין חר בהון כד סבר הוא למסב מנהון מֿדס: 6 אָמר לה שמעון דהבא וסאמא לית לי אלא מֿדס דאית לי יֿהב אָא לך בשמה דישוע משיחא נצריא קום הלך: 7 ואחֿדה באיֿדה דימינא ואקימה וכה בשעתא שר רגלוהי ועקבוהי: 8 ושור קם והלך ועל עמהון להיפלא כד מהלך ומשור ומשבֿח לאלהא: 9 וחזאוהי כלה עמא כד מהלך ומשבֿח לאלהא: 10 ואשתודעו דהויו הו חֿדורא דיתבֿ הוא כליום ושאַל זֿדקתא על תרעא דמתקרא שפירא ואתמליו תמהא ודומרא על מֿדס דהוא: 11 וכֿד אחיד הוא לשמעון וליוחנן רהט כלה עמא כד תהיר לנתהון לאסטנא דמתקרא דשלימון:

38 In the First Century there were many who made claims of being Mashiach, and Y'shua was also a common name. By adding the name of the small village "Nazraya" from where he resided, there was no confusion or doubt as to who was being referenced. Y'shua taught his followers that they were kept by the power of the Name of YHWH, not his own name (John 17:11). The name of Y'shua functions as an affirmation of faith that "YHWH is Salvation," and that he is YHWH's Mashiach, and "from Nazraya" provides concise identity.

39 Notice praise goes to Elohim (YHWH), because prayer and thanks is offered to YHWH through the vessel whom He chose to bring salvation. But salvation is ultimately from YHWH. No one believes they start the engine of their vehicle and it drives them to their destination; no one confuses whether a car or engine can do everything on its own merits. It is YHWH who provides Salvation, but it is Y'shua who is the "vehicle" whereby this is accomplished.

12. And when Shimon saw (it), he answered and said to them, “Men,<sup>40</sup> sons of Israel, why are you in wonder at this (man) or at us? Why do you stare at us, as if it is by our own strength or by our authority we did this that this (man) might walk? 13. The Elohim of Awraham and of Yitz’chak and of Ya’akov, the Elohim of our forefathers<sup>41</sup> has glorified His Son. He, Y’shua, whom you delivered up and denied before the face of Peelatos after he saw it fitting to let him go. 14. But you denied the Set Apart and Just, and you requested for yourselves a murderous man to be given to you. 15. And that Prince of Life you killed<sup>42</sup> whom Elohim raised from the dead, and we are all of us his witnesses. 16. And in the faith of His name,<sup>43</sup> this man that you see and know you, He has strengthened and healed. And the faith that is in him has given him this wholeness before all of you. 17. But now our Brothers I know that you did this in ignorance, as did your leaders.<sup>44</sup> 18. And Elohim, according to that which beforehand He preached by the mouths of all the prophets, that His Mashiyach would suffer has fulfilled (it) in this manner. 19. Repent, therefore, and be turned so that your sins be blotted out and times of rest come to you from before the presence of Master YHWH. 20. And He sent to you that which He had prepared for you, the Mashiyach Y’shua, 21. Whom it is necessary for Heaven to receive until the fullness of the times of all these (things) that Elohim spoke by the mouth of His Set Apart prophets of old.<sup>45</sup> 22. For Moshe said (that) a prophet will raise up for you from Master YHWH from your brothers. Hear him like me in everything that he speaks to you, 23. and it will be (that) every soul which does not hear that prophet, that soul will perish from his people.<sup>46</sup> 24. And the prophets, all of them, Shmuel and those who were after him, spoke and preached concerning those days. 25. You are the sons of the prophets and of the covenant, that which Elohim placed on our forefathers when He said to Awraham (that), in your seed all the tribes of the earth will be blessed.<sup>47</sup> 26. First appointed to you, Elohim sent His Son blessing you if you turn and repent from your evils.”

## Chapter 4

1. And while they were speaking these words to the people, the priests and the Sadducees and the leaders of the temple rose against them. 2. (While) they were being furious at them, because they taught the people concerning the resurrection by the Mashiyach, (that is) from the dead. 3. And they laid hands upon them and they watched over them till the next day, because evening (it) was drawing near. 4. And many who were hearing the words were believing them, and they were about five thousand men in number. 5. And on the next day, the leaders and the elders and the scribes assembled, 6. and also Khanan the High Priest and Qayapa and Yochanan and Alexandros and those who were from the line<sup>48</sup> of chief priests. 7. And after they had placed them in the midst, they were asking them, “By which power or by what name have you done this?”

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40 The word *gowra* can also mean “guardians” or “protectors,” which would be appropriate given the context of this passage. There are other Aramaic terms that could have been used that mean “men” if this were intended. By using “gowra, sons of Israel” there comes a double phraseology; “protectors of the country, sons of Israel.”

41 Exodus 3:6, 15

42 This quote points to the human being side of Mashiyach, although the mark of him being Mashiyach is the indwelling of the Spirit of YHWH. The human side of Mashiyach or Mari/Maran refers to the human side of Y’shua that voluntarily submits to YHWH.

43 *The faith of His name* is the spiritual empowerment that lives within the Name of YHWH. Isaiah 26:2 says, “*Open ye the gates, that the righteous nation that keeps (shamar) the faithfulness (emunim) may enter in.*” We enter into the faith of His name by loving YHWH our Elohim with all our heart, soul, and might. Our love is poured out to Him in obedience by keeping Covenant with Him and trusting what He has done for us in sending His Mashiyach. Y’shua said, “*I have come in the Name of my Father*” (Yochanan 5:43). Y’shua imparted the “*faith of His name*” into his disciples so we could also go forth and disciple others accordingly. Just saying the name of YHWH, or Y’shua or Jesus over someone is nothing but a religious incantation unless there are faith actions (Torah written on the heart) and relationship with YHWH behind it. His Name is a Universe. A Righteous and Wonderful and Just and Perfect Kingdom that lives inside His people.

44 See “*New Testament*” *Anti-Semitism* in Appendix.



## : פרכסיס דשליחא ג :

12 וכד חזא שמעון ענא ואמר להון גברא בני איסריל מנא מתדמרין אנתון בהנא או בן מנא חירין אנתון איך הו דבחיילא דילן או בשולטנן עבדן הדא דנהלך הנא:  
13 אלהה הו דאברהם ודאיסחק ודיעקוב אלהא דאברהם שפח לברה ישוע הו דאנתון אשלמתון וכפרתון בה קדם אפיה דפילטוס כד הו זדק הנא דנשריוהי:  
14 אנתון דין בקדישא ודיקא כפרתון ושאלתון לכון לגברא קטולא דנתיב לכון: 15 ולחו רשא דחיא קטלתון דלה אקים אלהא מן בית מיתא וחנן כלן סהדוהי: 16 ובהימנותא דשמה להנא דחזין אנתון וידעין אנתון הו אשר ואסי והימנותא דבה יהבת לה הדא חלימותא קדם כלכון: 17 ברם השא אחי ידע אנא דבטועיי עבדתון הדא איך דעבדו רשיפון: 18 ואלהא איך מדם דקדם אכרו בלום פלהון נביא דנחש משיחא מלי הכנא: 19 תובו הכל ואתפנו איפנא דנתעטון חטהיפון ונאתון לכון ובנא דניחחא מן קדם פרצופה דמריא: 20 ונשדר לכון לאינא דמטיב הנא לכון לישוע משיחא: 21 דלה ולא לשמיא דנקבלון עדמא למוליא דנבנא דלהין אילין דמלל אלהא בלומא דנביוהי קדישא דמן עלם:  
22 מושא גיר אמר דנביא נקים לכון מריא מן אחיפון אכנתי לה שמעו בכל מא דנמלל עמכון: 23 ותהוא כל נפשא אידיא דלא תשמע לנביא הו תאבד נפשא הי מן עמה: 24 ונביא פלהון מן שמואיל ואילין דמן בתרה הו מללו ואכרוזו על יומתא הנון: 25 אנתון אנון בניהון דנביא ודידיתקא אידיא דסם אלהא לאברהם כד אמר לאברהם דבורעך נתברכן פלהין שרבתא דארעא: 26 לכון מן קדים אקים ושדר אלהא לברה כד מברך לכון אן תתפגון ותתובון מן בישתכון:

## : פרכסיס דשליחא ד :

1 וכד הלין מלא ממללין הו לעמא קמו עליהון כהנא וזדוקיא וארכנא דהיכלא: 2 כד מתחמתין הו עליהון דמלפין לעמא ומכרזין במשיחא על קימתא דמן בית מיתא: 3 וארמיו עליהון אידיא ונטריו אנון ליומא אחרנא מטל דקרב הו לה רמשא: 4 וסגיאא דשמעו הו מלתא הימנו הו ואיתיהון הו במנינא איך חמשא אלפין גברין: 5 וליומא אחרנא אתפנשו ארכנא וקשישא וספרא: 6 ואף חנן רב כהנא וקינפא ויוחנן ואלפסנדרוס ואילין דאיתיהון הו מן שרבתא דרבי כהנא: 7 וכד אקימו אנון במצעתא משאלין הו להון דבאינא חיל או באינא שם עבדתון הדא:

45 A continuum of Justice from the very beginning of time (of old) through the Tanakh; Jeremiah 28:8; Ezekiel 38:17 and into the Ketuvim Netzarim is the prophetic authority of YHWH revealed to all who enter the *Malchut* (Kingdom of) Elohim (Luke 1:70; 1 Peter 1:10-12; Revelation 10:7). The office of Mashiach has always been predominate in the *Malchut* Elohim and the prophets of YHWH hold the keys to understanding and discerning this very fact.

46 Deuteronomy 18:15, 16, see *A Prophet Like Moshe* in Appendix.

47 Genesis 22:18; 26:4

48 Possibly "Tribe" or "Family." (PY).



8. Then Shimon Keefa was filled with the Ruach haKodesh and he said to them, “Leaders of the people and elders of the house of Israel, listen. 9. If we are judged today by you concerning the good thing that happened to the sick man, (that) by what means this (man) was healed, 10. let this be known to you and to all the people of Israel, that by the name of Y’shua the Mashiyach, the Nazarene, he whom (you), executed on the stake, he whom Elohim raised from the dead, by him, by the same one, behold this (man) stands before you being whole! 11. This is the stone that you builders have rejected, and has become the head of the corner.<sup>49</sup> 12. And there is not salvation by another man<sup>50</sup> for there is not another name under heaven which is given to men by which it is proper to have life!”<sup>51</sup> 13. And when they heard the words of Shimon and of Yochanan, which they spoke boldly, they perceived that they knew not the books<sup>52</sup> and they were ignorant, and they marveled at them. And they recognized them that they were associated with Y’shua. 14. And they saw the lame man standing with them, he who had been healed, and they were not able to say anything against them. 15. Then they commanded that they remove them from their assembly, and were saying one-to-another, 16. What should we do to them, to these men? For behold that a visible sign has happened by their hands is known to all the dwellers of Urishlim, and we are not able to deny it! 17. But so that news does not spread among the people anymore, let us threaten them that they should not speak in this name again to anyone among the sons of men. 18. And they called them and commanded them that they should absolutely not speak or teach in the name of Y’shua. 19. Shimon Keefa and Yochanan answered and said to them, “If it is right before Elohim that we obey you more than Elohim, you judge! 20. For we are not able to not speak about that which we have seen and heard.” 21. And they threatened them and freed them for they found not a cause against them to place on their head,<sup>53</sup> because of the people. For everyone was glorifying Elohim for the thing that happened, 22. for that man in whom this sign of healing happened was more than forty years old! 23. And when they were freed, they went to their Brothers and related to them everything that the priests and elders had said. 24. And when they heard they raised their voice as one to Elohim. And they said, “Master YHWH you are Elohim, He who made heaven and earth and the seas and everything that is in them.<sup>54</sup> 25. And You are He who spoke through the Ruach haKodesh by the mouth of Dawid your servant: Why do the nations rage and the peoples plan worthless (things), 26. The kings of the earth have risen and rulers have deliberated as one against Master YHWH and against His Mashiyach.<sup>55</sup> 27. For truly in this city were gathered Herodus and Peelatos<sup>56</sup> with the Gentiles and the assembly of Israel against the Set Apart One, Your Son Y’shua, he whom You have anointed,

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49 Psalm 118:22

50 In other words, no other human can claim the title of Mashiyach, and only the true Mashiyach can assume the name of YHWH in Whom there is total power. The only man who was pierced with the Spirit of YHWH inside him (Zechariah 12:10) is the one who was conceived by the Ruach haKodesh. Without these vital qualifications other candidates must not be considered. The ONE Name under heaven is YHWH; Y’shua’s name points to YHWH. Not only did Greek-based Christianity choose to replace the authority of the Name of YHWH with that of “the son” but it also imparted a division within deity and coined a Grecianized name, thereby making void the Word of YHWH, and the office of Mashiyach that is sealed according to the Name of YHWH.

51 “*Life-Giver*” in Aramaic is how we would render “*Savior*” in English. John 5:26 reveals that the Father YHWH gives life from His Qnoma (occurrence of His one nature) to the Son, who is Mashiyach. Y’shua in turn, gives that Life to those who are drawn to him. Y’shua would be powerless to give Eternal Life without His Father YHWH first providing it to him, but it still falls to the Son and no other man to pass that gift on to the rest of us. Y’shua decries the Pharisees on this issue, pointing out that according to Scripture, Life comes from Mashiyach, but they won’t come to him as haMashiyach for that Life! This is a radically different perspective from those who call on “the name of Jesus” as a substitute for this YHWH-ordained precious gift of salvation because, without One, the other cannot perform his function.

52 “Knew not the books” whereas Greek says “unschooled.” Perhaps not that Shimon and Yochanan were unschooled, but that they did not know the scribes “official” rulings against Y’shua. The phrase *la yadiyn sepra* could also mean “they knew not the **scribes**.” Perhaps they were uninformed of the scribes’ rank/respect hierarchy, or did not have an “in” with the scribes’ inner circle. If the latter case, they would be following their Master’s example in the Sermon, where the narrative records that Y’shua taught with authority (meaning just his own) and not as the teachers of Torah (who referred to their Masters of the past to justify their opinions).

## : פרכסיס דשליחא ד :

8 הידין שמעון כאפא אתמלי רוחא דקודשא ואמר להון ארכונוהי דעמא  
וקשישא דבית איסרגיל שמעו: 9 אן חנן יומנא מתדינן חנן מנכון על שפירתא  
דהנת לברנשא כריהא דבמנא הנא אתאסי: 10 הדא תתידע לכון ולכלה עמא  
דאיסרגיל דבשמה דישוע משיחא נצריא הו דאנתון זקפתוניהי הו דאקים אלהא  
מן בית מיתא בהו הא קאם הנא קדמיכון בד חלים: 11 הנו כאפא דאסליתון  
אנתון בנא והו הנא לריש קרנא: 12 ולית באנש אחרין פורקנא לא גיר אית שמא  
אחרנא תחית שמא דאתיהב לבנינשא דבה ולא למחא: 13 וכד שמעו מלתה  
דשמעון ודיוחנן דעין בגלא אמרוה אסתפלו דלא ידעין ספרא ויהיטא אנון  
נתהרו בהון ואשפודעו אנון דעם ישוע מתהפכין הנו: 14 וחזין הנו דקאם הנא  
עמהון חגירא הו דאתאסי ולא משפחין הנו מדם למאמר לוקבלהון: 15 הידין  
פקדו דנפקון אנון מן פנשהון נאמרין הנו חד לחד: 16 מנא נעבד להון לגברא  
הלין הא גיר אתא גליתא דהנת באידיהון לכלהון עמוריה דאורשלם אתידעת  
ולא משפחין דנכפור: 17 אלא דלא יתיראית נפוק בעמא טבא הנא נתלחם להון  
דתוב לא נמללון בשמא הנא לאנש מן בנינשא: 18 וקרו אנון ופקדו אנון דלגמר  
לא נמללון ולא נלפון בשם ישוע: 19 ענו שמעון כאפא ויוחנן נאמרו להון אן  
כאנא קדם אלהא דלכון נשמע יתיר מן אלהא דונו: 20 לא גיר משפחין חנן  
דמא דחזין ושמען דלא נמלליוהי: 21 נאתלחמו להון ושרו אנון לא גיר אשפחו  
להון עלתא דנסימון ברשהון מטל עמא כלנש גיר משפח הנא לאלהא על מדם  
דהנא: 22 יתיר גיר מן בר ארבעין שנין איתוהי הנא גברא הו דהנת בה הדא  
אתא דאסיותא: 23 וכד אשתריו אתו לנת אחיהון נאשתעיו להון כל מא דאמרו  
פהנא וקשישא: 24 והנון בד שמעו אכחד ארימו קלהון לנת אלהא נאמרו מריא  
אנת הו אלהא דעבדת שמא נארעא ויממא וכל דאית בהון: 25 נאנת הו דמללת  
ביד רוחא דקודשא בפום דויד עבדך למנא רגשו עממא נאמונתא רני סריקותא:  
26 קמו מלכא דארעא ושלטינא נאתמלכו אכחדא על מריא ועל משיחא:  
27 אתכנשו גיר שריראית במדינתא הדא על קדישא בך ישוע אינא דאנת משחת  
הרוס ופילטוס עם עממא ונשא דאיסרגיל:

53 "A cause to place on their head" - a Semitic idiom meaning "A crime to charge them with." (PY).

54 Psalm 146:6

55 Psalm 2:1, 2

56 Notice that Pilate is on record here as being against Y'shua, please see footnote on Yochanan 18:37

28. to do everything that Your hand and Your will foreordained<sup>57</sup> to be. 29. And even now Master YHWH, look and see their threats and give to Your servants, that they be boldly preaching Your Word, 30. while You extend Your hand for healings and mighty works and signs to be in the name of Your Son, the Set Apart One, Y'shua.” 31. And after they had pleaded and they had made supplication, the place in which they were assembled was shaken and all of them were filled with the Ruach haKodesh, and they were speaking the Word of Elohim<sup>58</sup> boldly. 32. The assembly of those men who were believing had but one soul and one mind, and no man among them concerning the possessions that he possessed would say that they were his. Rather, everything that they had was in common. 33. And they were testifying with great power (they the Shlichim) concerning the resurrection of Y'shua the Mashiyach. And great grace was with all of them. 34. And there was no man among them who was lacking, for those who had possessed fields and houses would sell (them) and brought the price of whatever was sold 35. and placed it at the feet of the Shlichim, and it was given to each man according to whatever that he would need. 36. Now Yosip, he who was named Bar-Naba by the Shlichim (which is interpreted *son of comfort*), a Levite from the region of Cyprus 37. had a field and he sold it and brought its price and placed (it) before the feet of the Shlichim.

## Chapter 5

1. And a certain man whose name was Khanan-Yah,<sup>59</sup> with his wife whose name was Shapeera,<sup>60</sup> sold his field. 2. And he took from its sale price and hid it while his wife knew of it. And he brought some of the money<sup>61</sup> and placed it before the feet of the Shlichim. 3. And Shimon said to him, “Khanan-Yah, why is it that the Adversary<sup>62</sup> has filled your heart thus that you should lie in (the presence of) the Ruach haKodesh, and that you should hide that sum of the money of the proceeds of the field? 4. Was it not yours before it was sold? And after it was sold, again you were in control over its proceeds. Why have you placed in your heart<sup>63</sup> to do this spectacle? You have not lied (in the presence of) men, but in (the presence of) Elohim.” 5. And after Khanan-Yah heard these words, he fell down and died. And there was a great fear among all those who heard. 6. And those who were young among them rose up and they gathered him together and took him outside and buried him. 7. And after three hours had passed, his wife also entered while not knowing what happened. 8. Shimon said to her, “Tell me whether you sold the field for this amount (of money),” and she said that yes, (it was) for these proceeds. 9. Shimon said to her, “because you have deliberated to tempt the Spirit of Master YHWH, behold the feet of the grave diggers of your husband (are) at the door, and they will take you out.” 10. And at that moment, she fell before their feet and died. And those young men entered and found her dead, and they gathered (her) up, took her away, and buried her next to her husband. 11. And there was a great fear in all the assembly, and in all those who heard.<sup>64</sup> 12. And signs and many mighty deeds occurred by the hands of the Shlichim among the people. And they were all assembled together in the Porch of Shleemon.

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<sup>57</sup> See Appendix, *Foreordained or Predestinated*.

<sup>58</sup> The Word of Elohim refers to Torah. As promised according to the Renewed Covenant in Jeremiah 31:33, the Ruach haKodesh would write Torah of YHWH upon the hearts of His people, according to the work of Mashiyach.

<sup>59</sup> Aramaic name meaning “Yah is merciful.” (PY).

<sup>60</sup> Aramaic name meaning “Beauty.” (PY).

<sup>61</sup> Or, “Silver.” (PY).

<sup>62</sup> Literally the “Satan.” (PY).

<sup>63</sup> “Placed in your heart” – Semitic idiom meaning “decided.” In ancient Semitic thought the heart, not the brain, was the seat of intelligence. (PY).

<sup>64</sup> This chapter is often used to put the “Fear of God” in people about giving their tithes and offerings, and some folks think this story is just about giving. There are plenty of creative excuses out there about not tithing or giving like; “I’m not sure where to give my tithes and offerings,” or “it’s an Old Testament Commandment,” or “I don’t have anything left at the end of the month to give,” or “I give as the Spirit leads” etc.. No. Giving back to YHWH is a Commandment not a multiple choice

## : פרכסיס דשליחא ד :

28 למעבד כל מא דאידיך וצבינך קדם רשם דנהוא: 29 נאף השא מריא חור וחזי ללוחמיהון והב לעבדיך דעין בגלא נהוון מכרזין מלתך: 30 בד אידיך מושט אנת לאסותא ולגברותא ולאתנתא דנהוון בשמה דברך קדישא ישוע: 31 וכד בעו נאתכשפו אתתזיע אתרא דכה כנישין הו נאתמליו כללהון ברוחא דקודשא וממללין הו עין בגלא מלתא דאלהא: 32 אית הא דין לכנשא דאנשא אילין דהימנו הו חדא נפש וחד רעין ולא אנש מנהון אמר הא על נכסא דקנא הא דדילא אנון אלא כל מדם דאית הא להון דגנא הא: 33 ובחילא רבא מסהדין הו הנון שליחא על קיממה דישוע משיחא וטיבותא רבתא אית הנת עם כללהון: 34 ואנש לית הא בהון דצריך אילין גיר דקנין הו קוריא וכתא מזבנין הו ומיתין דמיא דמדם דמזדבן: 35 וסימין לנת רגליהון דשליחא ומתיהב הא לאנש אנש איך מדם דסניק הא: 36 יוסף דין הו דאתכני ברנבא מן שליחא דמתתרגם ברך דביאא לניא מן אתרא דקופרס: 37 אית הא לה קרייתא וזבנה נאיתי דמיה וסם קדם רגליהון דשליחא:

## : פרכסיס דשליחא ה :

1 וגברא חד דשמה הא חנניא עם אנתתה דשמה הא שפירא זבן הא קריית: 2 ושקל מן טימיה וטשי בד רגישא הנת בה אנתתה נאיתי מנה מן כספא וסם קדם רגליהון דשליחא: 3 ואמר לה שמעון חנניא מנו דהכנא מלא סטנא לכך דתדגל ברוחא דקודשא ונתטשא מן כספא דמיה דקרייתא: 4 לא הא דילך הנת עדלא תודבן ומן דאזדבנת תוב אנת שליט הנית על דמיה למנא סמת בלכך דתעבד צבותא הדא לא דגלת בבני אנשא אלא באלהא: 5 וכד שמע חנניא הלין מלא נפל ומית והנת דחלתא רבתא בכללהון הלין דשמעו: 6 וקמו אילין דעלימין בהון וכנשוהי ואפקו קברוהי: 7 ומן בתר דהני תלת שיעין אף אנתתה עלת בד לא ידעא הנת מנא הא: 8 אמר לה שמעון אמר לי אן בהלין דמיא זבנתון קרייתא הי דין אמרת אין בהלין דמיא: 9 אמר לה שמעון מטל דאשתויתון למנסיו רוחה דמריא הא רגליהון דקברוהי דבעלכי בתרעא והנון נפקונכי: 10 וכה בשעתא נפלת קדם רגליהון ומיתת ועלו עלימא הנון נאשכחיה בד מיתא וקפסו אופלו קברוהי על גנב בעלה: 11 והנת דחלתא רבתא בכלה עדתא ובכללהון הנון דשמעו: 12 והוין הני ביד שליחא אתנתא וגברותא סגיאיתא בעמא וכללהון כנישין הו אכתא באסטנא דשלימון:

question. Khanan-Yah (Ananias) and his wife Shapeera (Sapphira) very effectively demonstrate how not to be seduced by demons. The details of this case reveal elements of envy, jealousy, pride and covetousness, laziness, stealing, lying, and breaking vows which are the underlying reasons why people refuse to give back to YHWH. Giving back to YHWH binds us to His Will and Work and reveals the stewardship of our time, money and our hearts. We are Commanded and required to give, and give with wisdom; not giving tithes and offerings is spiritual death and unbelief.

13. And not one of (the) other men dared to touch<sup>65</sup> them, rather the people magnified them.<sup>66</sup> 14. And more were added, those who believed in Master YHWH an assembly of men and women. 15. They brought out the sick (that while lying on pallets) into the markets so that when Shimon should come, at least his shadow might rest on them. 16. Now many came to them from other cities that were around Urishlim while bringing the sick and those who had unclean spirits. And all of them were healed. 17. The High Priest and all those who were with him who were of the doctrine of the Sadducees<sup>67</sup> were filled with envy. 18. And they placed hands on the Shlichim, and seized (and) bound them in prison. 19. Then during the night, a Messenger of Master YHWH opened the door of the prison and took them out and said to them, 20. "Go stand at the temple and speak to all the people all these Words of Life." 21. And they went out at dawn and entered the temple and were teaching. Now the High Priest, and those who were with him, called for their companions and for the elders of Israel, and sent to the prison to bring out the Shlichim. 22. And when those who were sent by them did not find them (in) prison, they returned 23. saying, "We found the prison which was locked securely, and also the guards who stood at the door. And we opened and we did not find a man there!" 24. And when the chief priests and leaders of the temple heard these words, they were astonished at them and were thinking, What is this? 25. And a man came and informed them that, "Those men that you confined (in) prison, behold they are standing in the temple and teaching the people!" 26. Then the leaders departed with the guards to bring them, not by violence for they were afraid or else the people would stone them. 27. And when they brought them (and) raised them all before the assembly, and (then) began the High Priest to say to them, 28. "Did we not indeed command you that you should not teach anyone in this name? But behold you have filled Urishlim with your doctrine. And you desire to bring the blood of this man upon us!" 29. Shimon answered with the Shlichim and said to them, "It is proper to be persuaded towards Elohim than towards men. 30. The Elohim of our forefathers<sup>68</sup> raised Y'shua, He Whom (you) killed when you hung him on the tree.<sup>69</sup> 31. (Him) this one Elohim has established a Prince and a Savior, and He has exalted Him by His right hand<sup>70</sup> so that He might give of forgiveness to Israel by repentance of sins. 32. And we are witnesses of these words and the Ruach haKodesh; He Who Elohim gives to those who obey Him." 33. And after they heard these words, they were enraged with anger and they were contemplating to kill them. 34. And a certain (man) arose of the Pharisees whose name was Gamaliel,<sup>71</sup> a teacher of Torah and honored by all the people. And he commanded that they take the Shlichim outside for a short time. 35. And he said to them, "Men and sons of Israel take heed to yourselves and determine what is right to you to do about these men.

65 *qarab* (touch) and *yarab* (magnify). (PY).

66 This word can mean "join/commune" but also "touch"; the latter is undoubtedly the correct reading. Greek versions mistranslated this word as "join." There is also a wordplay between the roots. (PY).

67 Technically speaking, the High Priest was himself a Sadducee as were many members of the Sanhedrin or Jewish High Council. However, it was the Pharisees who ruled over both because of their wider held Pharisaic traditions. Josephus says: *However, this prosperous state of affairs moved the Jews to envy Hyrcanus; but they that were the worst disposed to him were the Pharisees, who were one of the sects of the Jews, as we have informed you already. These have so great a power over the multitude, that when they say anything against the king, or against the high priest, they are presently believed.* (Antiquities 13:288) And: *What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers.* <sup>298</sup> And concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace favorable to them, **but the Pharisees have the multitude on their side.** But about these two sects, and that of the Essenes, I have treated accurately in the second book of Jewish affairs. (Antiquities, 13:297-298) Talmud also tells us that the High Priest was shadowed by a Pharisaic second in command named a *segan* who enforced Pharisaic procedures. It is this political power sharing arrangement that is behind the comment that the High Priest and his entourage were Sadducees.

68 Exodus 3:15

69 Deuteronomy 21:22, 23

70 Psalm 110:1

71 Gamaliel himself is well-known in the Talmud as the grandson of the great Rabbi Hillel the First, the architect of Oral Law. This is the same Gamaliel who was the Apostle Paul's teacher. He authored a sophisticated parody of the Gospel of Matthew before his death in the year 73 CE. The Kansas City Star, January 7, 2004, columnist Neil Altman reports: "*In an*

## : פרכסיס דשליחא ה :

13 וּמִן אִנְשָׁא אַחֲרָנָא אָנֹשׁ לֹא מִמְרַח הוּא דְנִתְקַרֵּב לְנִתְהוּן אֱלָא מוֹרֵב הוּא לְהוּן  
עֲמָא: 14 וְיִתִּיר מִתְתוֹסֵפֶן הוּוּ אֵילִין דְּמַהִימָנִין הוּוּ בְּמִרְיָא כְּנִשָּׂא דְגִבְרָא וְדִנְשָׂא:  
15 אִיכְנָא דְבִשְׁוֹקָא מִפְקִין הוּוּ לְכַרְיָהָ כִּד רִמִּין הוּוּ בְּעִרְסָתָא דְאַמְתִּי דְנִהְנָא אֲתָא  
שְׁמַעוֹן אֶפֶן טְלָנִיתָה תִּגְן עֲלֵיהוֹן: 16 אֲתִין הוּוּ דִין סְגִיָּא לְנִתְהוּן מִן מִדְיָנִתָּא  
אַחֲרִנִיתָא דְחִדְרֵי אוּרְשֵׁלָם כִּד מִיתִין הוּוּ כְרִיָּהָ וְאֵילִין דְהוּן הִי לְהוּן רוּחָא  
טְנַפְתָּא וּמִתְחַלְמִין הוּוּ בְּלִהוּן: 17 וְאַתְמִלִי הוּא חֲסָמָא רַב כְּהֵנָּא וְכִלְהוּן דַּעֲמָה  
דְּאִיתִיהוֹן הוּוּ מִן יוֹלְפָנָא דְזוּדְקָיָא: 18 וְאַרְמִיו אִידְיָא עַל שְׁלִיחָא וְאַחֲדוּ אֶסְרוּ  
אֲנָן בֵּית אֶסִּירָא: 19 הִידִין בְּלִיָּא מְלֹאכָא דְמִרְיָא פִתַּח תְּרַעָא דְבֵית אֶסִּירָא וְאַפֵּק  
אֲנָן וְאָמַר לְהוּן: 20 זְלוּ קוֹמוּ בְּהִיכְלָא וּמְלִלוּ לַעֲמָא בְּלִהִין מְלֹא הֶלִין דְחִיָּא:  
21 וְנִפְקוּ עֲדָן שְׂכָרָא וְעָלוּ לְהִיכְלָא וּמִלְפִין הוּוּ רַב כְּהֵנָּא דִין וְאֵילִין דַּעֲמָה קְרוּ  
לְחַבְרִיהוֹן וְלִקְשִׁישָׁא דְאִיסְרִיָּל וּשְׁדֵרוּ לְבֵית אֶסִּירָא דְנִיתְהוּן אֲנָן לְשְׁלִיחָא: 22 וְכִד  
אֲזָלוּ אֵילִין דְּאַשְׁתַּדְרוּ מְנַהוּן לֹא אֲשַׁכְחוּ אֲנָן בֵּית אֶסִּירָא וְהִפְכוּ אֲתָו: 23 אֲמַרִין  
אֲשַׁכְחוּ בֵּית אֶסִּירָא דְאַחֲדִיד זְהִירָאִית וְאַף לְנִטוּרָא דְקִימִין עַל תְּרַעָא וְנִתְחַן וְאַנֹשׁ  
לֹא אֲשַׁכְחוּ תַמָּן: 24 וְכִד שְׁמַעוּ הֶלִין מְלֹא רַבִּי כְּהֵנָּא וְאַרְכֹּנָא דְהִיכְלָא תוּרִין  
הוּוּ עֲלִיהוֹן וּמִתְחַשְׁבִּין הוּוּ דְמָנָא הִי הָדָא: 25 וְאַתָּא אָנֹשׁ אֹדַע אֲנָן דְהִנּוּן גִּבְרָא  
דְּחַבְשָׁתוֹן בֵּית אֶסִּירָא הָא קִימִין בְּהִיכְלָא וּמִלְפִין לַעֲמָא: 26 הִידִין אֲזָלוּ אַרְכֹּנָא  
עִם דְּחִשָּׂא דְנִיתְהוּן אֲנָן לֹא בְּקִטְרָא דְחִלִין הוּוּ גִיר דְלִמָּא נִרְגוּם אֲנָן עֲמָא:  
27 וְכִד אִיתִיו אֲנָן אֶקִּימוּ אֲנָן קִדָּם בְּלָה כְּנִשָּׂא וְאַקָּף הוּא רַב כְּהֵנָּא לִמְאֹמֶר  
לְהוּן: 28 לֹא הוּא מִפְקֵד פִּקְדוֹן הַיּוֹם לְכּוֹן דְּלֵאנֹשׁ לֹא תִלְפּוֹן בְּשִׁמָּא הֵנָּא אֲנַתְהוּן  
דִין הָא מְלִיתוּנָה לְאוּרְשֵׁלָם מִן יוֹלְפָנָכוֹן וְצִבְיָן אֲנַתְהוּן דְתִיתְהוּן עֲלִין דְמָה  
דְּגִבְרָא הֵנָּא: 29 עֲנָא שְׁמַעוֹן עִם שְׁלִיחָא וְאָמַר לְהוּן לֵאלֹהָא וְלֹא לְמַתְטָפוֹס  
יִתִיר מִן דְּלִבְנִינְשָׂא: 30 אֲלֹהָא דְאַבְהָתָן אָקִים לִישׁוּעָא אִינָא דְאַנַתְהוּן קְטִלְתוּן  
כִּד תְּלִיתוּנִיהִי עַל קִיסָא: 31 לָה לְהֵנָּא אָקִים אֲלֹהָא רִשָּׁא וּמַחֲנִינָא וְאַרִימָה  
בִּימִינָה אִיךְ דְנִתְלִי תִיבּוּתָא וּשׁוּבְכָן חֲטָהָ לְאִיסְרִיָּל: 32 וְחִנָּן סִהֲדָא חֲנָן  
דְּמֵלֹא הֶלִין וְרוּחָא דְקוּדְשָׁא הוּוּ דִּיהֵב אֲלֹהָא לְאֵילִין דְּמַהִימָנִין בָּה: 33 וְכִד  
שְׁמַעוּ הוּוּ הֶלִין מְלֹא מִתְגּוֹזְלִין הוּוּ בְּרוּגְזָא וּמִתְחַשְׁבִּין הוּוּ לְמִקְטֵל אֲנָן:  
34 וְקָם הוּא חִד מִן פְּרִישָׁא דְשִׁמָּה הוּא גְּמִלְיָאִיל מְלָף נְמוּסָא וּמִיָּקֶר מִן בְּלָה  
עֲמָא וְפִקֵּד דְנִפְקוֹן אֲנָן לְשְׁלִיחָא לְבָר עֲדָנָא זַעוּרָא: 35 וְאָמַר לְהוּן גִּבְרָא בְּנִי  
אִיסְרִיָּל אֲזַדְהֵרוּ בְּנִפְשֵׁכוֹן וְחִזּוּ מָנָא וְלֹא לְכּוֹן לְמַעֲבַד עַל הֶלִין אִנְשָׂא:

*essay written for the book Passover and Easter: Origin and History to Modern Times, Israel J. Yuval of Jerusalem's Hebrew University reported a find in the Talmud that appears to show Matthew could have been written earlier than some scholars contend. Yuval wrote that a leading rabbinical scholar of the time was "considered to have authored a sophisticated parody of the Gospel according to Matthew." The parody, written by a rabbi known as Gamaliel, is believed by some well-respected liberal Christian scholars to have been written about A.D. 73 or earlier." The Mishnah (Sotah 15:18) states: "Since Rabban Gamaliel the Elder died, there has been no more reverence for the law, and purity and piety died out at the same time."*

36. From before this age, Tawda rose up and (he) said concerning himself that he was something great, and about four hundred men followed after him. And he was killed, and those who followed after him were scattered and became like nothing.<sup>72</sup> 37. And after him arose the Galilean Yehuda (in the days that men were registered for the poll tax) and caused to turn many people after him, and (he) died and all those who were following after him were scattered. 38. And now I say to you, keep yourselves from these men and leave them alone, for if this and this thinking is from men, they will disintegrate and pass away.<sup>73</sup> 39. But if from Elohim, (it) is not attainable to halt it with your hands, or else you find yourselves standing against Elohim.” 40. And they listened to him and they called the Shlichim, and they scourged them and commanded them that they not speak in the name of Y’shua, and they released them. 41. And they departed from before them rejoicing that they were worthy because of The Name to be despised. 42. And they would not cease all day to teach in the temple and at home and to preach about our Master Y’shua the Mashiyach.

## Chapter 6

1. And in those days as the disciples increased, the Hellenistic disciples were arguing against the Hebrews that their widows were neglected during the daily distribution. 2. And the twelve Shlichim called the whole assembly of disciples and they said to them, “It is not good that we should neglect the Word of Elohim and serve tables. 3. Examine therefore my brothers and pick seven men among you that have witness<sup>74</sup> and who are full of the Spirit of Master YHWH and wisdom, and we will set them over this issue. 4. And we will be steadfast in prayer<sup>75</sup> and in the ministering of the Word.” 5. And this saying was pleasing before all the people. And they chose Astapanos,<sup>76</sup> a man who was full of faith and the Ruach haKodesh, and Pileepos, and Prachros, and Niqanor, and Temon, and Parmena, and Neqlaos a proselyte Antiochene (that is, from Antioch). 6. These stood before the Shlichim, and after they prayed they laid hands upon them. 7. And the Word of Elohim spread and increased the number of disciples in Urishlim greatly, and many people of the Yehudeans<sup>77</sup> were obedient to the faith. 8. Now Astapanos was full of grace and power and would perform signs and wonders among the people. 9. And men from the assembly which is called the Libertines,<sup>78</sup> and the Cyrenians and Alexandrians and those from Cilicia and from Asia rose up and were disputing with Astapanos. 10. And they were not able to stand against the wisdom and the Spirit which spoke by him. 11. Then they sent men and instructed them to say that, “We have heard him speak words of blasphemy against Moshe and against Elohim!” 12. And they stirred up the people and the elders and the scribes and came and stood against him and seized him (and) brought him into the midst of the assembly.

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72 While Tawda’s revolt is not mentioned in other sources, Josephus does confirm Luke’s account here about the tax revolt of Yehuda Galilean, which was crushed in Sepphoris in 6 CE, only 4 miles from Y’shua’s childhood home in Nazareth.

73 Khabouris has an isolated *samekh* here, between the words “you” (plural) and “from.”

74 Idiom “have witness” means “of good reputation.”

75 See *Divine Communication* in Appendix.

76 *Astaphanos* in Greek or “Stephen” in English is a translation of the Hebrew *Tzeephania*, the name of the prophet Zephaniah in Tanakh. *Tzeephania* means “Yah has treasured”, a very appropriate designation for a man of his importance and righteousness. Stephen shows his righteousness through his mastery of both Scriptural and rabbinic *halakha*, however he is not ethnically Greek. There is a reluctance among Jewish authorities to permit Gentiles to instruct them on matters of Torah, nor would they be compelled to stone Stephen if he were a proselyte to Judaism. Stephen was able to do miracles and effectively persuade Jews from Tanakh—posing serious challenges to rabbinical authority—that made him a target for execution by stoning. Stephen addresses the Jewish ruling elite as “*Men, our brothers and fathers*” (Acts 7:2) and “*Ya’akov fathered our twelve fathers*” (Acts 7:8), which indicates his own Jewish heritage. The Aramaic transliterates his Greek name here, even though it is more likely that he was referred to by his Hebrew name, *Tzeephania*.

77 See *Josephus the Netzari* in Appendix. Also note that throughout the diglot of Acts, I have opted for “Yehudeans” rather than the generic “the Jews” in places where it is clear that the elite from Jerusalem is meant, as opposed to all Jewry throughout the world. In many cases a distinction is made that Jews who live outside of the Yehudean area are joining with Mashiyach and also serving Rav Shaul.



## : פרכסיס דשליחא ה :

36 מן קדם גיר הנא זבנא קם הנא תודא ואמר על נפשה דמדם הו רב ואזלו בתרה איך ארבעמאא גברין והו אתקטל ואילין דאזלין הנו בתרה אתבדרו והנו איך לא מדם: 37 וקם מן בתרה יהודא גלילא ביומתא דמתכתבין הנו אנשא בכסף רשא ואסטי עמא סגיאא בתרה והו מית וכלהון אילין דאזלין הנו בתרה אתבדרו: 38 והשא אמר אנא לכון פרוקו לכון מן הלין אנשא ושבוکو להון דאן הו דמן בנינשא איתיה הדא מחשבכתא והנא עבדא משתרין ועברין: 39 אן דין מן אלהא הו לא מטיא באידיכון דתבטלוניהי דלמא תשתכחון לכון דלוקבל אלהא קימין אנתון: 40 נאתטפסו לה וקרו אנון לשליחא ונגדו אנון ופקדו אנון דלא נהון ממללין בשמא דיצוע ושברו אנון: 41 ונפקו מן קדמיהון כד חדין דשנו הנו מטל שמא דנצטערון: 42 ולא שלין הנו כליום למלפו בהיכלא ובכיתא ולמסברו על מרן ישוע משיחא:

## : פרכסיס דשליחא ו :

1 ובהון ביומתא הנון כד סגיו תלמידיא רטנו הנו יוניא תלמידיא על עבריא דמתבסין הוי ארמלתהון בתשמשתא דכליום: 2 וקרו תרעסר שליחא לכלה פנשא דתלמידיא נאמרו להון לא שפיר דנשבוק מלתא דאלהא ונשמש פתורא: 3 בצו הכיל אחי וגבו שבעא גברין מנכון דאית עליהון סהדותא ומלין רוחא דמריא וחכמתא ונקים אנון על הדא צבותא: 4 וחנון נהנא אמינין בצלותא ובתשמשתא דמלתא: 5 ושפרת הדא מלתא קדם כלה עמא וגבו לאסטפנוס גברא דמלא הו הימנותא ורוחא דקודשא ולפיליפוס ולפרכרוס ולניקנור ולטימון ולפרמנא ולניקלאנס גיורא אנטיוכיא: 6 הלין קמו קדמיהון דשליחא וכד צליו סמו עליהון אידא: 7 ומלתה דאלהא רביא הנת וסגא הו מנינא דתלמידיא באורשלם טב ועמא סגיאא מן יהודיא משתמע הו להימנותא: 8 אסטפנוס דין מלא הו טיבותא וחילא ועבד הו אתנותא ותדמרתא בעמא: 9 וקמו הנו אנשא מן פנושתא דמתקריא דליברטינו וקוריניא ואלפסנדריא ודמן קיליקיא ומן אסיא ודרשין הנו עם אסטפנוס: 10 ולא משכחין הנו למקם לוקבל חכמתא ורוחא דממלא הנת בה: 11 הידין שדרו לגברא ואלפו אנון דנאמרון דחנון שמעניהי דאמר מלא דגודפא על מושא ועל אלהא: 12 ונשגשו לעמא ולקשישא ולספרא נאתו וקמו עלוהי ונחטפו איתיהי למצעת כנשא:

78 *Libertines*. Derived from a Roman mythological hero named "Liber", the Libertines were a group of pagans who emphasized promiscuity and drunkenness, among many other depravities. They proclaimed themselves "free" from all moral considerations and were considered wicked even by the standards of their fellow pagans. It is of course from the word liber that we get the English word "liberty" and this stands to show us the true difference between Abba YHWH's freedom to a prosperous life through righteous behavior leading to divine favor and the pale humanistic substitute that is often put in its place. This is why Y'shua said, "If the Son of Man makes you free, you are free indeed" (Yochanan 8:36).



13. And they set up false witnesses who said, “This man does not cease to speak words contrary to Torah and against this, this Set Apart place! 14. For (we), we have heard him say that this Y’shua the Nazarene, he will destroy this place and will change the customs that Moshe delivered to you.”<sup>79</sup> 15. And all those who were sitting in the assembly stared at him, and they saw his face as the face of a Messenger.

## Chapter 7

1. And the High Priest asked him if these things were so. 2. And he said, “Men, our brothers and our fathers, listen. The Elohim of glory appeared to our father Awraham when he was in Beth-Nahrain<sup>80</sup> before he came to dwell in Kharran, 3. And He said to him, ‘Depart from your land and from among *the sons of your nationality*,<sup>81</sup> and come into the land that which I will show you.’<sup>82</sup> 4. And then Awraham departed from the land of the Chaldeans and came (and) dwelt in Kharran. And after his father had died Elohim moved him from there to this land in which you dwell today. 5. And He did not give him an inheritance in it, not even a foot step,<sup>83</sup> yet He promised that He would give it to him as an heirloom to him and to his seed<sup>84</sup> while he had no son. 6. And Elohim spoke with him saying to him that, ‘Your seed will be a sojourner in a foreign land, and He will subject to it (for) four hundred years, and they will treat them wickedly. 7. And the people whom they will serve (in) bondage, I will judge them.’ Elohim said, ‘And after these things they will depart and serve Me in this land.’<sup>85</sup> 8. And He gave the covenant of circumcision to him. And then he fathered Yitz’chak and circumcised him on the eighth day. And Yitz’chak fathered Ya’akov and Ya’akov fathered our twelve fathers. 9. And our fathers were jealous of Yosip and sold him in Misrayin.<sup>86</sup> But Elohim was with him,<sup>87</sup> 10. and He delivered him from all his oppression. And He gave grace and wisdom to him before Pharaoh king of Misrayin, and appointed him ruler over all Misrayin and his house.<sup>88</sup> 11. And there was a famine and great affliction in all Misrayin and in the land of Canaan, and our fathers had nothing to sustain (them).<sup>89</sup> 12. And after Ya’akov heard that there was sustenance in Misrayin, he sent our fathers first, 13. and when they went the second time, Yosip made himself known to his brothers<sup>90</sup> and the nationality of Yosip was made known to Pharaoh. 14. And Yosip sent for his father and brought Ya’akov and all his family. And they were seventy and five souls in number. 15. And Ya’akov went down to Misrayin and died there, he and our fathers. 16. And he was moved to Shechem and was placed in the tomb that Awraham had purchased with money from the sons of Khamor. 17. And when the time arrived for the things that Elohim had promised by oaths to Awraham, the people increased and grew strong in Misrayin 18. until another king rose up over Misrayin who did not know Yosip.<sup>91</sup> 19. And he plotted against our kindred and dealt wickedly with our fathers, and commanded that their infant males be cast out so that they might not live. 20. In that same time Moshe was born. And he was pleasing to Elohim and he was reared three months in his father’s house.

<sup>79</sup> Obviously an overly simplistic view. Torah enjoined that two priestly systems would alternate, one of Malki Tzedek in Genesis and the other of Aaron in Exodus. It was foretold by YHWH’s Word to many of the prophets (Hosea 6:6, Isaiah 1 and Jeremiah 31) that the Aaronic line would become a remnant without power and hence the return of the Righteous King, whom we know to be Y’shua. Jewish “customs” (religious halakha and tradition) needed a renovation, but never against Moshe, because Moshe wrote of these matters. Y’shua stated that the Pharisees “make void Torah by their traditions”; it remains that Rabbinical authorities evoke the name of Moshe as an endorsement of their tradition, even when their tradition is contrary to Torah. They also misunderstood, as John 2 indicates, that Y’shua referred to his own body being destroyed, not the Temple.

<sup>80</sup> The land of the two rivers Tigris and Euphrates; in Greek “Mesopotamia.” (PY).

<sup>81</sup> Idiom, “kinsmen.” (PY).

<sup>82</sup> Genesis 12:1

<sup>83</sup> Deuteronomy 2:5

<sup>84</sup> Abraham received the promise that his seed would sojourn four meah (four hundred years). This refers to his son Isaac, not Abraham himself. If we tally the years of the prophecy from when Abraham first heard it at age 75, it comes to 430 years (Exodus 12:40), but the 400 year clock began from when Isaac was weaned at age 5. Please see Genesis 12:7; 13:15; 15:4, 7, 18-21; 17:8; 24:7; 48:4

<sup>85</sup> Genesis 15:13, 14, 16

## : פרכסיס דשליחא ו :

13 ואקימו סהדא דגלא דאמרין הנא גברא לא שלא לממללו מלא לוקבל נמוסא ועל אתרא הנא קדישא: 14 חנן גיר שמעניה דאמר דישוע הנא נצריא הו נשריוהי לאתרא הנא ונחלה ענדא דאשלם לכון מושא: 15 וחרו בה כלהון הנון דיתבין הנו בכנושתא נחזו פרצופה איך פרצופא דמלאכא:

## : פרכסיס דשליחא ז :

1 ושאלה רב כהנא דאן הו דהלין הכנא אנין: 2 הו דין אמר גברא אחין ואבהתן שמעו אלהא דתשבוחתא אתחזי לאבון אברהם כד איתוהי הנא ביתנחרין עד לא נאתא נעמר בחרן: 3 נאמר הנא לה דפוק מן ארעך ומן לנת בני טוהמך ותא לארעא אינדא דאחרין: 4 והידין נפק אברהם מן ארעא דכלדיא נאתא עמר בחרן ומן תמן כד מית אבוהי שניה אלהא לארעא דא דבה עמרין אנתון יומנא: 5 ולא יזהב לה ירתותא בה אף לא דורכתא דגלא נאשתודי הנא דנתליה לה איך דלמארתי לה ולזרעה כד לית הנא לה בכא: 6 ומלל הנא עמה אלהא כד אמר לה דנהא זרעך תותבא בארעא נוכריתא נשעברונייה ונכאשון לה ארבעמא שנין: 7 ולעמא דנפלחון עברותא אדוניוהי אנא אמר אלהא ומן בתר הלין נפקון ונפלחון לי באתרא הנא: 8 וזהב לה דיתקא דגזורתא והידין אולד לאיסחק וגזרה ביומא תמיניא ואיסחק אולד ליעקוב ויעקוב אולד לתרעסר אבהתן: 9 והנון אבהתן טנו ביורס וזבנוהי למצרין ואלהא עמה הנא: 10 ופרקה הנא מן כלהון אולצנוהי וזהב לה טיבותא וחכמתא קדם פרעון מלכא דמצרין ואקימה רשא על מצרין ועל ביתה כלה: 11 והנא כפנא נאולצנא רבא בכלה מצרין ובארעא דכנען ולית הנא להון למספע לאבהתן: 12 וכד שמע יעקוב דאית עבורא במצרין שדר הנא לאבהתן לוקדם: 13 וכד אזלו דתרתין זבנין אודע יוסף נפשה לאחוהי נאתידע לפרעון טוהמה דיוסף: 14 ושדר הנא יוסף ואיתיה לאבוהי יעקוב ולכלה טוהמה והין הנו במנינא שבעין וחמש נפשן: 15 ונחת יעקוב למצרין ומית תמן הו ואבהתן: 16 נאשתני לשכים נאתתסים בקברא דזבן הנא אברהם בכספא מן בני חמור: 17 וכד מטי הנא זבנא דמדם דאשתודי הנא במומתא אלהא לאברהם סגי הנא עמא ותקף במצרין: 18 עדמא דקם מלכא אחרנא על מצרין אינא דלא ידע הנא לה ליוסף: 19 נאצטנע על טוהמן נאכאש לאבהתן נפקד דנהון משתדין גלדיהון דלא נחון: 20 בה בזבנא הו אתילד מושא נרחים הנא לאלהא נאתרבי ירחא תלתא בית אבוהי:

86 Egypt. (PY).

88 Genesis 41:37-44

90 Genesis 45:1

87 Genesis 37:11, 28; 39:1-3, 21, 23.

89 Genesis 41:54; 42:5

91 Exodus 1:7, 8

21. And when he was cast out from his mother, the daughter of Pharaoh reared him as a son for herself. 22. Moshe was trained in all the wisdom of the Egyptians, and he was prepared in his words and also in his deeds. 23. And when he was forty years old, it entered into his heart to visit his Brothers, the sons of Israel. 24. And he saw one of the sons of his tribe persecuted, and passed judgment for him and he avenged him and he killed the Egyptian, he who had wronged<sup>92</sup> him. 25. And he hoped his brothers, the sons of Israel, would understand that Elohim would give salvation to them by his hand, but they did not understand. 26. And on another day he was seen by them while they quarreled with one another. And he was persuading them to reconcile, saying, 'Men you are brothers. Because of what (reason) do you wrong one another?' 27. But he who was wronging his fellow pushed him away from his presence and said to him, 'Who has set you over us as a ruler and judge? 28. What? Do you seek to kill me as you killed the Egyptian yesterday?'<sup>93</sup> 29. And Moshe fled at this word and was a sojourner in the land of Midian, and he had two sons. 30. And after forty years were completed, there appeared to him a Messenger of Master YHWH in a fire that burned in a bush.<sup>94</sup> 31. And when Moshe saw (it), he was amazed at the vision, and as he drew near (it), Master YHWH said to him in a voice, 32. 'I am the Elohim of your fathers, the Elohim of Awraham, and of Yitz'chak, and of Ya'akov.' And while he was trembling, Moshe did not dare to stare at the vision. 33. Then Master YHWH said to him, 'Loose your sandals from your feet, for the ground that you stand upon is Set Apart. 34. Indeed, I have seen the affliction of my people who are in Egypt. And I have heard its groans, and I have come down to deliver them. And now come, I will send you to Egypt.'<sup>95</sup> 35. This is Moshe whom they denied, saying, 'Who set you over us as a ruler and judge? Him, this one Elohim sent to them a ruler and deliverer by the hands of a Messenger, he who appeared to him in a bush. 36. This is he who brought them out after he did signs and wonders and mighty acts in the land of Egypt and in Yama-Suph<sup>96</sup> and in the wilderness (for) forty years. 37. This is Moshe, he who said to the sons of Israel (that), Master YHWH will raise up a prophet for you from your brothers like me to listen (to) him.'<sup>97</sup> 38. This is he who was in the assembly in the wilderness with the Messenger, he who spoke with them and with our forefathers on the mount of Sinai, and is the one who received the Living Words,<sup>98</sup> that he might give (them) to us. 39. And our forefathers did not desire to obey him, rather, they left him and in their hearts they returned to Egypt. 40. Saying to Ahron, 'Make deities for us to go before us,' because this Moshe who brought us out from the land of Egypt, we do not know what has happened to him.'<sup>99</sup> 41. And they made a calf for themselves in those days, and they sacrificed sacrifices to the images, and they were rejoicing in the work of their hands.<sup>100</sup> 42. And Elohim turned away and delivered them to serve the powers of heaven as it is written in the books of the prophets, (Why) for forty years in the wilderness did you sons of Israel offer me a slain animal or a sacrifice? 43. But you have taken the tabernacle of Moloch and the star of the deity of Rephan that you made images to be worshipped. I will remove you beyond Bavel.<sup>101</sup>

92 In verses 24-27, Stephen uses four times, the dual meaning of the root *sekal* ("wrong, understand"). (PY).

93 Exodus 2:14

94 A wordplay here with *snaya* ("bush") and *syny* ("Sinai"). (PY). (See Exodus 3:1, 2.)

95 Exodus 3:6-10

96 "The Sea of Reeds." (PY).

97 Deuteronomy 18:15; see *A Prophet Like Moshe* in Appendix.

98 Torah is the *Living Words* of YHWH received by Moshe. The Spirit of Y'shua Mashiyach is the Living Word; therefore, the Word/Spirit that is in Mashiyach is the same Word of YHWH that gave Torah to Moshe and who has come to write Torah upon our hearts!

99 Exodus 32:1, 23

100 *Rejoicing in the work of their hands*. This is the identical rebuke YHWH gave to the Israelites when they were in the Wilderness. One would expect Stephen to say this to a bunch of Pharisees, but what often gets overlooked is that Stephen is also the first Nazarene martyr, and later on he is called a "Christian." Therefore, it is extremely important for Christians today to understand that Stephen would be appalled at "*the works of their hands*" that pervades Catholic and many Orthodox and Protestant churches today. He would most certainly detest marble pagan style statues of Y'shua, Mary and the other disciples.

101 Amos 5:25-27

## : פרכסיס דשליחא ז :

21 וְכֵן אֶשְׁתַּדִּי מִן אָמָה אֲשַׁכַּחְתָּה בֵּרַת פֶּרֶעוֹן וּרְבִיטָהּ לָהּ לִבְרָא : 22 וְאַתְרָדִי מוֹשֶׁה בְּכֹלָה חֲכַמְתָּא דְּמַצְרַיָא וְעַתִּיד הָנָא בְּמַלְוֵהי וְאַף בְּעִבְדֵּי דְּהוּי : 23 וְכֵן הָנָא בְּרַ אַרְבַּעִין שָׁנִין סֵלֶק הָנָא עַל לְבָה דְּנִסְעוֹר לֹאחֻוּהי בְּנִי אִיסְרָיִל : 24 וְחִזָּא לְחַד מִן בְּנֵי שְׂרַבְתָּה דְּמַתְדַּבֵּר בְּקִטְרָא וְתַבְעָה וְעִבְדָּ לָהּ דִּינָא וְקִטְלָה לְמַצְרַיָא הוּ דְּמַסְכָּל הָנָא בָּהּ : 25 וְסִבֵּר דְּמַסְתַּפְלִין אַחֻוּהי בְּנֵי אִיסְרָיִל דְּאַלְהָא בְּאִידָה יָהֵב לְהוֹן פֹּורְקָנָא וְלֹא אָסְתַּפְלוּ : 26 וְלִיוְמָא אַחֲרָנָא אֶתְחִזִּי לְהוֹן כִּד נֶצֶץ הָנוּן חַד עִם חַד וּמִפִּיס הָנָא לְהוֹן דְּנִשְׁתִּינִין כִּד אָמַר גְּבִרָא אַחָא אַנְתּוֹן מְטִל מָנָא מַסְכְּלִין אַנְתּוֹן חַד בַּחֲד : 27 הוּ דִּין דְּמַסְכָּל הָנָא בַּחֲבֵרָה דְּחָקָה מִן לִנְתָּה וְאָמַר לָהּ מִנּוּ אֶקִּימְךָ עַלִין רִשָּׁא וְדִינָא : 28 דְּלָמָא לְמַקְטִלְנִי בְּעָא אַנְתּוֹן אִיךְ דְּקִטְלַת אֶתְמַלִּי לְמַצְרַיָא : 29 וְעַתָּה מוֹשֶׁה בְּמַלְתָּא הָדָא וְהָנָא תוֹתִבָּא בְּאַרְעָא דְּמִדְיָן וְהוּוּ לָהּ תַרְיָן בְּנִין : 30 וְכֵן מְלִי לָהּ תַמֵּן אַרְבַּעִין שָׁנִין אֶתְחִזִּי לָהּ בְּמַדְבְּרָא דְּטוֹר סִינִי מְלֹאכָה דְּמַרְיָא בְּנוֹרָא דִּיקְדָּא בְּסַנְיָא : 31 וְכֵן חִזָּא מוֹשֶׁה אֶתְדַמֵּר בַּחֲזוֹנָא וְכֵן אֶתְקַרֵּב דְּנַחֲזָא אָמַר לָהּ מַרְיָא בְּקָלָא : 32 אָנָּא אָנָּא אֵלְהָא דְּאַבְרָהָם אֵלְהָא דְּאַבְרָהָם וְדִאִיסְחָק וְדִיעֲקוֹב וְכֵן רַתִּית הָנָא מוֹשֶׁה לֹא מִמֶּרְחַח הָנָא דְּנַחֲזוֹר בַּחֲזוֹנָא : 33 וְאָמַר לָהּ מַרְיָא שְׂרִי מַסְנִיךְ מִן רַגְלִיךְ אַרְעָא גִיר דְּקָאֵם אַנְתּוֹן בְּהָדִישָׁא הִי : 34 מְחִזָּא חֲזִית אֹלְצָנָה דְּעַמִּי דְּבַמְצָרִין וְתַנְחָתָה שְׁמַעְתָּ וְנַחֲתַת דְּאַפְרוֹק אָנוּן וְהָשָׂא תָא אֲשַׁדְרֵךְ לְמַצְרַיָן : 35 לְהָנָא מוֹשֶׁה דְּכַפְרוּ בָּהּ כִּד אָמַרִין דְּמִנּוּ אֶקִּימְךָ עַלִין רִשָּׁא וְדִינָא לָהּ לְהָנָא אֵלְהָא רִשָּׁא וְפִרוֹקָא שְׂדֵר לְהוֹן בְּאִידִי מְלֹאכָא הוּ דְּאַתְחִזִּי לָהּ בְּסַנְיָא : 36 הָנוּ דְּאַפֵּק אָנוּן כִּד עִבְדָּ אֶתְנַתָּא וְתִדְמַרְתָּא וְגַבְרִיתָא בְּאַרְעָא דְּמַצְרַיָן וְבִימָא דִּסּוּף וְבַמְדְּבָרָא שָׁנִין אַרְבַּעִין : 37 הָנוּ מוֹשֶׁה הוּ דְּאָמַר לְבְנֵי אִיסְרָיִל דְּנִבְיָא נָקִים לְהוֹן מַרְיָא אֵלְהָא מִן אַחֲזִיפּוֹן אַכּוּתִי לָהּ תְּשַׁמְעוּן : 38 הָנוּ דְּהָנָא בְּכַנּוּשְׁתָּא בְּמַדְבְּרָא עִם מְלֹאכָא הוּ דְּמַלְלָהּ הָנָא עִמָּה וְעִם אַבְרָהָם בְּטוֹרָא דְּסִינִי וְהוּוּ דְּקַבֵּל מְלָא חֲתָא דִּלְן נְתָל : 39 וְלֹא צִבּוּ לְמַתְדַּנּוּ לָהּ אַבְרָהָם אֵלָא שְׂבָקוּהי וְכַלְבֻּנְתָּהוֹן הִפְכוּ לְהוֹן לְמַצְרַיָן : 40 כִּד אָמַרִין לֹאחֲרוֹן עִבְדָּ לִן אֵלְהָא דְּנִאזְלוֹן קְדָמִין מְטִל דְּהָנָא מוֹשֶׁה דְּאַפֵּק מִן אַרְעָא דְּמַצְרַיָן לֹא יָדְעִין חֲנַן מָנָא הוּיָהּ : 41 וְעִבְדּוּ לְהוֹן עַגְלָא בִּיוֹמָתָא הָנוּן וְדִבְחוּ דְּבַחָא לְפִתְכָּרָא וּמִתְבַּסְמִין הָנוּ בְּעִבְדָּ אִידִיהוֹן : 42 וְהִפֵּךְ אֵלְהָא וְאַשְׁלָם אָנוּן דְּנִהוֹן פְּלַחִין לְחִילָתָא דְּשַׁמְיָא אִיךְ דְּכִתִּיב בְּכִתְבָא דְּנִבְיָא לְמָא אַרְבַּעִין שָׁנִין בְּמַדְבְּרָא נְכַסְתָּא אוּ דְּבַחְתָּא קְרַבְתּוֹן לִי בְּנֵי אִיסְרָיִל : 43 אֵלָא שְׁקַלְתּוֹן מִשְׁכָּנָה דְּמַלְכוּם וְכּוֹכְבָהּ דְּאַלְהָא דְּרַפֵּן דְּמִנְתָּא דְּעִבְדִּיתּוֹן דְּתַהוֹנוֹן סְגִידִין לְהִין אֲשַׁנִּיבּוֹן לְהֵל מִן בְּכָל :

44. Behold the tabernacle of the testimony of our fathers in the wilderness was as He commanded who spoke with Moshe to make it in the likeness that he showed him. 45. And this same tabernacle also indeed brought our fathers with Y'shua into the land that Elohim gave them (as) an inheritance from those nations that He cast out from before them. And it was carried until the days of Dawid, 46. he who found mercy before Elohim and asked that he find a tabernacle for the Elohim of Ya'akov. 47. But Shleemon built the House. 48. And the most High does not dwell in the work of hands, as the prophet said, 49. 'Heaven (is) my throne and the earth a footstool that is under my feet. What is the House that you build for me? Says YHWH, or what is the place of my rest. 50. Behold, did not my hand make all these (things)?'<sup>102</sup> 51. O stiff of neck<sup>103</sup> and without circumcision in their heart!<sup>104</sup> And in their hearing you always stand against the Ruach haKodesh<sup>105</sup> as your forefathers (were), you (are). 52. For which of the prophets have you not persecuted? And your forefathers have killed those who foretold about the coming of the Righteous One, He whom you delivered up and whom you killed! 53. And you have received Torah by way of the command of Messengers and you have not kept it!"<sup>106</sup> 54. And when they had heard these (things), they were filled with anger within themselves and they were gnashing their teeth against him. 55. And while he was full of faith and the Ruach haKodesh, stared into heaven and saw the glory of Elohim and Y'shua standing at the right hand of Elohim. 56. And he said, "Behold, I see heaven opened and the Son of man standing at the right hand of Elohim."<sup>107</sup> 57. Then they cried out in a loud voice and covered their ears and all of them rushed upon him. 58. And they seized (him and) took him outside of the city and they were stoning him, and those who testified against him laid their garments at the feet of a certain young man who was called Shaul. 59. And they were stoning Stephen while he prayed, and he said, "Our Master Y'shua receive my spirit." 60. And after he kneeled down, he cried out in a loud voice and said, "Our Master do not cause this sin to stand against them!" And after he had said this, he lied down.

## Chapter 8

1. Now Shaul consented and participated in his murder.<sup>108</sup> And there was a great persecution of the congregation that was in Urishlim in that day. And all of them except the alone Shlichim were scattered in the villages of Yehud and also among the Samaritans. 2. And they (men, believers) gathered Astaphanos up (and) buried (him). And they were mourning greatly over him. 3. Now Shaul persecuted the congregation of Elohim while he entered homes and dragged away men and women. And he delivered (them) to prison. 4. And they who scattered traveled and preached the Word of Elohim. 5. Now Pelepos went down to a city of the Samaritans and he preached to them concerning Mashiyach. 6. And men, who when they heard his word there, heeded him and were persuaded by all that he said because they saw the signs that he did.

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102 Isaiah 66:1, 2

103 Exodus 32:9; 33:3, 5

104 Leviticus 26:41; Jeremiah 6:10; 9:25 (26)

105 Isaiah 63:10

106 This same rebuke is levied in Matthew 15:2-3 and Yochanan 7:19. Both Y'shua and Tzeephania (Stephen) admonish the Pharisees for elevating their Oral Traditions over the Written Torah of Moshe. Believing their own Oral Traditions to be equal to or of higher value than the Word of YHWH, anyone who suggests otherwise undermines their authority and enrages them to commit murder. The message in all cases is clear: Mess with the Oral Traditions and we may kill you. The irony is that while the religious authorities accuse Y'shua of making himself equal with Elohim (Yochanan 5:18), they make themselves out to be equal to Elohim by nullifying the Word of YHWH by their own man made customs and traditions. (Matt 15:6)

107 Psalm 110:1

108 Paul being transformed from a man of hateful murderous religiosity into a servant of Mashiyach is one of the greatest testimonies to the transforming power of the Ruach haKodesh. Later Paul says, "*I am the least of the Shlichim; and am not worthy to be called a Shaliach; because I persecuted the assembly of Elohim*" (1 Cor 15:9). But let's not talk about Paul, (say) what about me? Isn't it so easy to do the religion thing and be part of the religious division, rather than cross man-made religious lines in the power of love and forgiveness? This is what empowered Paul and what empowers every Christian, Messianic, Believer, Disciple or Follower of Y'shua Mashiyach. It's the power to love that he releases in us, to overcome our weak carnal flesh. We often use religion to cover up the deep not-so-good things inside of us, until the power of love shines

## : פרכסיס דשליחא ז :

44 הא משכנא דסהדותא דאבהתן במדברא איתוהי הנא איך מא דפקדו הו  
דמלל עם מושא למעבדה בדרמותא דחויה: 45 ולה להנא משכנא אף מעלו  
אעלוהי אבהתן עם ישוע לארעא דיהב להון אלהא יורתנא מן עממא הנון  
דשדא מן קדמיהון ואתיבל עדמא לימוהי דניד: 46 הו דאשכח רחמא קדמוהי  
דאלהא ושאל דנשכח משכנא לאלהא דיעקוב: 47 שלימון דין בנא לה ביתא:  
48 ומרימא לא שרא בעבד אידנא איך דאמר נביא: 49 דשמא פורסי נארעא  
פובשא דתחית רגלי אינו ביתא דתבנון לי אמר מריא או אינו אתרא דנתיחא:  
50 לא הא אידא דילי עבדת הלין פלהין: 51 או קשי קדלא ודלא גזירין בלבהון  
ובמשמעתהון אנתון בכלזכן לוקבל רוחא דקודשא קימין אנתון איך אבהיבון  
אף אנתון: 52 לאינא גיר מן נביא דלא רדפו וקטלו אבהיבון לאילין דקדמו בדיקו  
על מאתיתה דודיקא הו דאנתון אשלמתון וקטלתוניהי: 53 וקבלתון נמוסא  
ביד פוקדנא דמלאכא ולא נטרותוניהי: 54 וכד שמעו הו הלין אתמליו חמתא  
בנפשהון ומחרקין הו שניהון עלוהי: 55 והו כד מלא הנא הימנותא ורוחא  
דקודשא חר בשמא וחזא תשבוחתא דאלהא ולישוע כד קאם מן ימינא דאלהא:  
56 נאמר הא חזא אנא שמא כד פתיחין ולברה דאנשא כד קאם מן ימינא  
דאלהא: 57 וקעו בקלא רמא וספרו אדניהון וגזמו עלוהי פלהון: 58 נאחדו  
אפקוהי לבר מן מדינתא ורגמין הו לה נאילין דאסהדו עלוהי סמו נחתיהון לנת  
רגלוהי דעלימא חד דמתקרא שאנל: 59 ורגמין הו לה לאסטפנוס כד מצלא  
נאמר מן ישוע קבל רוחי: 60 וכד סם בורכא קעא בקלא רמא נאמר מן לא  
תקים להון הדא חטיאתא וכד הדא אמר שכב:

## : פרכסיס דשליחא ח :

1 שאנל דין צבא הנא ומשותף הנא בקטלה והנא הנא בהו יומא רדופיא רכא  
לעדתא דבאורשלם ואתבדרו פלהון בקוריא דיהוד נאף בית שמריא לבר מן  
שליחא בלחוד: 2 וקפסו קברוהי לאסטפנוס גברא מהימנא ואתאכלו עלוהי  
רורבאית: 3 שאנל דין רדף הנא לעדתא דאלהא כד עאל הנא לבתא נמגרור  
לגברא ולנשא ומשלמין הנא לבית אסירא: 4 והנן דאתבדרו מתפרפין  
הו ומכרוין מלתא דאלהא: 5 פיליפוס דין נחת לה למדינתא דשמריא  
ומכרו הנא להון על משיחא: 6 וכד שמעין הו מלתא בנינשא דתמן ציתין  
הו לה ומתטפיסין הו לכל דאמר הנא דחזין הו אתנתא דעבד הנא:

a light into our dark places. We are growing and on that journey of returning to the Faith of His Name. (Say) Let me be the change! Let me dance with the Joy of my King inside of me. Let me bless those that curse me. Let me love my enemies. Let me sing the songs of victory and overcome my religious pride, my discrimination and my hatred. Let me serve my King of Love and bring Glory to His Wonderful Name.

7. For many who seized unclean spirits, cried out in a loud voice, and they went out from them. And others, paralytics and lame were healed. 8. And a great joy was there in that city. 9. Now there was a certain man there whose name (was) Simon who lived in that city a long time. And deceived the people of Samaria by his sorcery while magnifying himself and saying, "I am great!" 10. And they were praying<sup>109</sup> towards him, all of them great and small. And they said, "This is the great power of Elohim." 11. And they persuaded<sup>110</sup> him, all of them, because a long time ago he had persuaded them with his sorceries. 12. But when they believed Pileepos who had preached the Kingdom of Elohim in the name of our Master Y'shua haMashiyach, they immersed, men and women. 13. And even Simon, he believed and was immersed and adhered to Pileepos. And when he saw the great signs and miracles that occurred by his hand, he was amazed and he marveled. 14. And when the Shlichim who were in Urishlim heard that the people of Samaria had received the Word of Elohim, they sent Shimon Keefa and Yochanan to them. 15. And they went down and prayed over them that they might receive the Ruach haKodesh. 16. For it was not upon one of them yet. They were only immersed now in the name of our Master Y'shua.<sup>111</sup> 17. Then they placed a hand upon them and they received the Ruach haKodesh. 18. And when Simon saw that by the placing of a hand of the Shlichim the Ruach haKodesh was given, he offered silver to them, 19. Saying, "Give to me also this authority that whomever (that) I place a hand upon, he will receive the Ruach haKodesh." 20. Shimon Keefa said to him, "Your silver will go with you to destruction because you thought that the gift of Elohim could be obtained<sup>112</sup> with the goods of the world. 21. You have no part or portion in this faith because your heart is not straight before Elohim. 22. But repent of this your evil and beseech (from) Elohim. Perhaps you will be forgiven the deceit of your heart. 23. For I see that you are in bitter anger<sup>113</sup> and in the bonds of iniquity." 24. Simon answered and said, "You plead for my sake (from) Elohim that not anything of these things that you have spoken come upon me." 25. Now when Shimon and Yochanan had testified, and they taught the Word of Elohim, and preached in many villages of the Samaritans, returned to Urishlim. 26. And a Messenger of Master YHWH spoke with Pileepos and said to him, "Rise up! Go to the South on the desert road that goes down from Urishlim to Gaza." 27. And he arose and went and met a certain believer<sup>114</sup> who had come from Cush, an official of Qandeq, the queen of the Cushites, and he was an authority over all her treasures. And he had come to worship in Urishlim. 28. And while he traveled to go, he sat in a chariot and was reading Yesha'yahu the prophet. 29. And the Spirit said<sup>115</sup> to Pileepos, "Draw near and follow the chariot." 30. And when he had drawn near, he heard that he was reading Yesha'yahu the prophet, and he said to him, "Do you understand what you read?" 31. And he said, "How am I able to comprehend unless someone instructs me?" And he pleaded with Pileepos that he come up and sit with him.

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109 The root "**TsLA**" literally means "to prostrate oneself towards" in the sense of worship. It can also mean "heed" as Greek translators understood it, but in this context the root is more properly translated "prostrate." The same root is present in verse 15. (PY).

110 They persuaded him that he was the "power of Elohim." (PY).

111 Y'shua teaches immersion in the Name (singular) of the Father, Son and the Ruach haKodesh as he taught according to Matthew 28:19. The Son carries the name of the Father (Yochanan 17:11). Y'shua's name means "YHWH is salvation" (Matthew 1:21). The Ruach haKodesh (Set-Apart Spirit) is another title for the Father (Psalm 51:1-11, Isaiah 63:1-11). Therefore One Set Apart Name covers all three "branches" of the One Elohim. However, common religious practices of the time led many people to be immersed in the names of their rabbis or teachers. Yochanan taught that his immersion was symbolic towards repentance and that Y'shua would immerse them in the Ruach haKodesh and with fire (Matthew 3:11).

112 There is a play on the root "**QNA**" (goods/obtain) here. (PY).

113 The Aramaic word "**Kabda**" can mean "gall/liver/anger." Greek versions mistranslate this as "gall of bitterness" instead of the more contextually proper "bitter anger." (PY).

114 The Aramaic word "**mhymna**" can mean either "believer" or "eunuch." Greek versions mistranslate this as "eunuch" instead of the more contextually correct "believer." (PY). This is also important because Ethiopian Jewry has the oldest continuous form of the religion on the planet and even in the days of the apostles they had a high reputation for piety. The



## : פרכסיס דשליחא ח :

7 סגיא גיר דאחידן הני להון רוחא טנפֿתָא קעין הנו בקלא רמא ונפֿקן הני מנהון ואחרנא משריא ומחגרא אַתאסיו: 8 וחדותא רבתא הנת בהי מדינתא: 9 אית הני דין תמן גברא חד דשמה סימון דעמיר הני לה בה במדינתא ובנא סגיא ובחרשוהי מטעא הני לעמא דשמריא כד מורב הני נפשה נאמר דאנא אנא רבא: 10 וצלין הנו לנתה פלהון ורורבא ודקדקא נאמרין הנו הנו חילה רבא דאלהא: 11 ומתטפסין הנו לה פלהון מטל דובנא סגיא בחרשוהי אתמה הני אנון: 12 כד דין הימנו לפיליפוס דמסבר הני מלכותא דאלהא בשמה דמרן ישוע משיחא עמדין הנו גברא ונשא: 13 נאף הו סימון הימן הני נעמד ונקיף הני לה לפיליפוס וכד חנא הני אנתא וחילא ורורבא דהני הנו באידה תמה הני ומתדמר: 14 וכד שמעו שליחא דבאורשלם דקבלו עמא דשמריא מלתא דאלהא שדרו לנתהון לשמעון כאפא וליוחנן: 15 ונחתו וצליו עליהון איך דנקבלון רוחא דקודשא: 16 לית הני גיר על חד מנהון עדפיל בלחוד דין עמדין הנו בשמה דמרן ישוע: 17 הידין סימין הנו עליהון איך ומקבלין הנו רוחא דקודשא: 18 וכד חנא סימון דבסגים איך דשליחא מתיהבא רוחא דקודשא קרב להון כספא: 19 כד אמר הבו אף לי שולטנא הני דאינא דאסים עלוהי איך נהנא מקבל רוחא דקודשא: 20 אמר לה שמעון כאפא כספך עמך נאזל לאבדנא מטל דסברת דמוהבתה דאלהא בקנן עלמא מתקנא: 21 לית לך מנתא אפלא פסא בהימנותא דנא מטל דלכך לא הני תריין קדם אלהא: 22 ברם תוב מן בישותך דנא ובעי מן אלהא דלמא נשתבך לך נכלא דלכך: 23 בכבדא גיר מרירתא ובקטרא דעולא חנא אנא דאיתיך: 24 ענא סימון נאמר בעו אנתון חלפי מן אלהא דלא נאתא עלי מדם מן הלן דאמרתון: 25 שמעון דין ויוחנן כד סהדו אנון ואלפו מלתא דאלהא הפכו להון לאורשלם ובקוריא סגיא אתא דשמריא סברו: 26 ומלל מלאכא דמריא עם פיליפוס נאמר לה קום זל לתימנא באורחא מדבריתא דנחתא מן אורשלם לגא: 27 וקם אזל נארעה מהימנא חד דאתא הני מן פוש שליטא דקנדק מלפתא דכושיא והו שליט הני על פלה גנה נאתא הני דנסגוד באורשלם: 28 וכד הפך דנאזל יתב הני על מרפבתא וקרא הני באשעיא נבא: 29 נאמר רוחא לפיליפוס אַתקרב וקף למרפבתא: 30 וכד אַתקרב שמע דקרא באשעיא נבא נאמר לה דאן מסתפל אנת מנא קרא אנת: 31 והו אמר איכנא משבח אנא דאסתפל אלא אן אנש נרתיני ובעא מנה מן פיליפוס דנסק ונתב עמה:

verse also makes no sense as "eunuch" because such men were not allowed to worship in Jerusalem as this man surely did. See Deuteronomy 23:1 and Isaiah 56:3-5. (AR).

115 The verb here is in the feminine. (PY).

32. Now the section of the Scripture in which he was reading was this: He was led as a lamb to the slaughter, and as a ewe before the shearer is silent, even thus he did not open his mouth. 33. He was led in his humiliation from his confinement and from judgment. And his generation, who will declare it, because his life has been taken from the earth?<sup>116</sup> 34. And that believer said to Pileepos, "I plead with you concerning whom did this prophet speak, concerning himself or concerning another man?" 35. Then Pileepos opened his mouth and began to preach from this Scripture concerning our Master Y'shua. 36. And when they went on the road they arrived at a certain place that had water in it. And that believer said, "Behold water! What is the obstacle so that I may be immersed?" 37. *Verse 37 is nonexistent in the Peshitta.*<sup>117</sup> 38. And he commanded that the chariot stop. And they went down, both of them, to the water. And Pileepos immersed that believer. 39. And after they got up from the water, the Spirit of Master YHWH caught Pileepos up, and that believer did not see him again, but he departed on his way rejoicing. 40. And Pileepos was found at Azotus, and from there was traveling around and preaching in all the cities until he came to Caesarea.

## Chapter 9

1. Now Shaul was yet full of intimidation and the fury of murder towards the disciples of our Master. 2. And he asked for letters from the chief priests to give to Damascus to the assemblies that if he should find men or women who follow in this path he might arrest (them and) bring them to Urishlim. 3. And as he traveled and approached Damascus, suddenly a light from heaven shone upon him. 4. And he was thrown upon the ground, and he heard a voice that said to him, "Shaul! Shaul! Why do you persecute me? It is hard for you to kick the stakes." 5. And he answered and said, "Who are you my Master?" And our Master said, "I am Y'shua the Nasraya, He whom you persecute! 6. But rise up (and) enter into the city, and there will be spoken to you concerning what you should do." 7. Now the men who were traveling with him on the road were amazed because they heard only a sound, but a man was not visible to them. 8. Shaul got up from the ground and he was not able to see anything though his eyes were open. They brought him by his hands to Damascus. 9. And he was not able to see (for) three days. And he did not eat and he did not drink. 10. Now there was a certain disciple in Damascus whose name was Khanan-Yah. And Master YHWH said to him in a vision, "Khanan-Yah!" And he said, "Behold, (it is) I!"<sup>118</sup> my Master." 11. And our Master (Y'shua) said to him, "Arise. Go to the street that is called *Straight* and inquire at the house of Yehuda for Shaul who is from the city of Tarsus. For behold while he was praying 12. he saw a man in a vision whose name (was) Khanan-Yah<sup>119</sup> who entered and placed a hand upon him so that his eyes might be opened."

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116 Isaiah 53:7, 8

117 Like other instances, the Peshitta omits a phrase that is also lacking in the earliest Greek texts. In this case verse 37 is also missing from Aleph, A, B, C, and the Vulgate. The words in the later manuscripts are: "And Phillip said, If you believe with all your heart, you may. And he answered, I believe that Y'shua the Mashiyach is the Son of Elohim." This insertion appears to be: 1) artificial, as is demonstrated by how well the original thoughts flow without it and 2) it is easy to imagine how a later Gentile editor would have felt the need to make an outright declaration of faith that is so specific. In its original Semitic context, however, it is enough to show that the Ethiopian asked the question and Phillip answered according to the Scriptures.

118 *Ha ana* is the Aramaic equivalent of *hineni*, the famous Hebrew phrase uttered by Awraham when called by YHWH, "behold it is I" or "here am I". Awraham responds to YHWH during a time of testing, similarly Khanan-Yah is being tested when asked to give aid to someone who could imprison him or even kill him for his faith. Being asked to go to the street called "Straight" is a major Hebraic idiom, as we are to walk the straight street when we live according to YHWH's Torah.

119 The name "Khanan-Yah" means "Yah is merciful." The play on his name demonstrates the mercy about to be shown to Shaul through the restoration of his eyesight. This is only apparent in Aramaic. (PY).

## : פרכסיס דשליחא ח :

32 פֿסוקא דין דכֿתֿבָּא דקראַ הוּא בָּה אִיתְּוּהי הוּא הָנָא אִיךְ אַמְרָא לְנִכְסִתָּא  
אַתְּדַבֵּר וַאִיךְ נִקְיָא קִדָּם גִּזְוִזָּא שְׁתִּיק הוּא וְהִכְנָא לָא פִתַּח פּוּמָה : 33 בְּמוֹפְכָּה  
מִן חֲבוּשָׂא וּמִן דִּינָא אַתְּדַבֵּר וְדָרָה מִנּוּ נִשְׁתַּעַּא דְּמִשְׁתַּקְלִין חִיוּהי מִן אַרְעָא :  
34 נְאֻמֵּר הוּא מִהִימָנָא לְפִילִיפּוּס בְּעָא אַנָּא מִנֶּיךְ עַל מִנּוּ אַמְרָה הָדָא נִבְיָא עַל נִפְשָׁה  
אוּ עַל אַנְשׁ אַחֲרִין : 35 הִידִין פִּילִיפּוּס פִּתַּח פּוּמָה וּשְׂרִי מִנָּה מִן הָנָא כְּתִבָּא מִסְבֵּר  
לָה עַל מֶרֶן יֵשׁוּעַ : 36 וְכֵד הֲנוּן אֲזַלִּין בְּאֹרְחָא מִטְּיו הוּוּ לְדוּכְתָּא חֲדָא דְּאִיתָּ בָּה  
מִיָּא נְאֻמֵּר הוּא מִהִימָנָא הָא מִיָּא מִנָּא הִי כְּלִיתָּא דְּאַעֲמֵד : 37 נְאֻמֵּר פִּילִיפּוּס אָן  
מִהִימָן אַנְתָּ מִן כְּלָה לְכָא שְׁלִיט וְעַנָּא נְאֻמֵּר אַנָּא מִהִימָן אַנָּא דִּישׁוּעַ מִשִּׁיחָא בְּרָה  
דְּאַלְהָא הוּ : 38 וְכִקְדָּ הוּא דִּתְקוּם מִרְכַּבְתָּא נִנְחָתוּ תִּרְיָהוּן לְמִיָּא נְאַעֲמֵדָה פִּילִיפּוּס  
לְמִהִימָנָא הוּ : 39 וְכֵד סִלְקוּ מִן מִיָּא רֹחָה דְּמִרְיָא חֲטַפְתָּ לְפִילִיפּוּס וְתוּב לָא חֲזִיָּה  
מִהִימָנָא הוּ אֵלָא אֲזַל הוּא בְּאֹרְחָה כֵּד חֲדָא : 40 פִּילִיפּוּס דִּין אֶשְׁתַּכַּח בְּאַזּוּטוּס  
וּמִן תִּמָּן מִתְכַּרְךְ הוּא וּמִסְבֵּר בְּמִדִּינָתָא כְּלָהִין עֲדָמָא דְּאַתָּא לְקִסְרִיא :

## : פרכסיס דשליחא ט :

1 שְׁאוּל דִּין עֲדִכִּיל מִלָּא הוּא לוחֶמָא וְחִמְתָּא דְּקִטְלָא עַל תַּלְמִידוּהי דְּמֶרֶן :  
2 וּשְׁאֵל לָה אַגְרָתָא מִן רַב כְּהֵנָּא דִּנְתַּל לָה לְדִרְמִסוּק לַכְּנוּשָׁתָא דָּאן הוּ דִּנְשַׁכַּח  
דִּרְדִּין בְּהָדָא אֹרְחָא גִבְרָא אוּ נִשָּׂא נְאֻסוּר נִיתָא אָנוּן לְאֹרְשֵׁלָם : 3 וְכֵד אֲזַל  
הוּא וּשְׂרִי מִמִּטָּא לְדִרְמִסוּק מִן תַּחֲיִת שְׁלִיא אֲזַלָּה הוּא עֲלוּהי גִוְהָרָא מִן שְׁמִיָּא :  
4 וְנִפֹּל עַל אַרְעָא וּשְׁמַע קֹלָא דְּאֻמֵּר לָה שְׁאוּל שְׁאוּל מִנָּא רִדְךָ אַנְתָּ לִי קִשָּׁא הוּ  
לֶךְ לְמַבְעָטוּ לְעֹקֶסָא : 5 עֲנָא הוּ נְאֻמֵּר מִן אַנְתָּ מְרִי וּמֶרֶן אֻמֵּר אָנָּא אַנָּא יֵשׁוּעַ  
נִצְרִיא הוּ דְּאַנְתָּ רִדְךָ אַנְתָּ : 6 אֵלָא קוּם עוּל לְמִדִּינָתָא וְתִמָּן נְתַמְלִל עִמָּךְ עַל מָא  
דְּנֹלָא לֶךְ לְמַעַבְדָּ : 7 וְגִבְרָא דְּאַזַּלִּין הוּוּ עֲמָה בְּאֹרְחָא קִימִין הוּוּ כֵּד תַּמְיָהִין מִטַּל  
דְּקִלָּא בְּלַחוּד שְׁמַעִין הוּוּ אַנְשׁ דִּין לָא מִתְחַזָּא הוּא לַהוּן : 8 וְקָם שְׁאוּל מִן אַרְעָא  
וְלֹא מִתְחַזָּא הוּא לָה מְדָם כֵּד עֵינוּהי פִּתִּיחָן הִי וְכֵד אַחֲרִין בְּאִידוּהי אַעֲלוּהי  
לְדִרְמִסוּק : 9 וְלֹא מִתְחַזָּא הוּא לָה תַלְתָּא יוּמִין וְלֹא אֲכָל וְלֹא אֶשְׁתִּי : 10 אִיתָּ  
הוּא דִּין בָּה בְּדִרְמִסוּק תַּלְמִידָא חֵד דְּשִׁמָּה הוּא חֲנִנְיָא וּמִרְיָא אֻמֵּר לָה בְּחֻזָּא  
חֲנִנְיָא נְאֻמֵּר הָא אַנָּא מְרִי : 11 וּמֶרֶן אֻמֵּר לָה קוּם זַל לְשׁוּקָא דְּמִתְקַרָּא תִּרְיָצָא  
נִבְעִי בְּפִיתָא דִּיהוּדָא לְשְׁאוּל דְּאִיתְּוּהי מִן טִרְסוּס מִדִּינָתָא הָא גִּיר כֵּד הוּ מִצְלָא :  
12 חֲזָא בְּחֻזָּא לְגִבְרָא דְּשִׁמָּה חֲנִנְיָא דְּעַל וָסֵם עֲלוּהי אִידָא אִיךְ דִּנְתַּפְתָּחן עֵינוּהי :

13. And Khanan-Yah said, "My Master (Y'shua), I have heard from many concerning this man how much evil he has inflicted on your Set Apart ones in Urishlim. 14. And behold even here he has authority from the high priests to arrest all those who call (upon) your Name!" 15. Then Master YHWH<sup>120</sup> said to him, "Arise! Go because he (is) a vessel to me, chosen to carry my Name among the Gentiles<sup>121</sup> and among kings and among the sons of Israel. 16. For I will reveal to him how much he will suffer because of my Name."<sup>122</sup> 17. Then Khanan-Yah went to the house to him and placed a hand upon him<sup>123</sup> and said to him, "Shaul, my brother, our Master Y'shua has sent me. He who appeared to you on the road while you were coming, that your eyes might be opened and that you might be filled with the Ruach haKodesh." 18. And at once something that resembled scales fell from his eyes, and his eyes were opened. And he arose and (became) immersed. 19. And he received nourishment and was strengthened and was with the disciples, those who were in Damascus. 20. And immediately he was in the assembly of the Yehudeans preaching about Y'shua, that he was the Son of Elohim. 21. And all those who were hearing him were amazed, and they were saying, "Was not this he who was persecuting all those who were calling on this name in Urishlim? He was sent even here for this same (reason) to bind and take them away to the chief priests!" 22. Now Shaul was more so strengthened and was confounding those Yehudeans who were dwelling in Damascus while he was revealing that this is the Mashiyach. 23. And after (many) days increased to him there, the Yehudeans made treachery against him to kill him. 24. But the plot was shown to him, to Shaul, that they were seeking to do to him. And they were keeping watch (of) the gates of the city day and night to kill him. 25. Then the disciples placed him in a basket and let him down from the wall during the night. 26. And he went to Urishlim and desired to join the disciples, but all of them were afraid of him. And they did not believe that he (was) a disciple. 27. But Bar-Naba took him and brought him to the Shlichim and explained to them how on the road he had seen Master YHWH, and how he spoke with them, and how boldly he spoke in Damascus in the name of Y'shua. 28. And he went in with them and he went out into Urishlim. 29. And he (Rav Shaul) was boldly speaking in the name of Y'shua and disputing with those Yehudeans who knew Greek,<sup>124</sup> but those desired to kill him. 30. And when the brothers knew, they brought him to Caesarea by night, and from there they sent him to Tarsus. 31. Nevertheless, the assembly that was in all Yehud and in Galeela and Shamrin now had peace in it. It grew, being built up and instructed in the fear of Elohim and in the comfort of the Ruach haKodesh.<sup>125</sup> 32. And it happened that while Shimon was traveling in the cities, he came down also to the Set Apart believers who dwelled in the city (of) Lud.

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120 Notice how Khanan-Yah is reproved not by Y'shua, but by YHWH Himself, as indicated by the Aramaic *MarYah*. This represents a profound dichotomy because Khanan-Yah himself may not even be aware that the Father is responding to him. Khanan-Yah's point is that those who proclaim YHWH's Mashiyach are being persecuted because they "call upon your Name." But YHWH points out that it is His Name, in Mashiyach that is being rejected, so when all is said and done, Shaul is preaching YHWH's Torah (instructions) to the Gentiles.

121 See *Gentiles* and *Ger Toshav* in Appendix.

122 Aramaic here presents a critical distinction lacking in Greek, once again due to the bifurcation of MarYah (YHWH) and Maran/Mari (Y'shua). Notice that a few lines above Y'shua gives a command that is questioned. This act then prompts the speaker to switch from Y'shua to YHWH; therefore, it is YHWH's name that Paul will suffer for. It is also important to note that while Y'shua was on earth, any teaching about Y'shua being YHWH refers to the divine nature within Him. Y'shua was both conceived through the Ruach haKodesh and He breathed the Set-Apart Ruach into His disciples. Here, the resurrected Y'shua speaks to Paul in the vision. Y'shua's human nefesh reanimated with his Ruach in a spiritual resurrection body, as described by Paul in 1 Corinthians 15.

123 The origin of *smicha* (laying hands) is with Moshe who laid his hands on, and passed his mantle of leadership onto Yehoshua. The laying on of hands is not only for healings and miracles but also to "receive the Ruach haKodesh" for understanding and instruction (Acts 6:6, 7:41, 8:17-19). It is only through the work of the Ruach haKodesh that we understand YHWH is Y'shua the Mashiyach (Matt. 16:17; 1 Corinthians 12:3). See *YHWH is Y'shua the Mashiyach* in Appendix.

## : פרכסיס דשליחא ט :

13 ואמר חנניא מרי שמענת מן סגיאא על גברא הנא דכמא בישתא אסבל לקדישיך באורשלם: 14 והא אף הרפא אית לה שולטנא מן רבי כהנא דנאסור לכלהון אילין דקרין שמך: 15 ואמר לה מריא קום זל מטל דמאנא הו לי גבאי דנשקול שמי בעממא ובמלכא ובית בני איסריל: 16 אגא גיר אחיוהי כמא עתיד למחש מטל שמי: 17 הידין חנניא אזל לביתא לותה וסם עלוהי אידא ואמר לה שאנל אחי מרן ישוע שדרכי הו דאתחזי לך באורחא כד אתא אנת איך דנתפתחן עיניך ותתמלא רוחא דקודשא: 18 ובר שעתה נפל מן עינוהי מדם דדמא לקלפא ואתפתח עינוהי וקם עמד: 19 וקבל סיברתא ואתחיל והנא יומתא לנת תלמידא הנון דאית הנו בד'רמסוק: 20 ובר שעתה מכרז הנא בכנושתא דיהודיא על ישוע דהויו ברה דאלהא: 21 ותמיהין הנו פלהון אילין דשמעין הנו לה ואמרין הנו לא הנא הנא הו דרדף הנא לכלהון אילין דקרין הנו לשמא הנא באורשלם אף להרפא עליה על הדא משדר הנא איך דנאסור נופל אגון לרבי כהנא: 22 שאנל דין יתיר מתחיל הנא ומזיע הנא להון ליהודיא הנון דעמרין הנו בד'רמסוק כד מחנא הנא דהנו משיחא: 23 וכד סגיו לה תמן יומתא עבדו עלוהי נכלא יהודיא דנקטלוניהי: 24 אתבדק לה דין לשאנל אפרסנא דב'עין הנו למעבד לה ונטרין הנו תרעא דמדינתא איממא ולליא דנקטלוניהי: 25 הידין סמוהי תלמידא באספרידא ושבוהי מן שורא בלליא: 26 ואזל לה לאורשלם וצבא הנא למתנקפו לתלמידא וכלהון דחלין הנו מנה ולא מהימנין הנו דתלמידא הו: 27 ברנבא דין אחד נאיתיה לנת שליחא ואשתעי להון איכנא באורחא חזא למריא ודאיכנא מלל עמה נאיכנא בד'רמסוק עין בגלא מלל בשמה דישוע: 28 ועאל הנא עמהון ונפק באורשלם: 29 נממלל הנא בשמה דישוע עין בגלא ודרש הנא עם יהודיא אילין דידיעין הנו ונאית הנון דין צבין הנו למקטלה: 30 וכד ידעו אחא איתוהי בלליא לקסריא ומן תמן שדרוהי לטרסוס: 31 ברם דין עדתא דבכלה יהוד ובגלילא ובשמרין אית הנא בה שלמא כד מתבניא הנת ורדיא בדחלת אלהא ובבויאא דרוחא דקודשא סגיא הנת: 32 והנא דכד מתכרך הנא שמעון במדינתא נחת אף לנת קדישא דעמרין בלוד מדינתא:

124 Notice that Rav Shaul brings a Greek interpreter Bar-Naba. Rav Shaul obviously doesn't have the strong command of Greek necessary to address the more advanced and complex concepts of the Malchut Elohim. At other times Paul travels with interpreters Silas and Timothy who help him compose letters (1 Thessalonians 1:1, 2 Thessalonians 1:1), or he is with Mark who joins him on a missionary journey, or Paul is with his traveling companion Luke, who is by far the most talented bilingual interpreter in the NT.

125 Those who fear YHWH receive the comfort of the Ruach haKodesh that brings peace and contentment into the soul. "Hear the Word of YHWH, you that tremble at His Word" (Isaiah 66:5). The Fear of YHWH is truth; the fear of man brings confusion.

33. And he found a certain man named Anis who was laying on a pallet and was a paralytic eight years. 34. And Shimon said to him, Anya,<sup>126</sup> Y'shua the Mashiach heals you! Arise and make your bed! And immediately he arose. 35. And all who saw him who dwelt in Lud and in Saron turned to Elohim. 36. Now there was a certain disciple in the city of Yoppa whose name was Tabitha.<sup>127</sup> This (one) was rich in good deeds<sup>128</sup> and in the alms that she did. 37. Now she became ill in those days and she died. And they washed her and laid her in an upper room. 38. And the disciples heard that Shimon was in the city of Lud, that which is on the side of Yoppa. And they sent to him two men to request of him that he not delay to come with them. 39. And Shimon arose (and) went with them. And when he came, they brought him up to the upper room and gathered. (And) all the widows stood around him weeping and showing to him the coats and cloaks, those that Tabitha had given to them while she lived. 40. But Shimon put all the people out and bowed down upon his knees. And prayed and he turned to the corpse and said, "Tabitha get up!" And she opened her eyes, and when she saw Shimon she sat up.<sup>129</sup> 41. And he stretched out his hand and raised her up and called to the Set Apart believers and to the widows and presented her to them alive. 42. And this thing was known in all the city, and many believed in our Master. 43. And he was in Yoppa not a few days lodging in the house of Shimon the tanner.

## Chapter 10

1. Now there was a certain man in Caesarea, a centurion, whose name was Qurnelius, from that band of soldiers which is called Italiqa. 2. And he was righteous and feared Elohim, he and all his household. And he did many alms among the people, and he beseeched Elohim at all times. 3. This (man) clearly saw a Messenger of Elohim in a vision (at) nine hours into the day, who came towards him and said to him, "Qurnelia!" 4. And he was afraid and stared at him and he said, "What, my Master?" And the Messenger said to him, "Your prayers and your alms have come up before Elohim for a remembrance. 5. And now send men to the city Yoppa and bring Shimon, who is called Keefa. 6. Behold he lodges in the house, that which is on the shore of the sea, of Shimon the tanner." 7. And when the Messenger who spoke with him had departed, he called two of the sons of his household and a certain servant who feared<sup>130</sup> Elohim, one who obeyed him. 8. and he told them everything that he saw and he sent them to Yoppa. 9. And on the next day while they traveled on the road and drew near to the city, Shimon went up to the roof to pray in the sixth hour. 10. And he hungered and desired to eat. And while they prepared for him, a stupor fell over him. 11. And he saw heaven being opened and a certain garment being held by four corners. And it resembled a great linen cloth. And it was descending from heaven to earth. 12. And there were in it all creatures of four legs, and creeping things of the earth, and birds of heaven.

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126 "Afflicted One." (PY).

127 Aramaic name meaning "Gazelle." (PY).

128 "Good deeds" or "works" is derived from the Hebrew *avodah*. This denotes the empowerment and righteous works of Mashiach being poured through his followers, as Torah is being written upon the heart. Please see footnote Romans 12:1.

129 Many religious communities expect their leaders to produce the kinds of miracles that are recorded here in Scripture. Even after being shown evidence of "miracle" hoaxes, false testimonies, witnessing teams of co-conspirators, many choose to believe in lies. Regrettably, many people put their trust in false miracles and use them to validate lifestyles, religion and teachings that are not of Mashiach. For many, miracles and the supernatural are their main spiritual focus rather than "testing the spirits" and walking in Truth and Righteousness. Y'shua teaches that "*when He* (the Ruach haKodesh) *comes, He will convict the world concerning sin and concerning righteousness and concerning judgment*" (Yochanan 16:8). This is the acid test of True faith. First we are convicted of sin, all sin is the transgression of Torah (1 Yochanan 3:4). By Faith we repent of our sins. Secondly, by Faith we choose to be obedient to the Word of YHWH (Torah). Concerning righteousness Paul writes, "*For when you were the slaves of sin, you were emancipated from righteousness*" (Romans 6:20). If we can't stop sinning we have become slaves to sin, therefore righteousness and Mashiach cannot live within us, only sin. Thirdly, the Ruach haKodesh convicts us of Judgment, not only of Mashiach coming to Judge the world and each of us, but that we daily seek YHWH's Judgments in all things that we think, say and do.

## : פרכסיס דשליחא ט :

33 ואשכח גברא חד דשמה אנס דרמא הוא בערסא ומשרי שנין תמנא :  
34 ואמר לה שמעון אניא מאסא לך ישוע משיחא קום ושוא ערסך ובר שעתה  
קם : 35 וחזאנהי פלהון דעמרין בלוד ובסרונא נאתפניו לנת אלהא : 36 אית הוא  
דין תלמידתא חדא ביפוא מדינתא דשמה הוא טבייתא הדא עתיקא הנת בעבדא  
טבא ובנדקתא דעבדא הנת : 37 אתפרהת דין בהון בהנון יומתא ומיתת ואסחווה  
וסמוה בעלייתא : 38 נשמעו הנו תלמידא דשמעון בלוד הו מדינתא הי דאיתיה  
על גנב יופא ושדרו הנו לנתה גברא תרין דנבעון מנה דלא תמאן לה דנאתא  
צאדיהון : 39 וקם שמעון אזל עמהון וכד אתא אסקוהי לעלייתא וכנש קם להין  
חדרוהי פלהין ארמלתא פד בכנן נמחוין לה כותיניתא ומרטוטא הלין דיהבא הנת  
להין טבייתא פד חיא : 40 שמעון דין אפק לכלהון אנשא לבר נקעד על בורפוהי  
וצלי נאתפני לנת שלדא נאמר טבייתא קומי הי דין פתחת עיניה וכד חזתה  
לשמעון יתבת : 41 ואושט לה אייה נאקימה וקרא לקדישא ולארמלתא ויהבה  
להון פד חיא : 42 נאתידעת הדא בכלה מדינתא וסגיאא הימנו במקן : 43 הוא דין  
בה ביפוא יומתא לא זעורין פד שרא הוא בית שמעון בורסא :

## : פרכסיס דשליחא י :

1 בקסריא דין אית הוא גברא חד קנטרונא דשמה הוא קורנליוס מן ספירא  
הי דמתקריא איטליקא : 2 ונדיק הוא ודחל הוא מן אלהא הו וביתא פלה  
ועבד הוא נדקתא סגיאיתא בעמא ובכלוזבן בעא הוא מן אלהא : 3 הנה חזא  
מלאכא דאלהא בחזא גליאית לאפי תשע שעין באימקא דעל לנתה נאמר  
לה קורנליא : 4 והו חר בה ודחל נאמר מנא מרי נאמר לה מלאכא צלונתך  
ונדקתך סלק לדוכרנא קדם אלהא : 5 והשא שדר גברא ליפוא מדינתא ואיתא  
לשמעון דמתקרא פאפא : 6 הא שרא בביתא דשמעון בורסא הו דאיתוהי  
על יד ימא : 7 וכד אזל לה מלאכא דמלל עמה קרא תרין מן בני ביתא ופלחא  
חד דדחל לאלהא אינא דמתדנא הוא לה : 8 נאשתעי להון כלמדם דחזא  
ושדר אנון ליפוא : 9 וליומא אחרנא פד הנון רדין באורחא וקריבין למדינתא  
סלק שמעון לאגרא דנצלא בשת שעין : 10 וכפן וצבא הוא דנלעס וכד הנון  
מתקנין לה נפל עלוהי תמהא : 11 וחזא שמיא פד פתיחין ומאנא חד פד אסיר  
בארבע קרנן ודמא הוא לכתנא רבא ושאב הוא מן שמיא על ארעא : 12 ואית  
הוא בה פלהין חיותא דארבעת רגלא ורחשא דארעא ופרכתא דשמיא :

130 The term "feared Elohim" is used throughout the Book of Acts, it is an extremely important for all Believers to understand and walk in. This is the Fear of YHWH (Isaiah 11:2). This means we put YHWH and His Word on the "high place" in our lives. We do this by inviting His Spirit into our private daily thoughts, words, deeds and relationships. We become radically obedient to the Word of YHWH, as little children. If for a season, we must walk alone in Him, so be it, then we must.



13. And a voice came to him that said, “Shimon! Rise up. Slaughter, and eat!” 14. And Shimon said, “(Elohim) forbid, my Master, because I have not ever eaten anything that is defiled and unclean!” 15. And again a second time a voice came to him that (said), “That which Elohim has cleansed, you should not consider defiled!”<sup>131</sup> 16. And this happened three times, and the garment was taken up to heaven. 17. And while Shimon marveled in himself what was the vision that he had seen, those men who were sent from Qurnelius they came and stood at the gate of the courtyard and inquired concerning the house that Shimon lodged in. 18. And they called there and asked, “Is Shimon who is called Keefa lodged here?” 19. And while Shimon thought about the vision, the Spirit said to him: “Behold! Three men seek you. 20. Arise, go down and go with them (while) not letting your mind be divided<sup>132</sup> because I (am) he (who) sent them.” 21. Then Shimon went down to those men and said to them, I (am) whom you seek. “What is the reason for which you have come?” 22. A certain man said to him, “A centurion whose name is Qurnelius, a just (man) who fears Elohim and about whom all the people of the Yehudeans give testimony, was told in a vision by a Set Apart Messenger to send (and) bring you to his house and to hear the word from you.” 23. Shimon brought them in and received them where he was lodging. And at the end of the day he arose and he departed (and) went with them and some of the brothers of Yoppa went with him. 24. And on the next day, he entered Caesarea and Qurnelius was waiting for them while being assembled with him all his kin and also the beloved friends that he had. 25. and while Shimon was entering, Qurnelius met him and fell down and worshipped at his feet. 26. Shimon raised him up and said to him, “Stand up! I am also a man.” 27. And while he talked with him, he entered and found many who had come there. 28. And he said to them, “You know that it is not Lawful for a Yehudean man to associate with a foreign man who is not a son of his tribe, but Elohim showed to me concerning a man not to say that (he is) unclean or defiled. 29. Because of this I came promptly when you sent for me, but I ask you for what reason did you send for me?” 30. Qurnelius said to him, “Four days have been now since I was fasting. And in the ninth hour while I prayed in my house, a certain man wearing white stood before me. 31. And he said to me, Qurnelia! Your prayer has been heard and of your alms there is remembrance before Elohim. 32. But send to the city of Yoppa and bring Shimon who is called Keefa. Behold he lodges in the house of Shimon the tanner on the shore of the sea. And he will come and speak to you. 33. And I sent (towards you) at once, and you did well to come. And behold, we all of us are before you and desire to hear everything that was commanded to you from Elohim.” 34. And Shimon opened his mouth and said, “In truth I perceive that Elohim is not hypocritical, 35. but among all people, he who fears Him and works righteousness is acceptable to him. 36. (This is) the Word that he sent for to the sons of Yisrael to give hope and peace and tranquility to them through Y’shua the Mashiyach. He is Master YHWH of all!

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131 Gentiles are called to enter into the Malchut Elohim to follow Mashiyach and observe Torah; this is not about the consumption of unclean food. Y’shua casts demons into a herd of swine (Matthew 8, Mark 5, Luke 8). Swine meat is unclean, demons are unclean; Y’shua destroys both. Peter never ate unclean animals before or after this vision; followers of Y’shua don’t eat unclean foods. The Hellenized Christian church endorsed eating unclean foods, because non-Jews have always eaten it as a cultural normative. It is a continuum of pagan culture. Isaiah 66:17-24 clearly prophecies of a rebellious people who dine on swine’s flesh, eat mice and choose to defy the Word of YHWH and His Mashiyach. Gentiles must not assume that these teachings single them out as unclean; Yehudeans are equally as unclean when choosing to defy YHWH and His Mashiyach (see Haggai 2:14; Ezekiel 44:22; Ezra 9:10-10:1; Isaiah 30:6-12; 65:2, 3; Jeremiah 5:22-31). It is very important to differentiate between that which is Kosher according to YHWH, and religious “tradition.” If unclean food is prohibited for Jewish followers of Y’shua, it is also prohibited for non-Jewish followers; the Kingdom of Elohim is not divided. If unclean food has been proven unhealthy, then it is unhealthy for Jewish and non-Jewish bodies alike; there is One Mashiyach and One Torah.

132 Aramaic idiom meaning “do not doubt.” (PY).

## : פרכסיס דשליחא י :

13 וקלא אַתא לָה דאמר שמעון קום פֿוס ואכול: 14 ושמעון אמר חס מרי  
דממתום לָא אַלְתָּ לָּל דמסיב וטמא: 15 ותוב דתרתין זבנין קלא הָא לַוְתָּה  
אילין דאלהא דפי אנת לא תסיב: 16 הָא דין הָת תלת זבנין ואתעלי לָה מאנא  
לשמיא: 17 וכד מתדמר שמעון בנפשה דמנו חזא דחזא מטיו גברא הָנו  
דאשתדרו הָנו מן קורנליוס ושאלו על פיתא דשרא בָּה שמעון ואתו וקמו על  
תרעא דדרתא: 18 וקרין הָנו תמן ומשאלין דאן שמעון דמתקרא כאפא הרפא  
שרא: 19 וכד שמעון רָנא הָא בחזא אמר לָה רוחא הָא גברא תלתא בעין  
לָך: 20 קום חות וזל עמהון כד לָא מתפלג רעינך מטל דאנא הו שדרת אָנו:  
21 הידין נחת שמעון לַת גברא הָנו וְאמר להון אָנא הו דבעין אנתון אידיא  
הי עלתא דמטלתא אַתיתון: 22 אמרין לָה גברא חד דשמה קורנליוס קנטרונא  
כאנא דדחל מן אלהא ומסהד עלוהי פֿלה עמא דיהודיא אַתאמר לָה בחזא מן  
מלאכא קדישא דנשדר נעלך לבייתה ונשמע מלתא מנך: 23 ואעל אָנון שמעון  
וקבל אָנון כר דשרא הָא וקם לבתרה דיומא ונפֿק אָזל עמהון ואזלו עמה אנש  
אנש מן אחא דיופא: 24 וליומא אחרנא על לקסריא קורנליוס דין מקנא הָא  
להון כד מַנְשין לָה בלהון בני טוהמה ואף רחמא חביבא דאית הָנו לָה: 25 וכד  
עאל שמעון ארעה קורנליוס ונפֿל סגד לרגלוהי: 26 ושמעון אקימה וְאמר לָה  
קום לָך ואף אָנא ברנשא אנא: 27 וכד ממלל עמה על ואשבח סגיאא דאתו הָנו  
לתמן: 28 וְאמר להון אנתון ידעין אנתון דלא מפס לגברא יהודיא דנקף לאנשא  
גובריא דלא הָא בר שרבתה ולי אלהא חויני דלא אמר על אנש דטמא או מסיב:  
29 מטל הָנא עתידאית אַתית כד שדרתון בַּתרי ברם משאל אנא לָנון מטל מָנא  
שדרתון בַּתרי: 30 אמר לָה קורנליוס ארבעא יומין אית עדמא להשא הָא מן  
דצאם אנא ובַּתשע שַׁעין כד מצלא אנא בביתי קם גברא חד קדמי כד לביש  
חורא: 31 וְאמר לי קורנליא אַשתמעַת צלותך ולודקתך דוכרנא הָא קדם אלהא:  
32 ברם שדר ליפא מדינתא ואיתא לשמעון דמתקרא כאפא הָא שרא בביתה  
דשמעון בורסיא דעל יד ימא והו נאָתא נמלל עמך: 33 ובר שעתה שדרת לַוְתָּך  
ואנת שפיר עבדת דַּתית והא חנן בלן קדמיד וצבינן דנשמע בל מא דַּתפֿקד  
לָך מן לַוְתָּה אלהא: 34 פתח דין שמעון פֿומה וְאמר בשררא אדרכַת דאלהא לָא  
הָא נסב באפא: 35 אלא בכלהון עממא אינא דדחל מָנא ופֿלח כאַנוּתא מקבל  
הו לַוְתָּה: 36 מלתא גיר דשדר לבני איסרגיל וסבר אָנון שלמא ושינא ביד ישוע  
משיחא הָנו מריא דכל:

37. And also (you) know you about the word that was in all of Yehud that went out from Galeela after the immersion that Yochanan preached 38. concerning Y'shua who was from Nasrath, that Elohim anointed with the Ruach haKodesh and with power. And this is he who traveled around and healed those who were oppressed by evil, because Elohim was with him. 39. And we (are) his witnesses concerning everything that he did in all the land of Yehud and of Urishlim. Him, this same one the Yehudeans hung<sup>133</sup> upon wood and killed him. 40. And Elohim raised him on the third day and allowed him to be seen openly. 41. But not to all people, but to us, those who were chosen by Elohim to be witnesses for him. For we ate and drank with him after his resurrection from the dead. 42. And he commanded us to preach and to witness to people that this is he who was ordained by Elohim (to be) the judge of the living and of the dead. 43. And all the prophets testified concerning him that whoever believes in his name will receive forgiveness of sins." 44. And while Shimon was speaking these words, the Ruach haKodesh rested on all of them who were hearing the Word. 45. And the brothers, those circumcised, who came with him, were amazed and astonished that the gift of the Spirit was even poured out upon Gentiles. 46. For they were hearing them speaking in different tongues and they were magnifying Elohim. And Shimon was saying, 47. "(Why) can any man forbid water that those should not be immersed, who behold have received the Ruach haKodesh as we (have)." 48. Then he commanded them to be immersed in the name of our Master Y'shua the Mashiyach.<sup>134</sup> And they beseeched (from) him so as to stay with them (a few) days.

## Chapter 11

1. And it was heard by the Shlichim and the brothers who were in Yehud that even Gentiles received the Word of Elohim. 2. And while Shimon went up to Urishlim, those who were from circumcision were contending with him, 3. While they were saying that he enters with and dines with them. 4. And Shimon was expounding to them saying repeatedly that: 5. "While I was praying in Yoppa, I saw in a dream a certain garment that was descending which resembled a linen cloth. And it was fastened by four (of) its corners and it was drawn out. And it came all the way from heaven towards me. 6. And I looked at it and I saw that there was in it four-footed animals and insects of the earth, and even birds of the sky. 7. And I heard a voice that said to me, 'Shimon! Rise up, slaughter, and eat.' 8. And I said, 'Elohim forbid my Master! For the unclean and the defiled has not ever entered upon my mouth.' 9. And again a voice from heaven said to me, 'That which Elohim has cleansed you should not regard as defiled.'<sup>135</sup> 10. This occurred three times<sup>136</sup> and everything was taken up to heaven. 11. And at that moment men who were sent to me from Qurnelius from Caesarea came and stood at the gate of the courtyard that I had lodged in. 12. And the Ruach said to me to go with them without doubt and those six brothers came with me also. And we entered the house of the man.

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<sup>133</sup> Deuteronomy 21:23.

<sup>134</sup> Because they acknowledged that Y'shua was YHWH, and that YHWH is salvation (verse 36).

<sup>135</sup> The Ruach haKodesh (Set Apart Spirit) is confirmed in Gentile converts who were turning to YHWH; new converts were not to be viewed as unclean. Gentiles entering into the Kingdom of Elohim are instructed to NOT eat things sacrificed to idols, nor blood, nor things strangled (Acts 15:29). This is Torah directed by the Ruach haKodesh, not just as Jews as is popular Christian ideology, but also at the Gentiles who sought to worship YHWH. Sadly, the false church teaches all manner of lawlessness and anti-Torah doctrines, but Y'shua teaches in Matthew 5:19, that they who break the least of the Commandments will also be least in the Kingdom of Heaven. The Kedoshim (Set Apart) people in Mashiyach do not dine on swine, or any other unclean things according to Leviticus 11 and Deuteronomy 14. The Renewed Covenant, in Jeremiah 31, writes Torah upon the heart. See Matthew 5:17.

<sup>136</sup> Three times is not random, this fulfills an explicit requirement in Deuteronomy 17:6 that "*at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*" YHWH Himself is bearing witness to His own instructions; He will not break His own Torah so He provides three

## : פרכסיס דשליחא י :

37 וְאִם אֲנֹתָן יִדְעִין אֲנֹתָן בְּמִלְתָּא דִּהְוֵת בְּכֹלָה יְהוּד דְּאִקְפֵּת מִן גְּלִילָא בְּתֵר  
מַעֲמֻדֵי תֵּא דְאִכְרוּ יוֹחֲנָן : 38 עַל יֵשׁוּעַ דְּמִן נִצְרַת דְּאַלְהָא מִשְׁחָה בְּרוּחָא דְקוּדְשָׁא  
וּבְחִילָא וְהוּי דִּמְתַּכְרֵךְ הָא וּמֵאִסָּא לְהִנּוּן דְּאַתְנַכְיוּ מִן בִּישָׁא מְטִל דְּאַלְהָא הָא  
עֲמָה : 39 וְחֲנַן סְהִדוּהִי עַל כָּל מָא דַּעֲבָד בְּכֹלָה אֶרְעָא דִּיהוּד וְדְאֹרְשָׁלַם לָהּ לְהִנָּא  
תְּלֵאוּהִי יְהוּדֵיָא עַל קִיסָא וְקִטְלוּהִי : 40 וְלָהּ אִקִּים אֲלֵהָא לְתֵלְתָא יוֹמִין וִיְהִיבָה  
דְּנִתְחֻזָּא עֵין בְּגֵלָא : 41 לָא דִּין לְכֹלָה עֲמָא אֵלָא לִן אִילִין דְּמִן אֲלֵהָא אֶתְגַּבִּין  
דְּנֵהוּא לָהּ סְהֵדָא דְאִכְלִין עֲמָה וְאַשְׁתִּין מִן בְּתֵר קִימְתָּה דְּמִן בֵּית מִיתָא : 42 וּפְקִדִין  
דְּנִכְרוּ וְנִסְסֵהָ לַעֲמָא דִּהְנוּ דְּאַתְפָּרֵשׁ מִן אֲלֵהָא דִּינָא דְחִיָּא וְדִמִּיתָא : 43 וְעֵלוּהִי  
אַסְהֵדוּ כְּלָהוֹן נִבְיָא דְכִלְמִן דְּמַהֲיִמִּין בְּשִׁמְהָ נִקְבֵּל שׁוּבְכֵן חֲטָהָ : 44 וְכֵד הוּ  
שְׁמַעוֹן מִמְלָל הָא הָלִין מְלָא אֲגֻנָּת רֹחָא דְקוּדְשָׁא עַל כְּלָהוֹן דְּשִׁמְעִין הוּ מְלֵתָא :  
45 וְתַמְהוּ וְתַהֲרוּ אַחָא גִזִּירָא הִנּוּן דְּאַתּוּ עֲמָה דְאָף עַל עֲמָמָא מוֹהֲבָתָא דְרֹחָא  
דְקוּדְשָׁא אֲשַׁתְּפַעֲתָ : 46 שְׁמַעֲיִן הוּ לְהוֹן גִּיר כֵּד מִמְלָלִין בְּלָשׁוֹן לָשׁוֹן וּמוֹרְבִין הוּ  
לְאַלְהָא וְאִמֵּר הָא שְׁמַעוֹן : 47 דְלִמָּא מִיָּא מְשַׁכַּח אִנְשׁ כָּלָא דְלָא נְעִמְדוֹן הִנּוּן דִּהָא  
קִבְּלוּ רֹחָא דְקוּדְשָׁא אִיךְ מָא דְחֲנַן : 48 הִידִין פִּקֵּד לְהוֹן דְּנְעִמְדוֹן בְּשִׁמְהָ דְמִכְּרִן  
יֵשׁוּעַ מִשִּׁיחָא וְבַעוּ מִנָּה אִיךְ דְּנִקְנָא לְנִתְהוֹן יוֹמְתָא :

## : פרכסיס דשליחא יא :

1 וְאַשְׁתַּמְעַת הֵנָּה לְשִׁלְיָחָא וְלֵאחָא דְבִיהוּד דְאָף עֲמָמָא קִבְּלוּ מְלֵתָא דְאַלְהָא :  
2 וְכֵד סִלֵּק שְׁמַעוֹן לְאֹרְשָׁלַם דִּינִין הוּ עֲמָה הִנּוּן דְּמִן גִּזִּירָתָא : 3 כֵּד אֲמַרִין  
דְּלֹתָ אִנְשָׁא עוֹרְלָא עַל וְלַעֲס עֲמָהוֹן : 4 וְאַקְרָה הָא שְׁמַעוֹן בְּתֵר בְּתֵר לְמֵאמֵר  
לְהוֹן : 5 דְכֵד מִצְלָא הוּיָת בְּיוֹפָא חֲזִית בְּחֻזָּא דְנִסְחָת הָא מְאָנָא חֵד אִינָא דְדִמָּא  
הָא לְכַתְנָא וְאַסִּיר הָא בְּאַרְבַּע קִרְנֵתָה וּשְׂאֵב הָא מִן שְׁמִיָּא וְאַתָּא עֲדִמָּא לְנִתָּי :  
6 וְחִתָּת בְּה וְחֻזָּא הוּיָת דְאִית בְּה חִינְתָּא דְאַרְבַּעַת רְגְלֵיהִין וְרַחֲשָׁא דְאַרְעָא וְאָף  
פְּרַחְתָּא דְשְׁמִיָּא : 7 וְשְׁמַעֲתָ הוּיָת קָלָא דְאִמֵּר הָא לִי שְׁמַעוֹן קוּם בּוֹס וְאַכּוּל :  
8 וְאַמְרַת חֶסֶד מְרִי דְמִמְתּוּם לָא עַל לְפִי מִי דְטַמָּא וְדִמְסִיב : 9 וְתוֹב קָלָא אֲמַר לִי  
מִן שְׁמִיָּא דְמִדָּם דְאַלְהָא דְכִי אֵנָת לָא תִסִּיב : 10 הִדָּא הֵנָּה תֵּלֵת זְבִנִין וְאַסְתִּילֵק לָהּ  
כְּלִמְדָּם לְשְׁמִיָּא : 11 וְכֵה בְּשַׁעֲתָא תֵּלְתָא גִבְרִין דְאַשְׁתַּדְּרוּ לְנִתָּי מִן קוֹרְנִלְיוּס מִן  
קִסְרִיָּא אֲתוּ וְקִמוּ עַל תְּרַעָא דְדִרְתָּא דְשָׂרָא הוּיָת בְּה : 12 וְאִמֵּר לִי רֹחָא דְזֵל עֲמָהוֹן  
דְלָא פּוֹלְגָא וְאַתּוּ עֲמִי אָף הָלִין שְׁתָּא אַחִין וְעֵלִין לְבִיתָה דְגִבְרָא :

utterances to ensure that everyone understands that the fullest extent of the requirement has been met. There is no more critical place for the witnesses rule than in matters of capital crimes that require the death penalty. These (halakhic) principles through Mashiyach apply equally to Jews and all Goyim (nations, or Gentiles) who enter into *Life* in Y'shua.

13. And he reported to us how he saw a Messenger who stood in his house and said to him (to) send him to the city of Yoppa and bring Shimon who is called Keefa. 14. And he will speak with you words by which you will live, you and all your house. 15. And as I went out there to speak, the Ruach haKodesh rested upon them, as (how it did) upon us from before. 16. And I remembered the word of our Master when he said that, ‘Yochanan immersed with water, but you will immerse with the Ruach haKodesh.’ 17. If therefore Elohim gives in an equal way the gift to Gentiles, those who believe in our Master Y’shua the Mashiyach, as also to us, who was I that I should be able to hinder Elohim.” 18. And when they heard these words they became silent and they praised Elohim. And they were saying that, “Perhaps Elohim has given the Gentiles repentance to life.” 19. And those who were scattered by the persecution that happened on account of Stephen were reaching all the way to Poniqa, and even to the country of Qupros and to Antioch while they were not speaking with anyone, except only a word with the Jews. 20. Now there were men among them from Qupros and from Qorene. They were entering Antiochi and were speaking with Greeks and were preaching concerning our Master Y’shua. 21. And there was the hand of the Master among them, and many believed and turned face towards the Master. 22. And this was heard by the ears of the sons of the congregation in Urishlim. And they sent Bar-Naba to Antiochi. 23. And when he arrived there and saw the grace of Elohim, he rejoiced and was beseeching from them that they should be followers to our Master with all their heart. 24. Because he was a good man and he was filled with the Ruach haKodesh and with faith, many people were added to our Master. 25. And he was departing to Tarsus to seek Shaul. 26. When he found him, he brought him with him to Antioch. And they gathered as one, a whole year, and they taught many people in the congregation. From that time the disciples in Antiochi were first called Kristianay.<sup>137</sup> 27. And in those days prophets came from Urishlim to there. 28. And one from them arose whose name was Agabus, and informed them by the Spirit that a great famine would occur in all the area. And this famine happened in the days of Claudius Caesar. 29. And moreover, the disciples determined each one of them to send according to what he had to the service of the brothers, those who were dwelling in Yehud. 30. And they sent by way of Bar-Naba and Shaul to the elders who were there.

## Chapter 12

1. And at that time some were laying on hands to those who were in the congregation. But then, (in order to) harm them, (there was) Herodus the king, also known as Agripus.<sup>138</sup> 2. And he killed Ya’akov the brother of Yochanan with a sword. 3. And when he saw this pleased the Yehudeans he was proceeding to capture Shimon Keefa also. And these were the days of Unleavened Bread. 4. And he seized him and placed him in prison, and delivered him (to) sixteen soldiers to watch him so that after the Paskha (Passover)<sup>139</sup> he might deliver him to the people of the Yehudeans.

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137 The Shlichim/Apostles do not call themselves “*Kristyane*” (Christians). The Shlichim are members of the Way, referred to as Netzarim (Acts 24:5, 12-14). Gentiles in Antioch coined the word “*Kristyane*,” a Greek term for “Messianics.” This Greek term was transliterated back into Aramaic for the benefit of the Jewish followers of Mashiyach.

138 Herodus the king, also known as Agripus. Herod the Great, the king who tried to murder the infant Y’shua, had three sons who followed after his death in late March of 4 BCE. According to the historian Josephus, Archelaus tried to seize power over all of his late father’s territory. However, the two other brothers pleaded with the Emperor Augustus, insisting the ascension of Archelaus was never intended by their father and in response Augustus divided Herod the Great’s territory into three portions. Archelaus got the area of Bethlehem, Jerusalem and Samaria, causing Y’shua’s earthly father to avoid his territory. Antipas was the son of Herod the Great who got much of Galilee and beheaded Yochanan the Immerser. Antipas also married Herodias while her husband and his brother Herod Phillip were still alive. This ruler however, also known as Agrippa I, was the son of Aristobulus IV, another son of Herod the Great who was assassinated by the king in 7 BCE. Agrippa died in 44 CE, shortly after Peter was released from prison and both Luke and Josephus broadly agree on the details of his death, that he was stricken by worms (Acts 12:21).

139 Passover, Aramaic *Paskha* or Hebrew *Pesach* was originally observed by Jewish and Elohim fearing Gentiles who followed Y’shua as one body. According to letters by Jerome, Polycarp a disciple of Shaliach Yochanan went to Rome in

## : פרכסיס דשליחא יא :

13 ואשתעי לן איכנא חזא בביתה מלאכא דקם ואמר לה דשדר ליופא מדינתא ואיתא לשמעון דמתקרא כאפא: 14 והו נמלל עמך מלא דבהין תחא אנת וכלה ביתה: 15 וכד אקפת הנית תמן לממללו אגנת רוחא דקודשא עליהון איך מא דעלין מן קדים: 16 ואתדכרת מלתה דמנן דאמר הוא דיוחנן אעמד במיא אנתון דין תעמדון ברוחא דקודשא: 17 אן הכליל אלהא שויאית יהפה מוהבתא לעממא אילין דהימנו במנן ישוע משיחא איך דאף לן אנא מן הנית דאספק הנית דאכלא לאלהא: 18 וכד הלין מלא שמעו שלי להון ושבוcho לאלהא ואמרין הנו דכבר אף לעממא אלהא יהב תיבותא לחיא: 19 הנון דין דאתבדרו הנו מן אולצנא דהנא הוא על אסטפנוס מטיו הנו עדמא לפוניקא ואף לאתרא דקופרוס ולאנטיוכיא כד עם אנש לא ממללין הנו מלתא אלא בלחוד עם יהודיא: 20 אית הנו דין אנשא מנהון מן קופרוס ומן קורינוא הלין עלו הנו לאנטיוכיא וממללין הנו עם יוניא ומסברין הנו על מנן ישוע: 21 ואית הנת עמהון אידה דמריא וסגיאא הימנו ואתפניו לנת מריא: 22 ואשתמענת הנת הי דא לאדניהון דבני עדתא דבאורשלם ושדרו לברנבא לאנטיוכיא: 23 וכד אתא לתמן נחזא טיבותה דאלהא חדי ובצעא הנו מנהון דבכלה לבהון נהון נקיפין למנן: 24 מטל דגברא הנו טבא ומשמלי הנו ברוחא דקודשא נבהימנותא ואתתוסף הנו עמא סגיאא למנן: 25 והו נפק הנו לטרסוס למבעא לשאנול: 26 וכד אשפחה איתיה עמה לאנטיוכיא ושנתא כלה אכחדא כנישין הנו בעדתא ואלפו עמא סגיאא מן הידין קדמית אתקריו באנטיוכיא תלמידיא כרסטניא: 27 וביומיתא הנון אתו מן אורשלם לתמן נביא: 28 וקם חד מנהון דשמה הנו אנבוס ואודע אנון ברוח דכפנא רבא הנו בכלה ארעא והנא כפנא הנא ביומי קלודיוס קסר: 29 ברם דין תלמידיא איך מא דאית הנו לאנש אנש מנהון פרשו דנשדרון לתשמששתא דאחא אילין דעמרין ביהוד: 30 ושדרו ביד ברנבא ושאנול לקשישא דתמן:

## : פרכסיס דשליחא יב :

1 בהו דין ובנא ארמי הנו אידיא על אנשין דבעדתא איך דנבאש להון הרוכס מלכא הו דמתכנא הנו אגרופוס: 2 וקטל בסיפא ליעקוב אחוהי דיוחנן: 3 וכד חזא דשפרת דא ליהודיא אוסף הנו למאחד אף לשמעון כאפא ואיתיהון הנו יומתא דפטירא: 4 ואחדה וארמיה בית אסירא ואשלם לה שתתעסר סטרטוטין דנטרונה דמן בתר פצחא נשלמיוהי לעמא דיהודיא:

147 CE to plead with "the church" to NOT bring Ishtar (Easter) into Christianity. Polycarp was burned at the stake for his efforts. Christians inserted the word "Easter" (KJV) here and the vast majority of Christians celebrate Easter rather than Pesach. Most Christians also paint "Easter eggs" which contributes to the advancement of Paganism within the church, not to mention that most folks already know that bunnies don't lay eggs. See *Easter or Pesach* in Appendix.

5. And after he, Shimon, was watched in prison, a constant prayer was offered by the congregation to Elohim for his sake. 6. And toward the dawn in that very night he was preparing to deliver him, as Shimon was bound by two chains sleeping among two soldiers and others were guarding the gate of the prison. 7. A Messenger of Master YHWH stood above him. And a light shined (from) him in all the building. And he struck him on his side and woke him and said to him, "Arise quickly!" And the chains fell quickly from his hands. 8. And the Messenger said to him, "Gird up your loins<sup>140</sup> and put on your sandals!" And he did so, and again he said to him, "Wrap (yourself with) your garment and come after me." 9. And he went out and he was following after him not realizing that it was true that happening was by the Messenger, for he was thinking that he was seeing a vision. 10. And after they passed the first watch, they came all the way to the gate of iron. And it was opened to them of its own will. And after they went out and passed one street the Messenger departed from his presence. 11. Then Shimon realized and said, "Now I know in truth that Master YHWH sent His Messenger and freed me from the hand of the king Herodus and from the thing which the Yehudeans had planned against me." 12. And after he understood he came to the house of Maryam, the mother of Yochanan, he who was named Marqus, because many brothers were gathered and praying there. 13. And he knocked on the gate of the courtyard and a girl whose name (was) Roda came out to answer him. 14. And she recognized the voice of Shimon, and in her joy she did not open the gate to him. Rather, she turned back quickly and said to them, "Behold Shimon stands at the gate of the courtyard." 15. They said to her, "You are very confused!" And she was contending that this was so. They said to her, "Perhaps it is his Messenger!" 16. And Shimon was knocking at the gate and they went out (and) saw him and they were amazed. 17. And he was waving his hand to them so as that he might silence them. And he entered and related to them how Master YHWH had brought him out from prison. And he said to them, "Proclaim these things to Ya'akov and to our Brothers!" And he went out (and) departed to another place. 18. And after it became morning there was a great uproar among the soldiers concerning Shimon - about what had happened to him. 19. Now after Herodus sought him and could not find him, he judged the guards and commanded them that they should die and he departed from Yehud and was in Caesarea. 20. And because he was angry at the Tyrians and at the Sidonians, they gathered and came to him as one and persuaded Blastus, the chamberlain of the king, and asked of him that they might have cultivated land,<sup>141</sup> because the provision of their country was from the kingdom of Herodus.<sup>142</sup> 21. Now on a notable day, Herodus was dressed in the clothing of the kingdom. And he sat upon the judgment seat and was speaking with the crowds. 22. And all the people were crying out and saying, "These sayings are of Elohim and are not of the sons of men!" 23. And because he did not give glory to Elohim, at that moment the Messenger of Master YHWH struck him, and he swarmed with worms and died! 24. And the Good News of Elohim was preached and it grew. 25. Now Bar-Naba and Shaul returned from Urishlim to Antiochi after they had finished their service. And they took with them Yochanan, he who was named Marqus.<sup>143</sup>

140 *Gird up your loins*. In this case these words are left intact rather than translate the idiom. This is the original usage of the term, and how it was used at the first Passover (Exodus 12:11), it means we must be dressed and ready to do the job.

141 Greek versions mistranslate this word as "peace"; a possible secondary meaning of this Aramaic word is "cultivated land" (c.f., Ya'akov 3:18 also mistranslated) - this reading makes far more sense contextually in a time of famine (c.f., Acts 11:28). (PY).

142 Herodus (Agrippa the First), is not to be confused with Herod Antipas who according to Josephus died in exile in Spain, or Herod Agrippa (the Second) who presided over Rav Shaul's trial in Acts 25. Josephus the historian writes: "He therefore looked upon his friends, and said, 'I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death.'" (Antiquities 19:343-350)

143 This is the same person who wrote the Gospel of Mark, probably at the direction and dictation of Peter, as the most ancient and reliable eastern and western traditions record. His Jewish name was Yochanan (John) whereas Marcus was a Roman name. It is Mark who will later abandon the Apostle Paul, and this apparently also leads to Rav Shaul not taking him



## : פרכסיס דשליחא יב :

5 וכד הו שמעון מתנטר הוא בית אסירא צלותא אמינתא מתקרבא הות מן  
עדתא חלפיהי לאלהא: 6 ובהו בהו לליא דלצפרא עתיד הוא דנשלמיהי כד  
דמך הוא שמעון בית תרין אסטרטיוטין ואסיר הוא בתרתין ששלין ואחרנא  
נטרין הנו תרעא דבית אסירא: 7 מלאכא דמריא קם לעל מנה ונוהרא אזלג  
בכלה ביתא ודקרה בגבה ואקימה ואמר לה קום עגל ונפל ששלחא מן אידיהי:  
8 ואמר לה מלאכא אסור חצירך וסאן טלריך ועבד הכנא ותוב אמר לה אתעטף  
תכסיך ותא בתרי: 9 ונפק ואזל הוא בתרה כד לא ידע הוא דשרירא הות הי  
דהויא הות ביד מלאכא סבר הוא גיר דחזון חזא הוא: 10 וכד עברו מטרטא  
קדמיתא ודתרתין אתו עדמא לתרעא דפרולא נאתפתח להון מן צבות נפשה  
וכד נפקו ועברו שוקא חד פרק מן לותה מלאכא: 11 הידין אשפודע שמעון  
ואמר השא ידעת בקושטא דמריא שדר מלאכה ופלטני מן אידיה דהרוס מלאכא  
ומן מדם דמתחשבין הנו עלי יהודיא: 12 וכד אסתפל אתא לה לביתא דמרים  
אמה דיוחנן הו דאתכני מרקוס מטל דאחא סגיאא תמן כנישין הנו ומצלין:  
13 ונקש בתרעא דרתא ונפקת דתענייהי טליתא דשמה רודא: 14 נאשפודעת  
קלה דשמעון ובחירתה לא פתחת לה תרעא אלא הפכת ברהטא ואמרא להון  
שמעון הא קאם על תרעא דרתא: 15 אמרין לה מזע זעתי לכי והי מתחריא  
הות דהיא הכנא הי אמרין לה כבר מלאכה הו: 16 ושמעון נקש הוא בתרעא  
ונפקו חזאנהי ותמהו להון: 17 ומניף הוא להון אידיה איך דנשתקון להון ועל  
נאשפועי להון איכנא מריא אפקה מן בית אסירא ואמר להון אשפועו קלין  
ליעקוב ולאחין ונפק אזל לה לאתר אחרין: 18 וכד הוא צפרא הוא הוא רובא  
סגיאא בית אסטרטיוטא על שמעון דמנא הוא לה: 19 הרוס דין כד בעיהי ולא  
אשכחה דן אנון לנטורא ופקד דנמותון ונפק לה מן יהוד ואיתוהי הוא בקסריא:  
20 ומטל דרגזי הוא על צוריא ועל צידניא אתכנשו נאתו לותה אכחדא ואפסו  
לבססוס קיטונקנה דמלאכא ושאלו מנה דנהא להון שינא מטל דפורנסא  
דאתרהון מן מלכותה הוא דהרוס: 21 ביומא דין ידיעא לכש הוא הרוס  
לבושא דמלכותא ויתב על בים וממלל הוא עם פנשא: 22 עמא דין פלה קעא  
הוא ואמר קלין בנת קלא דאלהא אנין ולא הוי דבנינשא: 23 וחלף דלא יחב  
תשובותא לאלהא בה בשעתא מחיהי מלאכה דמריא ורפת בתולעא ומית:  
24 וסברתא דאלהא מתברא הות ורביא: 25 ברנבא דין ושאל פנו מן אורשלם  
לאנטיוכי מן בתר דשלמו תשמשתהון ודברו עמהון ליוחנן הו דאתכני מרקוס:

on a later journey. However, all was forgiven towards the end of Rav Shaul's life when Mark and Paul were fully restored together in ministry (2 Timothy 4:11).

1. Now there were prophets and teachers in the congregation of Antioch; Bar-Naba, and Shimon who was called Niger, and Luquius who was from the city Qorena, and Manuel (a son of the rearers of the tetrarch Herodus), and Shaul. 2. And while they were fasting and supplicating to Elohim, the Ruach haKodesh said to them, "Set apart Shaul and Bar-Naba to me to do that which I have called them." 3. And after they had fasted and they had prayed, they laid hands upon them and they sent them. 4. And while they were being sent by the Ruach haKodesh (they) went down to Seluqya. And from there they traveled by sea up to Qupros. 5. And after they went in the city of Salamna (where) they were preaching the Instruction of our Master in the congregation of the Jews. And Yochanan was ministering to them. 6. And after they had traveled the entire island up to the city of Papos, they found a certain sorcerer prophet whose name was Bar-Shuma, a Jew who was a false. 7. A wise man (who was following this man) who was the proconsul and was called Sargius-Paul. And the proconsul called to Shaul and to Bar-Naba and was seeking to hear the Word of Elohim from them. 8. Now he was standing against them, this sorcerer Bar-Shuma, his name which is interpreted Alumas<sup>144</sup> because he was desiring to turn the proconsul from the faith. 9. Shaul who was called Paul was filled by the Ruach haKodesh and stared at him. 10. And he said, "O son of the accuser, full of deceits and all evils and enemy of all righteousness, you will not cease to pervert the straight paths of Master YHWH?<sup>145</sup> 11. And now the hand of the Master YHWH is upon you and you will be blind, and you will not see the sun for a time." And at that moment obscurity and darkness fell upon him and he was wandering about and seeking someone who would take (him) by his hand. 12. And after the proconsul saw the thing which had happened, he marveled and he believed in the teaching of Master YHWH. 13. Now Paul and Bar-Naba<sup>146</sup> journeyed from the city Papos by sea and they came to Perga, a city of Pamphylia. And Yochanan<sup>147</sup> separated from them and he went to Urishlim. 14. But they departed from Perga and came to Antioch, a city of Pisidia. And they entered into the congregation and they sat down on the day of the Shabbat.<sup>148</sup> 15. And after Torah and the prophets were read, the elders of the congregation sent for them and they said, Men, our brothers, if you have a word of comfort, speak with the people. 16. And Paul stood and waved his hand and said, "Men, the sons of Israel and those who fear Elohim, hear! 17. The Elohim of this people chose our forefathers and exalted and magnified them while they were sojourners in the land of Misrayin.<sup>149</sup> And with a high arm, He brought them out from it.<sup>150</sup> 18. And He nourished them forty years<sup>151</sup> in the wilderness. 19. And he destroyed seven nations<sup>152</sup> in the land of Canaan. And He gave their land to them (as) an inheritance. 20. And He gave judges to them four hundred and fifty years until Shmuel the prophet.<sup>153</sup>

144 Arabic name meaning "magician." (PY).

145 Proverbs 10:9

146 This is Bar-Naba the Levite from Cyprus (Acts 4:36) who is attending congregations on Shabbat along with Rav Shaul, who must *not* be confused with Barnabus of Alexandria (a Christo-Pagan heretic) who wrote his own self styled anti-Semitic "Epistle of Barnabus" where he claimed to have heard the voice of Elohim who said: "I will make the beginning of the eighth day which is the beginning of another world." The Barnabus of Alexandria epistle became part of "the Gospel" for the Christian observance of Sunday as the "Lord's Day." Origen referred to his letter as "the Catholic epistle." The majority of Christians have been falsely led to believe that Bar-Naba wrote the anti-Torah, anti-Shabbat and anti-Semitic letter when in fact the letter was written by a Greek theologian in Alexandria, and is first referred to by Clement of Alexandria (150-216 AD) and then by Origen of Alexandria (185-254 AD). The Catholic Encyclopedia states, "The Epistle of Barnabas contains no clue to its author nor to those for whom it was intended." See *Shabbat* in Appendix.

147 That is, Yochanan-Marqos, a.k.a. Mark.

148 Shabbat is the 4th Commandment (of the *Aseret HaDibrot* - Ten Words/Commandments) which YHWH spoke to Israel; this is notable if one believes Y'shua to be the Word of the Living Elohim. The fourth letter of the Hebrew alef-bet is DALET, the door. The Shabbat is also a door into the Malchut Elohim, and not for Jews only; it's not a "Jewish Shabbat" but for all who follow Mashiyach. On the merits of the Word of YHWH and Mashiyach, the Shabbat is eternal. All true talmidim of Y'shua are diligent to enter into YHWH's Shabbat as the "Bride" of Mashiyach from Friday at sunset to Saturday at sunset, according to Revelation 21:9; Hosea 2; Jeremiah 17; Isaiah 56; 58; 62; 66; Ezekiel 46; Psalm 92, etc

## : פרכסיס דשליחא יג :

1 אית הָא דִּין בעדָתָא דאנטִיכִיא נבִיא ומלפָנָא בִרנבָא ושְמַעוֹן דמִתְקרא נִיגֹר ולוקִיס דמִן קורינָא מדינתָא ומנאִיל בִּר מרבינוֹהי דהִרודֵס טטררָכָא ושְאנל :  
2 וכֹד הִגִּון צִימִין הִנו ומתְכשפִין לאלֶהָא אִמְרַת לִהוֹן רוּחָא דקודֶשא פִּרוּשוּ לִי לשְאנל ולבִּרנבָא לעבְדָּא אִינָא דִאנָא קרִית אָנוֹן : 3 וכֹתֵר דצִמוּ וצִלִיו סִמוּ עליהוֹן אִידָא ושִׁדְרוּ אָנוֹן : 4 והִגִּון כֹּד אֶשְׁתַּלְחוּ מִן רוּחָא דקודֶשא נַחְתָּו לִהוֹן לִסְלוֹקִיא וּמִן תַּמָּן רְדוּ בִימָא עֲדָמָא לְקוּפְרוּס : 5 וכֹד עֵלּוּ לִסְלַמְנָא מדינתָא מסִבְרִין הִנוּ מִלְתָּה דמִרְן בִּכְנוּשְׁתָּא דִיהוּדִיא ויוֹחֲנָן מִשְׁמַשׁ הָא לִהוֹן : 6 וכֹד אֶתְפְּרוּה לְכֹלָה גִּזְרֵתָא עֲדָמָא לִפְפֹּס מדינתָא אֶשְׁכַּחוּ גִבְרָא חַד חֲרָשָׁא יְהוּדִיא דאִיתּוּהי הָא נבִיא דגָּלָא דִשְׁמָה הָא בִּרְשׁוּמָא : 7 הָא דבִּיק הָא לִגְבָּרָא חֲכִימָא דאִיתּוּהי הָא אַנְתּוּפִטוּס ומִתְקרא הָא סִרְגִּיּוֹס־פּוֹלוֹס וקִרָא הָא אַנְתּוּפִטוּס לשְאנל ולבִּרנבָא וּבָעָא הָא דִשְׁמַע מְנַהוֹן מִלְתָּא דאלֶהָא : 8 קָאם הָא דִּין לוקִבלִהוֹן הוּ הָא חֲרָשָׁא בִּרְשׁוּמָא דמִתְפְּרַגִּם שְׁמָה אֱלוֹמִס מִטַּל דִּצְבָּא הָא דנַעֲקִמִיּוּהי לִאֲנְתּוּפִטוּס מִן היִמְנוּתָא : 9 שְׁאנל דִּין הוּ דִאֲתִקְרִי פּוֹלוֹס אֶתְמַלִּי הָא בִּרוּחָא דקודֶשא וְחַר בָּהּ : 10 וְאִמַּר אֹד דמִלָּא כָּל נְכָלִין וְכָלִּין בִּישְׁתָּא בָּרָה דִאֲכָל קִרְצָא וּבְעֵלְדִּבְכָּא דְכֹלָה כִּאֲנוּתָא לֹא שְׁלָא אַנְתָּ לִמְעַקְמוּ אִורְחַתָּה תִּרְיֻצְתָּא דמִרְיָא : 11 והָשָׂא אִידָה דמִרְיָא עֲלִיד וְתִהוֹנָא סִמָּא וְלֹא תַחֲזָא שְׁמִשָּׁא עֲדָמָא לזִבְנָא וְכֹה בִשְׁעָתָא נִפְל עֲלוּהי עֲמִטְנָא וְחִשּׁוּכָא ומִתְכַּרְךְ הָא וּבָעָא דמִנוּ נֶאֱחֹדֵר בִּאִידָה : 12 וכֹד חֲזָא אַנְתּוּפִטוּס מִדֵּם דִּהוּא אֶתְדַמֵּר וְהִימֵן בִּיּוֹלְפִנָה דמִרְיָא : 13 פּוֹלוֹס דִּין וּבִרנבָא רְדוּ בִימָא מִן פְּפֹס מדינתָא וְאִתּוּ לִהוֹן לִפְרָגָא מדינתָא דפִּמְפּוֹלִיא וּפְרַשׁ מְנַהוֹן יוֹחֲנָן וְאִזַּל לֶה לִאִורְשֶׁלַם : 14 הִגִּון דִּין נִפְקוּ מִן פִּרְגָא וְאִתּוּ לִאֲנְטִיכִיא מדינתָא דפִּיסִידִיא וְעֵלּוּ לִכְנוּשְׁתָּא וִיתְּבוּ בִיּוּמָא וּשְׁבַתָּא : 15 וכֹתֵר דִּאֲתִקְרִי נְמוּסָא וּנבִיא שְׁלַחוּ לִהוֹן קְשִׁישָׁא דִכְנוּשְׁתָּא וְאִמְרוּ גִבְרָא אַחִין אֵן הוּ דאִיתָּ לִכּוֹן מִלְתָּא דבִּוּיָּא מִלְּלוּ עִם עָמָא : 16 וְקָם פּוֹלוֹס וְאִנִּיָּה אִידָה וְאִמַּר גִּבְרָא בְּנִי אִיסְכְּרִיל וְאִילִין דִּנְחִלִין מִן אֶלֶהָא שְׁמַעוּ : 17 אֶלֶהָה דַּעֲמָא הָא גִבָּא לִאֲבַהֲתֵן וְאִרִים וְאוּרְבִי אָנוֹן כֹּד הִנוּ תּוֹתִבָּא בִּארְעָא דמַצְרִין וּבְדִרְעָא רָמָא אֶפֶס אָנוֹן מְנָה : 18 וְתִרְסִי אָנוֹן בְּמִדְבָּרָא אִרְבַּעִין שָׁנִין : 19 וְהִגֵּם שְׁבָעָא עֲמִמִין בִּארְעָא דִכְנַעֵן וִיחַב לִהוֹן אִרְעֵהוֹן לִיּוֹרְתָנָא : 20 וְאִרְבַּע מָאָה וְחֲמִשִּׁין שָׁנִין יְחַב לִהוֹן דִּינָא עֲדָמָא לִשְׁמוּאִיל נבִיא :

149 Attendees at the congregation are addressed as “sons of Israel” and “those who fear Elohim”; the latter being a title given to Gentile believers as with Cornelius in Acts 10. This passage states that Gentiles who fear Elohim are included in the inheritance of the Hebrew forefathers who sojourned and then were liberated from Egypt.

150 Exodus 6:6; 12:51

151 Exodus 16:35; Numbers 14:34

152 Deuteronomy 7:1

153 Please see Judges 2:16 and *The 450 Years of Acts* 13:20 on page 793.

21. And then they requested a king, and forty years Elohim gave them Shaul, the son of Qish, a man from the tribe of Benjamin. 22. And He took him and raised Dawid the king for them. And He testified concerning him and said, 'I have found Dawid the son of Ayshe a man according to my heart; And he will do all of my will.'<sup>154</sup> 23. From the seed of this (man) Elohim raised Y'shua the Savior for Israel as was promised. 24. And He sent Yochanan before his coming to preach the immersion of repentance to all the people of Israel. 25. And after Yochanan completed his service, he said, 'Whom you do suppose that I am, I am not! But behold he (who) comes after me, I am not worthy to loosen the straps of his sandals!' 26. Men our brothers the sons of the tribe of Awraham and those who fear Elohim<sup>155</sup> among you, the Word of salvation, it is sent to you. 27. For those dwellers of Urishlim and their leaders understood him not, nor the books of the prophets which are read every week. Rather they condemned him and fulfilled everything that is written. 28. And while they could not find a cause for death whatsoever, they sought from Peelatos that they might kill him. 29. And after everything was fulfilled that was written concerning him, they took him down from the stake and placed him in the grave. 30. But Elohim raised him from the grave. 31. And he was seen many days by those who came down from Galeela with him to Urishlim. And they are now his witnesses to the people. 32. And also behold, we preach to you that the promise that which was to our forefathers, 33. behold Elohim has completed it to their children, to us, that He raised Y'shua. It is written in the second Psalm that, 'You are my Son. Today I have begotten you.' 34. And thus Elohim raised him from the grave so that he will not return again (and) see corruption as he said that, 'I will give the grace of Dawid the faithful to you.' 35. And again he said in another place that, 'You did not give your pure (one) to see corruption.' 36. For Dawid served the will of Elohim in his generation, and slept and was added to his fathers and saw corruption. 37. But this (man) whom Elohim raised did not see corruption. 38. Realize therefore my brothers that by him, this (man), the forgiveness (of) sins is announced to you. 39. And from all that which you were not able to be made righteous<sup>156</sup> by the Torah of Moshe, by this (man), everyone who believes is justified! 40. Beware therefore or else the thing which is written in the prophets should come upon you. 41. That: See you despisers and be astonished and be destroyed for a work I will work in your days, that which you will not believe (even) if someone tells (it) to you.' 42. And while they were departing from their midst, they beseeched from them that they might speak on another Shabbat these words to them. 43. And after the congregation was dismissed, many Jews went after them, and even proselytes who feared Elohim. And they were speaking and persuading them to be adherents of the grace of Elohim. 44. And on another Shabbat all the city gathered to hear the Word of Elohim. 45. And when the Jews saw the large gathering they were filled with envy and they were standing against the words that Paul was speaking. And they were blaspheming.

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<sup>154</sup> Psalm 89:21 (20); 1 Samuel 13:14

<sup>155</sup> Those who "Fear Elohim" refers to the "ger toshav" or "sojourner" (often mis-translated as "stranger") who join with Israel and enter into the Malchut Elohim. The Kingdom of Elohim is clearly open to all who are called, and who choose to enter in. These who "**fear Elohim**" is a term that specifically recognizes and honors those who are not Jewish by birth, although this is an attribute of all YHWH's people. These souls are likened to Avraham's 318 trained servants who have put their faith in YHWH. The faithful, "*keep the Commandments of Elohim, and have the testimony of Y'shua.*" (Revelation 12:17).

<sup>156</sup> If a person would diligently observe *all* the Torah of Moshe, on their own strength, they could still never be "made righteous" because it is YHWH who makes righteous, not the act of observance itself. All observance of Torah must be based on Faith; we must recognize that our observance is according to the will of YHWH, and is done in a manner that is pleasing unto Him. The Torah of Moshe not only reveals Mashiach, but Mashiach is the fullness of Torah. It is Torah which establishes the criterion for Mashiach's righteousness. Sacrifice for sin and atonement are all established by Faith towards or "in" YHWH, and all Faith in YHWH points to Mashiach. YHWH's "*own arm*" via Mashiach brought Salvation. Therefore, it is impossible to be "*justified*" by Torah without faith in Mashiach. Belief in Mashiach goes to the heart of Faith. Torah cannot be negated or else Mashiach would be as well, because they are One!

## : פרכסיס דשליחא יג :

21 והידין שאלו להון מלפא ויהב להון אלהא לשאנל בר קיש גברא מן שרבתא דבנימין שנין ארבעין: 22 ונסבה ואקים להון לדויד מלפא ואסהד עלוהי ואמר דאשכחת לדויד ברה דאיש גברא איך לבי הו נעבד פלהון צבני: 23 מן זרעה דהנא אקים אלהא לאיסריל איך מא דאשמודי לישוע פרוקא: 24 ושדר ליוחנן דנכרו קדם מאתיא מעמודיתא דתיבותא לכלה עמא דאסריל: 25 וכד משלם הו יוחנן תשמשתה אמר הו מנו סברין אנתון דאיתי לא הוית אנא אלא הא אתא בתרי הו דלא שווא אנא דאשרא ערקא דמסנוהי: 26 גברא אחין בני שרבתה דאברהם ואילין דחלין עמכון לאלהא לכון הו אשתדרת מלתא דחיא: 27 הלין גיר עמורא דאורשלם ורשניהון לא ארגשו בה אפלא בכתבא דנביא דמתקרין בכל שבא אלא דנוהי ושלמו הלין דכתיבן: 28 וכד לא אשכחו עלתא דמותא מדם שאלו מן פילטוס דנקטלוניהי: 29 וכד שלמו פלמדם דכתיב הו עלוהי אחתוהי מן צליבא וסמוהי בית קבורא: 30 אלהא דין אקימה מן בית מיתא: 31 ואתחזי יומתא סגיא לאילין דסלקו עמה מן גלילא לאורשלם והנון אנון השא סהדוהי לנת עמא: 32 ואף חנן הא מסברין לכון דשוודיא הו דהנא לנת אבהתן: 33 הא שמליה אלהא לן לבניהון דאקים לישוע איך דכתיב במזמורא דתרין דברי אנת אנא יומנא ילדתך: 34 והכנא אקימה אלהא מן בית מיתא דתוב לא נהפור נחזא חבלא איך דאמר דאתל לכון טיבותה דדויד מהימנא: 35 ותוב אמר בדוכתא אחרתא דלא יהבת לחסיך דנחזא חבלא: 36 דויד גיר בשרבתה שמש צבינה דאלהא ושבב ואתמוסף על אבהוהי נחזא חבלא: 37 הנא דין דאקים אלהא לא חזא חבלא: 38 דעו הכיל אחי דבה בהנא מתכרו לכון שובקן חטא: 39 ומן כל דלא אשכחתון בנמוסא דמושא דתודדקון בהנא כל דמהימן מזדק: 40 אזדהרו הכיל דלמא נאתא עליכון מדם דכתיב בנביא: 41 דחזו מבסרנא ותתמהון ותתחבלון דעבדא עבד אנא ביומיון אינא דלא תהימנון אן אנש משתעא לכון: 42 וכד נפקין הו מן צאדיהון בעו מנהון דלשבתא אחרתא נמללון עמהון מלא הלין: 43 ומן דאשתרית כנושתא סגיא יהודיא אולו בתרהון ואף גיורא דחלין הו מן אלהא והנון ממללין הו ומפיסין להון דנהוון נקיפין לטיבותה דאלהא: 44 ולשבתא אחרתא כנשת פלה מדינתא למשמע מלתה דאלהא: 45 וכד חזו יהודיא פנשא סגיא אתמליו חסמא וקימין הו לוקבל מלא דאמר הו פולוס ומגדפין הו:

46. But Paul and Bar-Naba spoke boldly to them, “Firstly, it was right that the Word of Elohim be spoken to them, but because you have pushed it away from yourselves and have determined among yourselves that you are not worthy of eternal life, behold we turn ourselves to the Gentiles. 47. For thus our Master commands us as it is written that, ‘I have prepared you (to be) a light to the Gentiles that you might be for life to the limits of the earth.’” 48. And while the Gentiles<sup>157</sup> were hearing, they were rejoicing and were glorifying Elohim. And those who believed were ordained to life that is everlasting. 49. And the Word of Master YHWH was spoken<sup>158</sup> in all that country. 50. But the Jews incited the rulers and with them, the wealthy women of the city, those who were fearing Elohim, and they raised a persecution against Paul and against Bar-Naba, and they drove them out from their borders. 51. And while they went out, they shook off the dust of their feet against them. And they came to the city Ieqanon. 52. And the disciples were filled with joy and the Ruach haKodesh.

## Chapter 14

1. And they came and entered into the congregation of the Jews and thus they spoke among them so that many of the Jews and of the Greeks believed. 2. But those Jews, they who were not convinced, incited the Gentiles to ill-treat (them) the Brothers.<sup>159</sup> 3. And those days many were there and were openly preaching about Master YHWH. And He was witnessing concerning the Word of His Grace with miracles and with wonders that he was accomplishing by their hands. 4. And the entire people of the city were divided. Some of them were with the Jews and some were adhering to the Shlichim. 5. Now a threat came upon them from the Gentiles and from the Jews and their rulers that they might torment them and they might stone them with rocks. 6. And after they found out, they departed and sought refuge in Lostra and Derbe the cities of Logania. 7. And they were preaching there. 8. And a certain man was sitting in the city Lostra who never did walk, who was afflicted lame in his legs from the womb of his mother. 9. This (man) listened to Paul as he spoke, and after Paul saw him and realized that there is faith in him that he might live, 10. He said to him in a loud voice, “I say to you in the name of our Master Y’shua haMashiyach, rise up upon your legs!” And he rose leaping and walked! 11. And after the crowd of people saw the thing that Paul did, they lifted up their voices in the language of the land and said: The (false) deities do resemble the sons of men, and they have come down to us. 12. And they named Bar-Naba the Master of Deities and Paul they named Hermes because he began in speech. 13. And the priest of the Master of Deities, one who was outside of the city, brought bulls and wreaths to the gate of the courtyard where they stayed, and desired to offer a sacrifice to them. 14. But Bar-Naba and Paul, after they heard, they tore their garments and leaped and went out among the multitude and cried out.

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157 Gentile followers of Yeshua originally met with Jewish followers in synagogues and were rightfully welcomed as equals into Netzari Judaism, the original Faith taught by Y’shua and his followers. Isaiah 11:10 states; “*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*” This “root of Jesse” points to Mashiyach Y’shua. Isaiah 42:1-4 states; “*Behold my servant, whom I uphold; mine elect, in whom my soul delights; I have put My spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his Torah.*” Verse 6 continues; *I YHWH have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles.*” Isaiah 60:1-3 “*Arise, shine; for your light is come, and the glory of YHWH is risen upon you. For, behold, the darkness shall cover the earth, and gross darkness the people: but YHWH shall arise upon you, and His glory shall be seen upon you. And the Gentiles shall come to your light, and kings to the brightness of your rising.*” See also Isaiah 2:2; 34:1-2; 43:9-13; 52:14-53:12; 62:1-5; Jer. 4:1-2; Micah 4:1-3; Malachi 1:11; Psalm 86:9. However early Rabbinical traditions neglected Y’shua as Mashiyach and the importance for Gentiles to also have Torah written upon their hearts.

158 The original Word of YHWH (Torah) is being preached by the followers of Mashiyach unto the Gentiles; see 1 Peter 1:25. We must always remember that the foundation of Torah is “*spirit*”; the letter serves to awaken the spiritual need within us.

## : פרכסיס דשליחא יג :

46 אָמר דײַן פּוֹלוֹס וּבִרְנָבָא עײַן בִּגְלָא לִכּוֹן הוּ וְלֹא הוּא קִדְמִית דְּתִתְאַמֵּר מְלִתָּה דאַלְהָא אֲלֵא מָטֵל דִּדְחִין אַנְתּוֹן לֵה מְנַכּוֹן נְפִסְקִתּוֹן עַל נַפְשָׁכוֹן דְּלֵא שׁוֹיִן אַנְתּוֹן לַחֲיָא דְלַעֲלֵם הָא מְתַפְנִינֵן לָן לִוְתָּ עֲמָמָא: 47 הִכְנָא גִיר פִּקְדֵּן מְרֵן אִיךְ דְּכִתִּיב דְּסִמְתִּךָ נוֹהֲרָא לַעֲמָמָא דְּתִהְיֵה לַחֲיָא עֲדָמָא לְסוּפִיָּה דְּאַרְעָא: 48 וְכֹד שְׁמַעִין הוּ עֲמָמָא חֲדָין הוּ וּמִשְׁבַּחִין לַאֲלֵהָא וְהִימְנוּ אֵילִין דְּסִימִין הוּ לַחֲיָא דְלַעֲלֵם: 49 וּמְלִתָּה דְּמָרְיָא מְתַמְלָלָא הִנֵּה בְּכֵלָה הוּ אַתְרָא: 50 יְהוּדִיָּא דִּין גִּרְגֹּו לְרִשָּׁא דְּמִדִּינְתָּא וּלְנִשָּׂא עֲתִירְתָּא אֵילִין דִּדְחִלָן הִי עֲמָהוֹן לַאֲלֵהָא נְאֻקִּימוּ רְדוּפִיָּא עַל פּוֹלוֹס וְעַל בִּרְנָבָא וְאַפְקוּ אָנוֹן מִן תַּחוּמֵיהוֹן: 51 וְכֹד נִפְקוּ נִפְצוּ עֲלֵיהוֹן חֲלָא דְרַגְלֵיהוֹן נֹאֲתוּ לְהוֹן לֵאקִינֵן מִדִּינְתָּא: 52 וְתַלְמִידָא מְתַמְלִין הוּ חֲדוּתָא וְרוּחָא דְקוֹדֶשָׁא:

## : פרכסיס דשליחא יד :

1 נֹאֲתוּ וְעַלּוּ לְהוֹן לְכַנּוּשְׁתָּא דִּיהוּדִיָּא וְהִכְנָא מְלָלוּ עֲמָהוֹן אִיךְ דְּנִהִימָנוֹן סְגִיָּא מִן יְהוּדִיָּא וּמִן יוֹנִיָּא: 2 יְהוּדִיָּא דִּין אֵילִין דְּלֵא מְתַטְפִּיסִין הוּ גִרְגֹּו לַעֲמָמָא דְּנִבְאָשׁוֹן לְהוֹן לֵאחָא: 3 וְהָנוֹן זִבְנָא סְגִיָּא הוּ תַמָּן וְעַיִן בִּגְלָא מְמַלִּין הוּ עַל מָרְיָא וְהוּ מִסְחֵד הוּ עַל מְלִתָּה דְּטִיבּוּתָּה בְּאַתְנָתָא וּבְתִדְמִרְתָּא דְּעִבְדֵּה הוּא בְּאִידִיָּהוֹן: 4 וְכֵלָה כְּנִשָּׂא דְּמִדִּינְתָּא פְּלִיגֵה הוּא מְנָהוֹן אִיתְּ הוּ עִם יְהוּדִיָּא וּמְנָהוֹן נְקִיפִין הוּ לְשִׁלְיָחָא: 5 הוּא דִּין עֲלֵיהוֹן גִּזְמָא מִן עֲמָמָא וּמִן יְהוּדִיָּא וּרְשָׁנִיָּהוֹן דְּנִצְעֵרוֹן אָנוֹן וּנְרַגְמוֹן אָנוֹן בְּכֹאפָא: 6 וְכֹד יִדְעוּ שְׁנוּי נֹאֲתָגִנוֹסוּ בְּמִדִּינְתָּא דְּלוֹקִנְיָא לֹוס־טֵרָא וְדִרְבָּא וְקוּרִיָּא דְּחִזְרִיָּהוֹן: 7 וְתַמָּן מִסְבֵּרִין הוּ: 8 וְגִבְרָא חֲדָא יִתֵּב הוּא בְּלוֹס־טֵרָא מִדִּינְתָּא דְּסִגְיָה הוּא בְּרַגְלֵיהוּ חֲגִירָא דִּמֵּן כֶּסֶס אָמָה דְּמִתְמוֹם לֹא הֵלֵךְ הוּא: 9 הָנָא שְׁמַע לְפוֹלוֹס דְּמִמְלָל וְכֹד חֲזִיָּה פּוֹלוֹס נֹאֲשְׁתוּדַע דֵּאִית בָּהּ הִימְנוּתָא דְּנִחָא: 10 אָמַר לֵה בְּקָלָא רָמָא לֵךְ אָמַר אָנָּא בְּשִׁמָּה דְּמֵרֵן יִשׁוּעַ מִשִּׁיחָא קוֹם עַל רַגְלֶיךָ וְשׁוּר קָם וְהֵלֵךְ: 11 וְכִנְשָׁא דְּעָמָא כֹּד חֲזוּ מָדָם דְּעִבְדֵּה פּוֹלוֹס אֲרִימוּ קְלָהוֹן בְּלִשְׁנָה דֵּאֲתָרָא נֹאֲמֵרִין אֲלֵהָא אֲתַדְמִיו בְּבִנִי אֲנִשָּׂא וְנִחָתוּ לִנְתָן: 12 וְשִׁמְיוּ הוּ בְּרִנְבָא מָרָא אֲלֵהָא וּלְפוֹלוֹס הֶרְמִיס מָטֵל דְּהוּ מִשְׁרָא הוּא בְּמִלְתָּא: 13 וְכּוּמְרָא דְּמָרָא אֲלֵהָא הוּ דֵּאִית הוּא לְבָר מִן מִדִּינְתָּא אִתִּי תוּרָא וְכִלִּילָא לְתֹרַעָא דְּדִרְתָּא אֲתֵר דְּשֶׁרִין הוּ וְצָבָא הוּא דְּנִדְבַח לְהוֹן: 14 בִּרְנָבָא דִּין וּפוֹלוֹס כֹּד שְׁמַעוּ סִדְקוּ נַחֲתִיָּהוֹן וְשׁוּרוּ וְנִפְקוּ לְהוֹן לִנְתָּ אֲכָלוֹס וְקָעִין הוּ:

159 The same dynamics are played out today, brothers ill-treating brothers over religion. Religion is destroying marriages, breaking up families, wiping out businesses and livelihoods. Religion justifies lies, steals and cheats; "religious spirits" use anger, fear, intimidation, threats, violence and ill treatment to those who don't come under religious authority. Believers are being persecuted and rejected by their synagogues, churches, family and friends because they want to pursue the Kingdom of Heaven in Spirit and in Truth. The Kingdom of Heaven is not of this world. Y'shua brought a *Government* that is not of this world. The sufferings of this life are nothing when the Kingdom of Heaven lives within us. We Bless those who curse us, we do good to those who hate us, this is the substance of the Kingdom of Heaven within us.



15. And they said, “Men, what are you doing? We are also sons of men, passionate like yourselves who are preaching to you that you should turn from these useless things towards the living Elohim who made the heavens and the earth and the seas and all there that is in them. 16. He who in previous times allowed all those from the nations, to go in their own ways. 17. While He did not allow Himself without a testimony in that He did much<sup>160</sup> for them. And He caused rain to descend from heaven. And He caused fruit to grow in their seasons. And He filled their hearts with cheer<sup>161</sup> and gladness.” 18. And while they had spoken these things, they barely restrained the people so that a man did not offer a sacrifice to them. 19. Now there came Jews from Ieqanon and from Antioch and incited the people against them. And they stoned Paul and dragged him away from the city, because they thought that he had died. 20. The disciples gathered around him and he rose up (and) entered the city. And on another day, he departed from there with Bar-Naba and came to the city Derbe. 21. And as they were preaching to the sons of that city they made many disciples. And they returned (and) came to the city Lostra and to Ieqanon and to Antioch. 22. After they had strengthened the souls of the disciples and had beseeched from them to remain in the faith, and had said to them that, It is right by much tribulation to enter into the Kingdom of Elohim. 23. And they raised up elders<sup>162</sup> in every congregation for them after they had fasted and prayed with them and they had committed them to our Master, he in whom they believed. 24. And while they traveled in the country of Pisidia, they came to Pamphylia. 25. And after they spoke the Instruction<sup>163</sup> of Master YHWH<sup>164</sup> in the city Perge, they went down to Attalia. 26. And from there they journeyed by sea and they came to Antioch, because from there they committed the work that which they completed to the grace of Master YHWH. 27. And after they gathered all the congregation, they conveyed everything that Elohim did among them. And that He opened the gate of faith to the Gentiles. 28. And they remained there much time with the disciples.

## Chapter 15

1. Now men came down from Yehud teaching the brothers that unless you are circumcised in the manner of Torah, you are not able to live.<sup>165</sup> 2. And there was a great commotion and a debate between (them and) Paul and Bar-Naba. And it happened with them on account of this debate that Paul and Bar-Naba and the others with them went up to the Shlichim and the elders who were in Urishlim. 3. The congregation conducted (and) sent them. And they journeyed in all Phonicia and also Samaria as they related about the reconciliation of the Gentiles. And they caused great joy to all the Brothers. 4. And when they came to Urishlim, they were received by the congregation and by the Shlichim and by the elders. And they narrated to them every thing that Elohim did among them.

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160 Greeks mistranslated this word as “good.” (PY).

161 This word was mistranslated as “food.” (PY).

162 Elders are qualified based on Shemot/Exodus 18:21 (1) chayil (valiant/competent); (2) Elohim Fearing (not man pleasers); (3) men of Truth (don’t bend to the status quo); and (4) hate covetousness. Elders are on the Beit Din and/or subject to a beit din. Their authority is not structured like a hierarchial pyramid, but as servants and equals. Christianity adopted a hierarchical pyramid authority of men with the top man being “infallible”; this pattern is of Nimrod, not of Mashiach. See Matthew 23:9-11 and *Beit Din* in Appendix.

163 Torah is defined as “instruction in righteousness.” Shaul and all other Shlichim/Apostles of Y’shua give instruction according to the Torah of YHWH. The Way of Netzari and Elohim Fearers who follow Y’shua is Torah. By incorrectly defining Torah as “the Law” Christianity has failed to recognize that Torah is a Faith component (terms and conditions) within the Covenant of Love between YHWH and His people. Our “Heavenly Father” YHWH gives and maintains instruction in righteousness for all His children.

164 Here again, the fact that Aramaic clearly distinguishes YHWH from Y’shua is of extreme help. In this instance, the Gentiles are hearing not the words of the talmidim or even Y’shua, but the Instruction – Torah – of YHWH Himself! This is also why Y’shua often said that his teaching was not his own but is from his Father YHWH.

165 This is the teaching of those who later became known as the Ebionites, or “Messianic Pharisees” (see footnote on

## : פרכסיס דשליחא יד :

15 ואמרין גברא מנא עבדין אנתון אף חנן בנינשא חנן חשושא אכנתון  
דמסברין לכון דמן הלין בטלתא תתפנון לנת אלהא חיא הו דעבד שמיא וארעא  
ויממא וכל דאית בהון: 16 הו דבדרא קדמא שבק הוא אנון לכלהון עממא  
דנאלון באורחא דנפשון: 17 כד לא שבק נפשה דלא סהדו בדעבד הוא  
להון טבתא מן שמיא ומחת הוא להון מטרא ומרבא הוא פארא בזבניהון ומלא  
הוא תורסא ובסימותא לפותהון: 18 וכד הלין אמרין הו מן מחסן פלו לעמא  
דאנש לא נדבח להון: 19 אתו דין לתמן יהודיא מן איקנון ומן אנטוכיא ושגשו  
עליהון לעמא ורגמוהי לפולוס וגרוהי לבר מן מדינתא מטל דסברין הו דמית  
לה: 20 וכנשו עלוהי תלמידא וקם על למדינתא וליומא אחרנא נפק לה מן תמן  
עם ברנבא ואתו לדרבא מדינתא: 21 וכד מסברין הו לבני מדינתא הי תלמדו  
הו לסגיאא ונפכו אתו להון ללוסטרא מדינתא ולאיקנון ולאנטוכיא: 22 כד  
משררין הו נפשתהון דתלמידא ובצעין הו מנהון דנקוון בהימנותא ואמרין הו  
להון דבאולצנא סגיאא ולא למעל למלכותה דאלהא: 23 ואקימו להון בכל  
עדתא קשישא כד צימין הו עמהון ומצלן ומגעלין הו להון למרן הו דהימנו  
בה: 24 וכד אתפרכו באתרא דפיסידיא אתו להון לפמפוליא: 25 וכד מללו  
בפרגא מדינתא מלתא דמריא נחתו להון לאיטליא: 26 ומן תמן רדו בימא ואתו  
להון לאנטוכיא מטל דמן תמן מגעלין הו לטיבותה דמריא לעבדא הו דשלמו:  
27 וכד כנשו בלה עדתא משתעין הו פלמדם דעבד עמהון אלהא ודפתח תרעא  
דהימנותא לעממא: 28 ובנא סגיאא הו תמן לנת תלמידא:

## : פרכסיס דשליחא יח :

1 נחתו הו דין אנשא מן יהוד ומלפין הו להון לאחא דאן הו דלא גזרין אנתון  
בעידא דנמוסא לא משכחין אנתון למחא: 2 והוא שגושא סגיאא ובעתא  
לפולוס ולברנבא עמהון נהנת דנסון פולוס וברנבא ואחרנא עמהון לנת שליחא  
וקשישא דבאורשלם מטל הדא בעתא: 3 ולוית שדרת אנון עדתא ורדין הו  
בכלה פוניקא ואף בית שמריא כד משתעין הו על פוניא דעממא ועבדין הו  
חדותא רבתא לכלהון אחא: 4 וכד אתו לאורשלם אתקבלו מן עדתא ומן שליחא  
ומן קשישא ואשתעיו להון כל מא דעבד עמהון אלהא:

Titus 3:9). Also note that the "life" being mentioned by these proto-Ebionites is, in fact, Eternal Life; hence a very serious allegation! "Torah" is often confused with the religion of Judaism or the Pharisees or Orthodox Jews yet throughout Y'shua's ministry he showed how Torah is being grossly misinterpreted. Y'shua teaches, "Why also do you transgress against the Commandments of Elohaim because of your traditions?" Distinctly oral law, the Talmud, and the religious traditions of the Pharisees is making the Torah void. Just before Stephen was stoned to death he cried out, "You have received Torah by way of the command of Messengers and you have not kept it!" (Acts 7:53) Apostle Paul teaches both Jews and Christians, "Do, we then nullify Torah by faith? May it never be! On the contrary, we establish Torah." (Romans 3:31). It is vitally important that we do not view Torah through the religious eyes of Judaism or Christianity, but through Mashiych.

5. Now some stood up, those who believed from the teaching of the Pharisees. And they said that, It is necessary for you to circumcise them and you should command them to guard<sup>166</sup> the Torah of Moshe. 6. The Shlichim and elders gathered together to look into this matter. 7. And after a great debate occurred, Shimon arose and said to them, “Men, brothers, you know that from prior days from my mouth (mine) Elohim chose that the Gentiles would hear the words of the Good News and they would believe. 8. And Elohim who knows what is in the hearts testified concerning them and gave to them the Ruach haKodesh as (he did) to us. 9. And He differentiates nothing between them and us because He cleansed their hearts by faith. 10. And now, why do you test Elohim so as to place a yoke<sup>167</sup> upon the neck of the disciples that which not even our forefathers nor us were able to carry? 11. But by the grace of our Master Y’shua the Mashiyach, we believe that we are saved as are they.” 12. And all the crowd became quiet and they were listening to Paul and to Bar-Naba as they were relating everything that Elohim did by their hands - miracles and wonders among the Gentiles. 13. And after they became quiet, Ya’akov arose and said, “Men, brothers, listen to me. 14. Shimon related to you how Elohim began to choose from the Gentiles a people for his name. 15. And to this end the words of the prophets are fulfilled as it is written: 16. ‘That after these (things), I will return and raise up the tabernacle of Dawid, that which fell. And I will build the thing that fell off from it and I will raise it up. 17. So that the remainder of mankind and all the Gentiles will seek YHWH, those who My Name is called over them, said Master YHWH who made all these things.’ 18. The works of Elohim are known from eternity. 19. Because of this (I) say that you should not be oppressors to them from the Gentiles who are turning to Elohim. 20. But we will send (word) to them that they should abstain from uncleanness of sacrifices (to idols) and from adultery and from things that are strangled and from blood.<sup>168</sup> 21. For from ancient generations in all cities Moshe had preachers in the synagogues that on every Shabbat they read him.”<sup>169</sup> 22. Then the Shlichim and the elders with all the congregation chose men from among them and sent (them) to Antiochi with Paul and Bar-Naba and also Yehuda who is called Bar-Shaba and Shila and men leaders who were among them, among the Brothers. 23. And they wrote an epistle by their hands thus: The Shlichim and the Elders and the Brothers to those who are in Antiochi and in Syria and in Cilicia. Brothers who are from the Gentiles, peace. 24. We have heard that some men from us went out and confused you with words and have agitated your souls, saying that, You should be circumcised and guard the religious customs,<sup>170</sup> something that we did not command them.

166 “Guard” in this case refers to putting up of fences (Pirkei Avot 1:1) around Torah, not simply obeying the written Word. Part of this “fence” known as religious halakha, minhagim or tradition, requires a person to be circumcised before learning about having a relationship with YHWH, and why Torah must be applied to our lives. This tradition overturns the peshat (plain) meaning of many Torah requirements. The context is shown earlier in the passage where it reads, “those who believed from the teachings of the Pharisees,” as opposed to **the teachings of Torah**. In other cases, however, “guarding” is considered a noble endeavor, provided it neither contradicts, adds, nor takes away from Torah in favor of man made traditions.

167 This yoke is referring to the Oral Law, not the Written Torah of Moshe. The Oral Torah (Talmud) has put many additional burdens on Jews, and greatly limited the ability of Gentiles to join with Israel. See *Judaizers* in Appendix.

168 That which is “sacrificed” unto other gods according to YHWH’s Word in D’varim/Deuteronomy 32:17 is sacrificed unto devils. Vayikra/Leviticus 17:12-16 commands that Jew and Ger (foreigner) NOT eat blood, or any animals that die of themselves. The prohibition against fornication is wide spectrum, against all manner of physical perversion and spiritual whoredom. These Torah directives are eternally binding on all who follow Y’shua Mashiyach and who seek the Malchut (Kingdom) of Elohim. Also, Khabouris has an isolated *qoph* here, between the words “we” and “send.”

169 A very clear fulfillment of Isaiah 56:1-9. Gentile converts are observing Shabbat and learning Torah as one body along with Jews. Shortly thereafter, Marcion, whom Polycarp referred to as “the firstborn of the devil” built the first all-Gentile church to promote Christo-Paganism. Marcion held his services on Sunday which blended with Zeus (the sun god) culture and projected a hybrid Je-Zeus identity in opposition to the Jewish Mashiyach. The modern theologies of Je-zeus Christos are based more on Hellenism than on original fundamental Hebraic values. Marcion coined the words “Old - New Testament” and did his very best to warn Gentiles away from Torah and “the God of the Old Testament.” Marcion invented theologies known as replacement, dispensational, supercessionism, etc., which are very popular among Christianity today. See *Y’shua to Zeus* in Appendix.

170 The word *namusa* generally means “Torah” but by context of usage may also mean “custom.” When *namusa* stands

## : פרכסיס דשליחא יה :

5 קמו הנו דין אנשא אילין דהימנו הנו מן יולפנא דפרישא ואמרין דולא הו לכו  
למגזר אנון ותפקדון אנון דנטרון נמוסא דמושא: 6 אתפנשו דין שליחא וקשישא  
דנחזון על מלתא דהא: 7 וכד הנת בעתא סגיא תא קם שמעון ואמר להון גברא  
אחין אנתון ידעין אנתון דמן יומתא קדמא מן פומי דילי גבא אלהא דנשמעון  
עממא מלתא דסברתא ונהימנון: 8 ואלהא דינע דבלבנתא אסהד עליהון  
ויחב להון רוחא דקודשא איך דלן: 9 ומדם לא פרש בינין ולהון מטל דדכי  
בהימנותא לפנתהון: 10 והשא אנתון מנא מנסין אנתון לאלהא איך דתסימון  
נירא על צוריהון דתלמידא אינא דאפלא אבהתן אפלא חנן אשכחן למטען:  
11 אלא בטיבותא דמן ישוע משיחא מהימנין דנחא אכרתהון: 12 ושחקו  
כלה כנשא ושמעין הו לפולוס ולברנבא דמשתעין הו כל מא דעבד אלהא  
באידיהון אתנתא וגברותא בעממא: 13 ובתר דשחקו קם יעקוב ואמר גברא  
אחין שומעוני: 14 שמעון אשתעי לכו איפנא שרי אלהא למגבא מן עממא  
עמא לשמה: 15 ולהא שלמן מליהון דנבא איך מא דכתיב: 16 דמן בתר הלן  
אהפוך ואקים משכנה דדויד אינא דנפל נאבנא מדם דנפל מנה ואקימיה:  
17 איך דנבעון שרפהון דבנינשא למריא וכלהון עממא אילין דאתקרי שמי  
עליהון אמר מריא דעבד הלן פלהין: 18 ידיעין מן עלם עבדוהי דאלהא:  
19 מטל דהא אנא אמר אנא דלא נהוון שחקין לאילין דמן עממא מתפנין לנת  
אלהא: 20 אלא נשתלח להון דנהוון פריקין מן טמאנתא דדביחא ומן נגיותא  
ומן דחניקא ומן דמא: 21 מושא גיר מן דרא קדמא בכל מדינא אית הנא לה  
פרוץ בכנושתא דכלל שבין קרין לה: 22 הידין שליחא וקשישא עם כלה עדתא  
גבו גברא מנהון ושדרו לאנטיוכי עם פולוס וברנבא ליהודא דמתקרא ברשבא  
ולשילא גברא דרשא הו בהון באחא: 23 וכתבו אגרתא באידיהון דכנא שליחא  
וקשישא ואחא לאילין דאית באנטיוכי ובסוריא ובקיליקיא אחא דמן עממא  
שלם: 24 שמיע לן דאנשין מנן נפקו ודלחכו במלא ואהפכו נפשיתכו כד אמרין  
דתהוון גזרין ונטרין נמוסא אילין דחנן לא פקדן אנון:

alone in a sentence it usually means Torah. Jeremiah 9 specifically says that circumcision in the flesh (because it is a local custom in Edom, Moab, Egypt) does not satisfy Covenantal obligation with YHWH; moreover, circumcision in the flesh alone profits nothing. Unless a person plans to live an upright life to establish his circumcision, it is an effort in futility. Awaraham was circumcised at age 99 after receiving the commandment directly from YHWH; therefore, each adult also must first be called and agree to enter into Covenant with YHWH. The Shlichim/Apostles did not require or demand circumcision for new converts without first the study-faith context and intent of the heart. To be circumcised before having FAITH in YHWH was contrary to the halakha (way to walk) of Y'shua and the Netzarim, but not contrary to the Oral Law and customs of the Pharisees. New converts to Y'shua from the sect of the Pharisees were attempting to bring their customs into the Body of Mashiach, which was and is unacceptable. While Torah commanded that all infants be circumcised at eight days of age, it also requires adult men coming into the faith to become circumcised themselves first, as was done with Abraham at the ripe old age of 99. The point was though that the Gentiles from the beginning were expected to progressively grow and apply Torah more thoroughly as time went on, not simply stop at a few basic commandments.

25. Because of this, we deliberated, all of us, after we gathered together and we chose men and sent them to you with our beloved Paul and Bar-Naba, 26. men who have committed their souls for the sake of the Name of our Master Y'shua the Mashiyach. 27. And we sent Yehuda and Shila with them who by their words they will tell you these things. 28. For there was a determination upon the Ruach haKodesh and also upon us that a greater burden should not be placed upon you except those things that are necessary. 29. That you should stay away from that which is sacrificed (to idols)<sup>171</sup> and from blood and from a strangled thing<sup>172</sup> and from fornication<sup>173</sup> that as you keep your souls from these things you will be well. Be true in our Master (Y'shua). 30. Now those who were sent came to Antikia and gathered all the people and they delivered the epistle. 31. And after they read they were encouraged and they rejoiced. 32. And with an abundant word strengthened the Brothers and established those of the household of Yehuda and Shila, for they were also prophets. 33. And after they were there a while, the Brothers released them in peace to the Shlichim. 34. *Verse 34 is nonexistent in the Eastern Peshitta*<sup>174</sup> 35. Now Paul and Bar-Naba remained in Antiochi and were teaching and preaching the Word of Elohim with many others. 36. And after a few days Paul said to Bar-Naba, Let us return and visit the Brothers in every city that we have preached the Word of Elohim in it. And let us see what they are doing. 37. Now Bar-Naba was desiring to take Yochanan, he who was called Marqus. 38. Now Paul did not desire to take him with them because he did leave them while they (were) in Pampolia, and he did not go with them. 39. Because of this dispute they separated from one the other and Bar-Naba took Marqus and traveled by sea and they went to Qupros. 40. Paul now chose Shila and departed while being entrusted by the Brothers to the grace of Elohim.<sup>175</sup> 41. And he was traveling in Syria and in Cilicia and establishing assemblies.<sup>176</sup>

## Chapter 16

1. And he came to the city Derbe, and to Lystra. And there was a certain disciple there, whose name was Timothy, the son of a believing Jewish lady, but his father was a Gentile. 2. And all the disciples of Lystra and Iconium gave good testimony of him. 3. Paul was inclined to take him with him: and he took him, and circumcised him,<sup>177</sup> because of the Jews that were in that region; for they all knew that his father was a Gentile. 4. And as they went among the cities, they preached and taught them, that they should observe those instructions which the Shlichim and Elders at Urishlim had written. 5. And so were the assemblies established in the faith, and were increased in number daily. 6. And they traveled through the regions of Phrygia and Galatia; and the Ruach haKodesh forbade them to speak the Word of Elohim in Asia. 7. When they came into the region of Mysia, they were disposed to go from there into Bithynia, but the Spirit of Y'shua did not permit them. 8. And when they departed from Mysia, they came down to the region of Troas. 9. And in a night vision, there appeared to Paul, a man of Macedonia, who stood and pleaded with him, saying: Come to Macedonia and help us.

<sup>171</sup> Ex 20:4; Lev 17:7; 19:4; 26:1; Deut 4:16-25

<sup>172</sup> "Strangled thing" specifically refers to animals that have not been ritually slaughtered and therefore still have blood in them. See Lev 7:26-27; Lev 17:13-14; Deut 12:16, 23; 15:23.

<sup>173</sup> Lev 18:19-30; Lev 20:10-21; Deut 22:13-30

<sup>174</sup> Like the other omissions in the Peshitta, 15:34 is also lacking in early Greek witnesses Aleph, A and B manuscripts. The later added text reads, "But it seemed good for Silas to remain there."

<sup>175</sup> Conjugation difference between *tibota* in 1905 vs. *tiboteh* in Khabouris is worth noting as an example of differences that have no impact on the meaning of the verse.

<sup>176</sup> At this point Paul Younan's notes cease, and so I trust that the notes preserved thus far speak volumes to Paul Younan's Aramaic expertise and scholarship. (AR).

<sup>177</sup> Paul's extensive training under Rabbi Gamliel were preparing him to serve the Jewish people as an itinerant rabbi and teacher, and he would have learned the skills of a *mohel* to perform *brit milah* (the covenant of circumcision). Paul performed the circumcision for Timothy so Timothy would be recognized and honored as *shomer mitzvot* (observe the Commandments). Circumcision is an act of obedience, although used as a religious symbol of "ownership and identity" in

## : פרכסיס דשליחא יה :

25 מָטַל הָנָא אֶתְחַשְׁבֵּן בְּלֵן כִּד פְּנִישֵׁינָן וְגַבֵּינָן גִּבְרָא וּשְׁדָרָן לְנִתְכּוֹן עִם פּוֹלוֹס  
וּבְרַנְבָּא חֲבִיבֵינָן: 26 אֲנָשָׁא דְאַשְׁלָמוּ נַפְשָׁתְהוֹן חֲלָף שְׁמָה דְמָרְן יִשׁוּעַ מְשִׁיחָא:  
27 וּשְׁדָרָן עֲמֵהוֹן לִיהוּדָא וּלְשִׁילָא דִּהְנוּן בְּמִלְתָּא נֶאֱמָרְוֹן לְכּוֹן הֵינִין הָלִין: 28 הָנָא  
גִּיר צְבִינָא לְרוּחָא דְקוּדְשָׁא וְאַף לֵן דְּלֹא נִתְחַסִּים עֲלִיכּוֹן יוֹקְרָא יִתִּירָא לְבָר מִן  
הָלִין דְּאַלְצֵן: 29 דִּתְרַחֲקוֹן מִן דִּבְיָחָא וּמִן דְּמָא וּמִן חֲנִיקָא וּמִן זִנְיוּתָא דְכִד  
תְּטַרְוִן נַפְשָׁכוֹן מִן הָלִין שְׁפִיר תְּהוֹוִן הוּוּ שְׁרִירִין בְּמָרְן: 30 הֵנוּן דִּין דְּאַשְׁתַּלְחוּ  
אֲתּוּ לֹאֲנִיכְיָא וְכִנְשׁוּ כְּלָה עֲמָא וִיהִבּוּ אֲגָרְתָּא: 31 וְכִד קָרוּ חֲדוּ וְאַתְבִּיאוּ:  
32 וּבְמִלְתָּא עֲתִירְתָּא חִילוּ לֹאֲחָא וּקְיָמוּ אֲנוּן דְּכִית יְהוּדָא וּשִׁילָא מָטַל דְּאַף הֵנוּן  
נְבִיא הוּוּ: 33 וְכִד הוּוּ תִמָּן וּבְנָא שְׁרוּ אֲנוּן אַחָא בְּשִׁלְמָא לֹת שְׁלִיחָא: 34 בְּרַם  
הָנָא צְבִינָה דְּשִׁילָא דְנִקְנָא תִמָּן: 35 פּוֹלוֹס דִּין וּבְרַנְבָּא קְרוּי הוּוּ בְּאַנְטִיכְיָא וּמִלְפִין  
הוּוּ וּמִסְבְּרִין עִם אַחֲרָנָא סְגִיָּאא מְלָתָה דְאַלְהָא: 36 וּבְתֵר יוֹמְתָא אָמַר פּוֹלוֹס  
לְבְּרַנְבָּא נִתְפָּנָא וְנִסְעוּר לֹאֲחָא דְבַכַּל מְדִינָא דְאַכְרִזֵּן בָּהּ מְלָתָא דְאַלְהָא וְנִחְזָא מְנָא  
עֲבִידִין: 37 בְּרַנְבָּא דִין צְבָא הָנָא דִּנְדַּבֵּר לְיוֹחָנָן הוּ דְאַתְכִּנֵּי מַרְקוֹס: 38 פּוֹלוֹס דִּין  
לֹא צְבָא הָנָא דִּנְדַּבְרָה עֲמֵהוֹן מָטַל דְּשִׁבְכָּה הָנָא אֲנוּן כִּד הֵנוּן בְּפִמְפּוֹלִיא וּלֹא אֲזַל  
עֲמֵהוֹן: 39 מָטַל הָנָא חֲרִינָא פִּרְשׁוּ חִד מִן חִד וּבְרַנְבָּא דְבֵר לְמַרְקוֹס נִרְדּוּ בִימָא  
וְאֲזַלוּ לְהוֹן לְקוּפְרוֹס: 40 פּוֹלוֹס דִּין גִּבָּא לָהּ לְשִׁילָא וְנַפֵּק כִּד מַגְעַל מִן אַחָא  
לְטִיבּוּתָא דְאַלְהָא: 41 וְכִדָּא הָנָא בְּסוּרִיא וּבְקִילִיקִיא וּמִקְיָם עֲדָתָא:

## : פרכסיס דשליחא יו :

1 וּמִטִּי הָנָא לְדִרְבָּא מְדִינָתָא וּלְלוֹס־טֵרָא אִית הָנָא דִּין תִּמָּן תִּלְמִידָא חִד דְּשִׁמָּה  
טִימְתָּאוּס בְּרָה דִּיהוּדִיתָא חִדָּא מַחִימִנְתָּא נֶאֱבֹוהִי אַרְמִיָּא הָנָא: 2 וְכִלְהוֹן תִּלְמִידָא  
דִּמָּן לוֹס־טֵרָא וּמִן אִיקָנוֹן מִסֵּהֲדִין הוּוּ עֲלוּהִי: 3 לְהָנָא צְבָא הָנָא פּוֹלוֹס דִּנְדַּבְרִיוּהִי  
עֲמָה וְנִסְבַּ גִּזְרָה מָטַל יְהוּדִיָּא דֵּאִית הוּוּ בְּאַתְרָא יְדַעִין הוּוּ גִיר כְּלָהוֹן לֹאֲבֹוהִי  
דְאַרְמִיָּא הָנָא: 4 וְכִד אֲזַלִּין הוּוּ בְּמְדִינָתָא מְכֻרִזִּין הוּוּ וּמִלְפִין לְהוֹן דִּהְהוֹן נְטִרִין  
פּוֹקֲדָנָא אִילִין דְּכִתְבּוּ שְׁלִיחָא וּקְשִׁישָׁא דְבֹאוּרִשְׁלָם: 5 בְּרַם עֲדָתָא מִתְקִימֵן הוּוּ  
בְּהִימְנוּתָא וּסְגִין הוּוּ בְּמִנְיָנָא כְּלִיוֹם: 6 חֲלָכוּ דִין בְּפֹרוּגִיא וּבְגִלְטִיא אֶתְרֹתָא  
וּכְלָת אֲנוּן רוּחָא דְקוּדְשָׁא דְלֹא נִמְלָלוֹן מְלָתָא דְאַלְהָא בְּאַסִּיא: 7 וְכִד אֲתּוּ לְמוֹסִיא  
אַתְרָא צְבִין הוּוּ דִּנְאֲזִלוֹן מִן תִּמָּן לְכִיְתוּנִיא וּלֹא אִפְסִת לְהוֹן רוּחָה דִּישׁוּעַ: 8 וְכִד  
נַפְקוּ מִן מוֹסִיא נִחְתּוּ לְהוֹן לְטֵרֹנָאס אַתְרָא: 9 וּבְחִזּוּא דְלִלְיָא אֶתְחִזִּי לְפּוֹלוֹס  
אִיךְ גִּבְרָא חִד מְקֻדְּוִנִיא דְקֶאֱם וּבְעָא מְנָה כִּד אָמַר דִּתָּא לְמִקְדוֹנִיא וְעַדְרִינִי:

rabbinical Judaism (much like baptism in Christianity), it does not negate what YHWH originally intended. The act of circumcision requires the removal of flesh, symbolizing a man leaving his old fleshy, carnal nature behind and taking on the new spiritual nature of Mashiyach, the one new man. Both *brit mila* (circumcision) and *mikveh* (baptism) are Faith actions of allegiance to YHWH and His Mashiyach according to Torah. Regrettably, many Christians have come to resist and even detest circumcision as a "Jewish thing" rather than a Kingdom thing. Please see footnote on Galatians 5:2.

10. And when Paul had seen this vision, immediately we<sup>178</sup> were desirous to depart for Macedonia; because we inferred, that our Master called us to preach to them. 11. And we sailed from Troas, and came direct to Samothrace; and from there, on the following day, we came to the city Neapolis. 12. And from there to Philippi, which is the chief (city) of Macedonia, and is a colony. And we remained in that city certain days. 13. And on the Shabbat day, we went without the gate of the city to the side of a river, because a house of prayer<sup>179</sup> was seen there. And when we were seated, we conversed with the women who there assembled. 14. And a certain woman who feared Elohim, a seller of purple, whose name was Lydia, from the city of Thyatira, (was there). Her heart our Master opened, and she listened to what Paul spoke. 15. Then she was immersed, and her household. And she begged us, saying: If you are really persuaded that I have believed in our Master (Y'shua), come and take lodging in my house. And she urged us greatly. 16. And it occurred that, as we were going to the house of prayer, a certain maid met us, who had a spirit of divination, and who procured for her lords great gain by the divination which she performed.<sup>180</sup> 17. Then she followed after Paul and us, and cried, saying: "These men are the servants of the Most High Elohim, and they announce to you the path of life." 18. And this she did many days. And Paul was indignant; and he said to that spirit, "I command you, in the name of Y'shua Mashiach, that you come out of her." And it came out the same hour. 19. And when her masters saw that the prospect of their gain from her was gone, they seized Paul and Silas, and dragging them along brought them to the market-place, 20. and set them before the soldiers and the chiefs of the city, and said: "These men disturb our city; for they are Jews,<sup>181</sup> 21. and they preach to us customs, which it is not Lawful<sup>182</sup> for us to receive and to practice, because we are Romans." 22. And a great company was collected against them. Then the soldiers stripped them of their garments, and commanded to scourge them. 23. And when they had scourged them a great deal, they cast them into the prison, and commanded the warden of the prison to keep them with care. 24. And he, having received this command, carried and placed them in the inner part of the prison, and confined their feet in the stocks. 25. Then at midnight Paul and Silas were praying and glorifying Elohim: and the prisoners heard them. 26. And suddenly there was a great earthquake, and the foundations of the prison were shaken; and at once all the doors opened, and the bands of all were loosed. 27. When the warden of the prison awoke, and saw that the doors of the prison were open, he took a sword and sought to kill himself; because he supposed the prisoners had escaped. 28. But Paul called to him, in a loud voice, and said: "Do yourself no harm, for we are all here." 29. And he lighted for himself a lamp, and sprang and came in, trembling, and fell at the feet of Paul and Silas. 30. And he brought them out, and said to them: "My masters, what must I do, that I may have life?"

178 The use of the term "they" in verse 8 followed by "we" in verse 10 may indicate that Luke signed on with the others at this point in the journey, and is now including himself in the narrative. Because of this, I have long held that Acts began as Luke's travel journal from this moment and then he filled in the introduction to Theophilus/Tawpeela, and the material from Acts 1:1-16:7 at a later time.

179 Prayer is the central focus of our spirituality in the Kingdom of Heaven. Prayer on Shabbat is a time to draw close to our Father and reaffirm our Master YHWH's Creation and His Kadosh Torah; it is time of restoration and healing. YHWH never made Shabbat prayer exclusive to Jews any more than He allowed His creation to make and worship other gods, to murder, commit adultery, steal, lie or covet. Shabbat existed 2,500 years before *Yehudim* (the Jewish people); it was reestablished on Mount Sinai along with a "mixed multitude" of souls from every culture and religion on earth. YHWH gave His Shabbat to all human life, and He regulates Shabbat observance by the Ruach haKodesh within each of us to bring Joy, Beauty, and Delight to our spirits. Shabbat is a universal celebration of Creation and Life. This Shabbat "house of prayer" is a place where the Ruach haKodesh visits and ministers to those who come for prayer and hear from the Spirit of YHWH. Shabbat is a Set Time, and weekly appointed time that YHWH gave for all His people to be in fellowship with Him.

180 Under the direction of the divining spirit, the maid was making great financial gain for her masters. The same divining spirits assist key leaders in business, religion, government, the entertainment industry etc., to make great profits. Unclean spirits specialize in the exploitation of emotion, fear, sensuality, anger, covetousness, pride and all form of human insecurity to make great financial gain for its executives, producers, directors, investors, and "talent." Better is a little, with righteousness.

181 In 42 CE Greek followers of Y'shua were first called *Kristyane* (Christians), while this other event happened 8 years later in 50 CE. At this time Judaism and Christianity could be punishable by death under Roman law. Paul and Silas are referred to



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10 כִּד דִּין חֲזָא פּוֹלוֹס הָנָא חֲזָא מְחַדָּא צִבִּין לְמַפֵּק לְמַקְדֹּנִיא מָטֵל דְּאִסְתַּפְּלֵן  
דְּמֶרֶן קֶרֶן דְּנִסְבֵּר אָנוּן: 11 וּרְדִין מִן טַרְנָאס וְתַרְצֵן לְסַמְתֵּרְקָא וּמִן תַּמָּן לְיוֹמָא  
אֲחֵרְנָא אֶתִּין לְנֶאֱפּוֹלִיס מְדִינְתָּא: 12 וּמִן תַּמָּן לְפִלִּיפּוֹס דְּהִי הִי רִשָּׁא דְּמַקְדֹּנִיא  
וְאִיתִיהּ קוֹלוֹנִיא הֵינִן דִּין בָּהּ בְּהָדָא מְדִינְתָּא יוֹמָתָא יְדִיעָא: 13 וְנִפְקֵן בִּיּוֹמָא  
דְּשַׁבְתָּא לְבָר מִן תַּרְעָא דְּמְדִינְתָּא עַל יַד נְהָרָא מָטֵל דְּתַמָּן מִתְחַזָּא הָנָא בֵּית צְלוֹתָא  
וְכִד יִתְבֵּן מִמְּלִין הֵינִן עִם נָשָׂא דְּכִנְיָשָׁן הֵי תַמָּן: 14 וְאִנְתֵּתָא חֲדָא מְזַבְנָת  
אַרְגֹּנָא דִּדְחָלָא הֵנָּה מִן אֱלֹהָא שְׁמָה הָנָא לְוִדְיָא מִן תַּאֲנוּטִירָא מְדִינְתָּא דְּהָדָא  
פִּתַּח לָבָה מֶרֶן וְשִׁמְעָא הֵנָּה מְדָם דְּאִמֵּר פּוֹלוֹס: 15 וְעַמְדַת הֵנָּה הִי וְבִנֵּי בֵיתָהּ  
וְכַעֲזָא הֵנָּה מִנֵּן וְאִמְרָא דָּאן הוּא דְּשִׁרְיָאִית תְּכִילִין אִנְתֹּן דְּהִימְנָת בְּמֶרֶן תּו שְׁרו  
לָכוֹן בְּבִיתִי וְסִגִּי אֶלְצַתָּן: 16 וְהָנָא דְּכִד אֶזְלִינֵן לְבֵית צְלוֹתָא פְּגַעַת בֵּן עֲלִימָתָא  
חֲדָא דְּאִיתָּהּ הָנָא לָהּ רוּחָא דְּקַצְמָא וְעַבְדָּא הֵנָּה לְמָרְיָה תַּאֲגֹרְתָּא סִגִּיאֲתָא בְּקַצְמָא  
דְּקַצְמָא הֵנָּה: 17 וְאִתִּיא הֵנָּה בְּתֵר פּוֹלוֹס וְכִתְרֵן וְקַעֲזָא הֵנָּה וְאִמְרָא הֵלִין אִנְשָׁא  
עַבְדֹּהִי אָנוּן דְּאֱלֹהָא מְרִימָא וּמִסְבְּרִין לָכוֹן אֹורְחָא דִּחִיא: 18 וְהִכְנָא עַבְדָּא הֵנָּה  
יּוֹמָתָא סִגִּיאָא וְאִתְתַּפִּיר פּוֹלוֹס וְאִמֵּר לָהּ לְרוּחָא הִי פִקְדָּא אִנָּא לָכִי בְּשִׁמָּה דִּישׁוּעַ  
מִשִּׁיחָא דְּתַפְקִין מְנָה וְכֵה בְּשַׁעֲתָא נִפְקַת: 19 וְכִד חֲזוּ מָרְיָה דְּנִפְקַת לָהּ מְנָה סְבָרָא  
דְּתַאֲגֹרְתָּהוֹן אַחְדֹּהִי לְפּוֹלוֹס וּלְשִׁילָא וְנִגְדֹּו אִיתִיו אָנוּן לְשׁוּקָא: 20 וְקֶרְבּוּ אָנוּן  
לְאַסְטְרִטְגָּא וְלִרְשָׁא דְּמְדִינְתָּא וְאִמְרִין הֵנוּ דְּהֵלִין אִנְשָׁא מְדַלְחִין לָהּ לְמְדִינְתָּא  
מָטֵל דִּיהוּדִיאָא אָנוּן: 21 וּמְכַרְזִין לָן עֵינָא אֵילִין דְּלֹא מִפּס לָן לְמַקְבְּלוּ וְלִמְעַבְדָּ  
מָטֵל דְּרַהוּמָא חֲנֵן: 22 וְכִנְשָׁא סִגִּיאָא אֶתְכַנְשׁוּ עֲלֵיהוֹן הִידִין אֶסְטְרִטְגָּא סִדְקוּ  
נַחֲתִיהוֹן וְנִפְקְדוּ דְּנִנְגְדוֹן אָנוּן: 23 וְכִד נִגְדֹּו אָנוּן סִגִּי אֲרַמִּיו אָנוּן בֵּית אֲסִירָא וְפִקְדֹּו  
לְנִטֵּר בֵּית אֲסִירָא דְּנִטֵּר אָנוּן זְהִירָאִית: 24 הוּא דִּין כִּד קֶבֶל הָנָא פּוֹקְדָנָא אַעַל חֲבֵשׁ  
אָנוּן בְּבִיתָא גִּוְיָא דְּבִית אֲסִירָא וְאִסְרֵי רְגְלֵיהוֹן בְּסַדָּא: 25 וּבְפִלְגָּה דְּלִיאָא פּוֹלוֹס  
וְשִׁילָא מְצִלִין הֵנוּ וּנְמַשְׁבַּחִין הֵנוּ לְאֱלֹהָא וְשִׁמְעִין הֵנוּ לְהוֹן אֲסִירָא: 26 וּמִן שְׁלִיאָ  
וְעַד רַבָּא הָנָא וְאִתְתַּזְעֵי שְׁתָּאֲסָא דְּבִית אֲסִירָא וְאִתְפַּתְחוּ מְחַדָּא תַּרְעָא כְּלֵהוֹן  
וְאִסְוִרֵיהוֹן דְּכֵלֵהוֹן אֶשְׁתַּרְרִי: 27 וְכִד אֶתְתַּעִיר נִטֵּר בֵּית אֲסִירָא וְחֲזָא דְּפִתִּיחִין  
תַּרְעָא דְּבִית אֲסִירָא נִסְבֵּי סְפִסְרָא וְכַעֲזָא דְּנִקְטוּל נִפְשָׁה מָטֵל דְּסִבֵּר הָנָא דְּעֶרְקוּ לְהוֹן  
אֲסִירָא: 28 וְקִרְיָהּ פּוֹלוֹס בְּקֵלָא רָמָא וְאִמֵּר לָהּ לָא תַעֲבֵד לְנִפְשָׁךְ מְדָם דְּבִישׁ מָטֵל  
דְּכֵלֵן הֶרְפָּא חֲנֵן: 29 וְאִנְהָרָה לָהּ שְׁרָגָא וְשׁוּר וְעַל כִּד רָאָתָּה עַל רְגְלֵיהוֹן דְּפּוֹלוֹס  
וְדִשִׁילָא: 30 וְאַפֵּק אָנוּן לְבָר וְאִמֵּר הָנָא לְהוֹן מְרִי מְנָא וְלֹא לִי לְמַעַבְדָּ אֵיךְ דְּאִחָא:

to as Jews, not Christians. Jewish followers of Y'shua were referred to as Jews because they lived as Jews, worshipped as Jews and in fact are Jews, not Christians. For many years Goy (Gentiles) who were turning to Y'shua and Torah never knew such thing as a Christian identity, they knew Y'shua, Torah and the Kingdom of Heaven. See *Gentiles* and *Ger Toshav* in Appendix. 182 And much of what is "lawful" according to Roman Christianity is unlawful and against Y'shua Mashiach, Apostle Paul and Torah. Greek philosophy, Hellenism and paganism are not the Faith of Mashiach Y'shua. Mashiach did not die to make Atonement for us so that we could establish churches of lawlessness and institutions of Hellenistic learning.

31. And they said to him: “Believe on the name of our Master Y’shua Mashiyach, and you will have life, you and your house.” 32. And they spoke the Word of Master YHWH<sup>183</sup> to him, and to all the members of his house. 33. And the same hour of the night, he took and washed them from their stripes; and he was immersed immediately, he and all the members of his house. 34. Then he took them and brought them into his house, and set a table for them; and he rejoiced in the faith of Elohim, he and all the members of his house. 35. And when it was morning, the soldiers sent rod-bearers to say to the warden of the prison: Let those men loose. 36. And when the warden of the prison heard (it), he went in, and said the same thing to Paul; (namely), that the soldiers have sent (word) that you be set free. And now, (said he), “Go out, and depart in peace.” 37. But Paul said to him: “They have scourged us, unoffending men, and Romans, before all the world, and have cast us into prison; and now, do they secretly let us out? No, surely: but let them come themselves and bring us out.” 38. And the rod-bearers went and told to the prefects the words which were told to them: and when they heard that they were Romans, they were afraid, 39. and came to them, and entreated of them that they would come out, and that they would leave the city. 40. When they came out from the prison, they entered the house of Lydia; and there they saw the Brothers, and comforted them, and departed.

## Chapter 17

1. And they passed through the cities of Amphipolis and Apollonia, and came to Thessalonica, where there was a synagogue of the Jews. 2. And Paul, as was his custom, went in to them; and during three Shabbats<sup>184</sup> he spoke with them from the Scriptures; 3. expounding and showing, that the Mashiyach was to suffer, and to arise from the dead, and that this Y’shua whom I announce to you is the Mashiyach. 4. And some of them believed, and adhered to Paul and Silas; and of those Greeks who feared Elohim, a great many; and also of noted women, not a few. 5. But the Jews were indignant, and gathered to themselves evil men from the marketplace of the city, and formed a great mob; and they alarmed the city, and came and assaulted the house of Jason, and sought to draw them from it, and to deliver them up to the mob. 6. And when they found them not there, they drew Jason and the Brothers who were there, and brought them before the chiefs of the city, crying out: “These are they who have terrified all the country; and lo, they have come hither also: 7. and this Jason is their entertainer: and they all resist the commands of Caesar, saying that there is another king, one Y’shua.” 8. And the chiefs of the city and all the people, were alarmed when they heard these things. 9. And they took bail from Jason, and also from the Brothers, and then released them. 10. And the Brothers immediately, on the same night, sent away Paul and Silas to the city of Berea. And when they came there, they entered into the synagogue of the Jews.

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183 True Faith is all about believing on the name of Y’shua, and learning and living according to the Word of YHWH. Notice that Paul preaches Mashiyach and teaches Torah to the Gentiles, unlike mainstream Christianity which teaches a different “Paul” who did away with Torah.

184 From the time Paul first began his ministry (circa 37 CE) until he was beheaded in 67 CE, it is Apostle Paul’s custom to attend synagogues wherever he travelled. Many came to know Y’shua and enter into the Kingdom of Heaven because of his boldness. Each synagogue has a Torah scroll, and the Prophets and Writings; it is from these scrolls that Paul taught and that every follower of Y’shua trusts in the Covenant that YHWH has given. YHWH raised up the Jewish people and a remnant of righteousness within Judaism that has benefitted every follower of Y’shua, regardless if many Jews have chosen to make themselves enemies of the Good News and the Kingdom of Heaven. Y’shua and Paul based their teachings on YHWH’s Torah, not on rabbinical Judaism, Greek philosophies or Hellenism. As devastating as it is that many Jews reject Y’shua as Mashiyach, it is equally devastating that many Christians have rejected the lifestyle of Y’shua and Paul. Y’shua, Paul and the Shlichim all sanctified the Shabbat of YHWH and Torah. Throughout their lives they sanctified Torah along with the Jews who were also shomer mitzvot. The Apostles loved and lived and died for their Jewish people and those who would come after them and seek the Ancient Paths of Torah and the Kingdom of Heaven. To the same degree that Jews don’t understand Mashiyach; Christians don’t understand Torah. Jews listen and believe in anti-Y’shua teachers and Christians listen and believe in anti-Torah teachers. The time is now dear brethren to go to YHWH in prayer through the Ruach haKodesh and ask YHWH to open our hearts to the beauty of Y’shua and His Torah. Now is the time to examine our hearts and purge out any

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31 והגון אמרין הנו לה הימן במרן ישוע משיחא ותחא אנת וביתך: 32 ומללו עמה מלתא דמרקא ועם פלהון בני ביתה: 33 וכה בשעתא בה בלליא דבר אסחי אגון מן נגדהון ובר שעתה עמד הו ובני ביתה פלהון: 34 ודבר אסק אגון לביתיה וסם להון פתורא ורנו הוא הו ובני ביתה בהימנותא דאלהא: 35 וכד הוא צפרא שדרו אסטרטגא לשקלי שבטא דנאמרן לרב אסירא שרי להלין אנשא: 36 וכד שמע רב בית אסירא על אמר לה הי הדא מלתא לפולוס דשדרו אסטרטגא איך דתשתרון והשא פוקו זלו בשלמא: 37 אמר לה פולוס דלא סכלו נגדון לעין עלמא פלה לאנשא רהומיא נארמיון בית אסירא והשא מטשיאית מפקין לן לא גיר אלא הגון נאמון נפקון: 38 ואזלו שקלי שבטא נאמרו לאסטרטגא מלא הלין דאתאמר להון וכד שמעו דרהומיא אגון דחלו: 39 נאתו לנתהון ובעו מנהון דנפקון ונשגון להון מן מדינתא: 40 וכד נפקו מן בית אסירא עלו לנת לודיא נחו תמן לאחא וביאו אגון ונפקו:

## : פרכסיס דשליחא יו :

1 ועברו על אמפיפוליס ואפלוניא מדינתא נאתו לתסלניקא איכא דאית הא כנושתא דיהודיא: 2 ועל פולוס איכנא דמצעד הא לנתהון ושבא תלת מלל עמהון מן כתבא: 3 כד מפשק הא ומחוא דעתיד הא משיחא דנחש ודנקום מן בית מיטא והוי ישוע משיחא הא דמספר אנא לכון: 4 ואנשין מנהון הימנו ונקפו לפולוס ולשילא וסגיאא מן יוניא אילין דחלין הנו מן אלהא נאף נשא ידיעתא לא זעורין: 5 וחסמו הו יהודיא ואקפו להון אנשא בישא מן שוקא דמדינתא ועברו אכלוס סגיאא ודלחו הו למדינתא נאתו וקמו להון על ביתה דאיסון ובעין הו דנפקון אגון מן תמן ונשלמון אגון לאכלוס: 6 וכד לא אשכחו אגון תמן גרוהי הו לאיסון ולאחא דאית הו תמן ואיתיו אגון לנת רשא דמדינתא כד קעין הו דהלין אגון דלכלה ארעא דלחו והא תוב להרפא אתו: 7 ומקבלנהון הו איסון וכלהון הלין לוקבל פוקדנוהי דקסר קימין כד אמרין דאית מלכא אחרנא ישוע: 8 אתדלחו דין רשא דמדינתא וכלה עמא כד שמעו הלין: 9 ונסבו ערכא מן איסון נאף מן אחא והדידן שרו אגון: 10 אחא דין בר שעתה בה בלליא שרו לפולוס ולשילא לכרנאא מדינתא וכד אתו לתמן עאלין הו לכנושתא דיהודיא:

“religious spirit” that is not of YHWH. It is time to make a bold move and put away religious pride, walk in humility and thirst for the Word of YHWH to live inside of us. None of us have come through life unscathed by religious spirits; we’ve had to carefully wend our way through the land mines of false teaching, religious pride and our own self-sufficiency. The book of Acts is alive here and now, this is not old Bible history, the spiritual elements we are reading are up close and personal for us today. However, being embedded in a religious community (Jewish or Christian) can shelter us from the daily interfaces between these two Faiths. Regardless of what rabbis or Christian religious leaders say about Torah, it is what YHWH says that matters. It is YHWH through His Mashiyach that we trust for our salvation, not the religions of men. True followers of Y’shua are radical seekers of Truth, this is our only reasonable response to Mashiyach for what he has done for each of us.

11. For the Jews there were nobler than the Jews of Thessalonica; and they gladly heard the word from them daily, and searched from the Scriptures whether these things were so. 12. And many of them believed; and so likewise of the Greeks, many men, and women of note. 13. And when the Jews of Thessalonica had knowledge that the Word of Elohim was preached by Paul in the city of Berea, they came there also, and they did not cease to excite and alarm the people. 14. And the Brothers sent away Paul, that he might go down to the sea. But Silas and Timothy abode in that city. 15. And they who accompanied Paul, went with him to the city of Athens. And when they departed from him, they received an epistle from him to Silas and Timothy, that they should come to him speedily. 16. And while Paul was waiting (for them) at Athens, he was pained in his spirit; because he saw that the whole city was full of idols. 17. Then, when in the synagogue, he spoke with the Jews, and with those that feared Elohim,<sup>185</sup> and in the market-place with them who daily assembled there. 18. And also philosophers of the sect of Epicureans, and others who were called Stoics, disputed with him. And one and another of them said: What does this babblers or words mean? Others said: He preaches foreign deities; because he preached to them Y'shua and his resurrection. 19. And they took him and brought him to the place of judgments called Areopagus, and said to him: May we know what this new doctrine which you preach about is? 20. For you scatter in our ears strange words; and we wish to know what they are. 21. For all the Athenians and the foreigners residing there, cared for nothing else but to tell or to hear something new. 22. And as Paul stood in the Areopagus,<sup>186</sup> he said: "Men, Athenians, I perceive that in all things you are excessive in the worship of demons."<sup>187</sup> 23. For, as I was rambling about, and viewing the temples of your worship, I met with an altar, on which was inscribed, TO THE HIDDEN DEITY.<sup>188</sup> Therefore, (the Deity) whom you worship without knowing Him, the very same I announce to you. 24. For the Deity who made the world and all that is in it, and who is Master of heaven and of earth, dwells not in temples made with hands. 25. Nor is he ministered to by human hands, neither has he any wants; for it is He who gives life and breath to every man. 26. And of one blood has he made the whole world of men, that they might dwell on the face of all the earth: and he has by his command separated the seasons; and has set bounds to the lifespan of mankind: 27. that they might inquire and search after Elohim, and, by means of his creations, might find him; because he is not distant from each one of us: 28. for in him it is we who live, and move, and exist: as one of your own wise men has said: From him is our family. 29. Therefore we, whose lineage is from Elohim, should not suppose that Elohim has the likeness of gold, or silver, or stone, sculptured by the art and skill of men."<sup>189</sup>

185 "Elohim Fearers" are non-Jewish followers of Y'shua who worshipped in synagogues along with Jews.

186 Areopagus (meaning "Rock of Ares") was the location of a high court that ruled over criminal and civil matters in Athens Greece, located a stone's throw from the Acropolis. An ancient proverb says there were "more gods in Athens than men." The Romans later renamed it "Mars Hill" after "Mars" their name for this same deity of war. It is now a popular destination for Christian tourists. Vacation brochures say that Athens now has churches on "every corner of every street." Mars Hill, although a pagan term, is now being used for the names of churches and institutions of Christian learning.

187 Etheridge and Murdock render *shaida*, as demons. Lamsa didn't believe in demons so he inserted "idols", from a technical standpoint in verse 16 *shaida* is best rendered as "idols" and here as "demons". Later on Rav Shaul (Apostle Paul) will make the point that to worship idols is to worship demons.

188 Western theologians characterize Apostle Paul as a theological *mensch* with a backbone of steel in doctrinal matters, whereas the Eastern mind sees a man of prayer and spirituality. Paul is "pained in his spirit" with the idolatry in Athens. On Shabbat he shares his grief with fellow worshippers in the synagogue. He goes to the market daily and teaches about Y'shua and his resurrection to philosophers and idol worshippers (Acts 17:16-18). Paul's message about Y'shua and the resurrection is hard for their ears so they take him to the judges. Paul teaches that YHWH gives life and breath to all. We are all of one blood. He is not distant. He commands all men everywhere to repent. He will judge the earth with righteousness. Paul speaks to their hearts and spiritual needs, to the imperative need of having a relationship with YHWH. Wherever Paul travels he attends synagogue on Shabbat, he is a man of prayer, teaching us to "pray unceasingly" and often asks for prayer. It is through his prayer centered spiritual heart that his love for the souls of idol worshippers is born. Y'shua didn't birth a new "doctrine" in Paul, he birthed a new spirit, the new spiritual man that blesses those who curse us, prays for those who spitefully use us.

189 Religion is simply a collection of beliefs. Any idea, theory or thing that is given honor or glorification, that requires belief or faith has godlike "high place" status. The 19th Century theory of Evolution is a "high place" for its believers. The 20th Century New Age belief in spiritual relativism, pluralism and humanism is another "high place." Whether bowing

## : פרכסיס דשליחא יז :

11 חאריין הנו גיר הנון יהודיא דתמן מן יהודיא הנון דאית הנו בתסלוניקא ושמעין הנו מנהון מלתא פליום חדיאית פד מפרשין הנו מן כתבא דאן הלין הכנא איתיהין: 12 וסגיאא מנהון הימנו והכנא אף מן יוניא גברא סגיאא ונשא ידעיתא: 13 וכד ידעו הנון יהודיא דמן תסלוניקא דמלתה דאלהא אתכרות מן פולוס בכרואא מדינתא אתו אף לתמן ולא שליו למזעו ולמדלחו לאנשותא: 14 ולפולוס שראוהי אחא דנחות לה לימא וקוי הוא בזה במדינתא הי שילא וטימתאוס: 15 והנון דאתלוי לה לפולוס אתו עמה עדמא לאתנוס מדינתא וכד נפקין מן צאדוהי קבלו מנה אגרתא לנת שילא וטימתאוס דבעגל נאזלון לנתה: 16 הו דין פולוס פד מקנא הוא באתנוס מתמרמר הוא ברוחה פד חזא הוא דמדינתא פלה מליא פתכרא: 17 וממלל הוא בכנושתא עם יהודיא ועם אילין דדחלין מן אלהא ובשוקא עם אילין דמסתקבלין הנו פליום: 18 נאף פילסופא דמן יולפנה דאפיקורס ואחרנא דמתקרין סטואיקו דרשין הנו עמה ואנש אנש מנהון אמרין הנו מנא צבא הנא מלקט מלא ואחרנא אמרין הנו דאלהא גוכריא מכרז מטל דלישוע ולקמתה מכרז הנא להון: 19 ואחרוהי ואיתוהי לבית דינא דמתקרא ארויספגוס פד אמרין לה משכחינן למדע מנו הנא יולפנא חדתא דמכרז אנת: 20 מלא גיר גוכרייתא זרע אנת במשמעתון וצבינן למדע מנא אנין הלין: 21 אתנניא דין פלהון ואילין דאתין לתמן גוכריא על מדם אחרין לא בטיל להון אלא למאמר ולמשמע מדם חדת: 22 וכד קם פולוס בארויספגוס אמר גברא אתנניא חזא אנא לכון דבכלהין יתירין אנתון בדחלת שאדא: 23 פד גיר מתכרך הוית וחזא הוית בית דחלתכון אשכחת עלתא חדא דכתיב הנא עליה דאלהא גניזא הו הכליל דכד לא ידעין אנתון דחלין אנתון לה לה הנא אנא מסבר אנא לכון: 24 אלהא גיר דעבד עלמא וכל מא דאית בזה והויו מרא דשמיא ודארעא בהיכלא דעבד אידיא לא שרא: 25 ולא משתמש מן אידי בנינשא ועל מדם לא סניק מטל דהו יחב לכלנש חיא ונפשא: 26 ומן חד דם עבד עלמא פלה דבנינשא דנהון עמרין על אפי ארעא פלה ופרש זבגא בפוקדנה וסם תחומא דעומרא דבנינשא: 27 דנהון בעין לאלהא ומעקבין ומן ברייתה משכחין לה מטל דארף לא הנא רחיק מן כל מנן: 28 בזה הו גיר חיינן ומתתזיעין ואיתין איך דארף אנשא מן חסימא דלנתכון אמרו דמנה הו טוהמן: 29 אנשא הכליל דטוהמן מן אלהא הו לא חביבין למסבר דלדהבא או לסאמא או לכאפא דגליפא באומנותא וכידעיתא דברנשא דמיא אלהותא:

down to an idol of gold or the religious ideas of a guru, rabbi, pastor, priest, professor, textbook on evolutionary biology, or Master YHWH, the fact is; you have to serve somebody. Just as Paul is calling people out of paganism, so is the Ruach haKodesh calling YHWH's people out of all false religion that does not honor YHWH, His Mashiych Y'shua and Torah.

30. And the times of this error Elohim has made to pass away; and at the present time, he commands all men, that each individual, in every place, should repent. 31. Because He has appointed a day, in which He will judge all the earth, with righteousness, by the man whom he has designated: and he turns every man to faith in him, in that he raised him from the dead.” 32. And when they heard of the resurrection from the dead, some of them ridiculed, and others of them said: At another time, we will hear you on this matter. 33. And so Paul departed from among them. 34. And some of them adhered to him, and believed; one of these was Dionysius<sup>190</sup> from among the judges of Areopagus, and a woman named Damaris, and others with them.

## Chapter 18

1. And when Paul departed from Athens, he went to Corinth. 2. And he found there a Jewish man from the region of Pontus whose name was Aquila. (And Aquila) had just then arrived from the country of Italy, (with) his wife Priscilla, because Claudius Caesar had commanded that all Jews should depart from Rome. And he went to them 3. and, because he was of their trade, he took lodgings with them, and worked with them; for by their trade they were saddle-makers.<sup>191</sup> 4. And he spoke in the synagogue every Shabbat, and persuaded the Jews and Gentiles.<sup>192</sup> 5. And when Silas and Timothy had come from Macedonia, Paul was impeded in discourse, because the Jews stood up against him, and reviled, as he testified to them that Y’shua is the Mashiyach. 6. And he shook his garments, and said to them: “From now on I am clean; I take myself to the Gentiles.” 7. And he went away, and entered into the house of a certain man named Titus, one who feared Elohim, and whose house adjoined the synagogue. 8. And Crispus, the president of the synagogue, believed on our Master, he and all the members of his house. And many Corinthians gave ear, and believed in Elohim and were immersed. 9. And Master YHWH said to Paul in a vision: “Fear not, but speak and do not be quiet: 10. for I am with you, and no one is able to harm you; and I have many people in this city.” 11. And he resided in Corinth a year and six months,<sup>193</sup> and taught them the Word of Elohim. 12. And when Gallio was proconsul of Achaia, the Jews assembled together against Paul;<sup>194</sup> and they brought him before the judgment-seat, 13. saying: “This man persuades the people to worship Elohim contrary to Torah.” 14. And when Paul requested that he might open his mouth and speak, Gallio said to the Jews: “If your accusation, O Jews, related to any legal offense done, or any fraud, or base act, I would listen to you in proper fashion. 15. But if the discussions are concerning words,<sup>195</sup> and about names,<sup>196</sup> and with respect to your Torah,<sup>197</sup> you must see to it among yourselves, for I am not disposed to be a judge of such matters.”

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190 Not to be confused with 6th century Christian monk Dionysius the Areopagite who introduced Neoplatonism into Christianity. Neoplatonism is a 3rd Century philosophy based on Plato that integrates ideas from Judaism and Egyptian mysticism. It is also ironic that in Greco-Roman paganism the one true Elohim of YHWH was linked to the Greek god of wine, also known as Dionysius.

191 This Aramaic word has long been mistranslated as “tent maker” in the Greek versions. The Lamsa project, *The Concordance To The Peshitta Version of the Aramaic New Testament*, defines this word as “a worker of rough cloth.” However, the truth is that Rav Shaul was a saddle maker instead. The *Lexicon To The Syriac New Testament* (Peshitta) by William Jennings, Ulric Gantillon reads “Saddlemaker” and “a saddle-or harness-maker does not make curtains or tent cloth.”

192 See *Shabbat* in Appendix.

193 *A year and six months.* Acts 18:4 establishes that Paul is teaching in the synagogues of Corinth *every* Shabbat. So by staying this long in Corinth, this means Paul kept Shabbat in Corinth about 80 times.

194 Roman proconsul Gallio and antagonist Jews help Paul. So the president of the synagogue and all his family received Y’shua, but those who didn’t could not convince their president to remove Paul. The matter goes to Gallio the proconsul who is not “disposed” to judge Jewish stuff, end of story? No. About 1,850 years later archeologists dig up an inscription with a decree to L. Iunius Gallio, dated April - July 52 CE. The inscription provides critical information that establishes Paul at Corinth in 51 CE. It seems as the Master of the Universe will use anyone He wishes to tell the story of Apostle Paul. Special thanks to Gallio and those assembled against Paul for helping to provide such an amazing historical link. Todah Rabbah.

195 “Words” refers to discussion about Tradition/Oral Law.

196 “Names” because the names of YHWH and Y’shua judges the religious traditions of men. YHWH brings the Salvation of

## : פרכסיס דשליחא יז :

30 זבנא גיר דטעויתא אעבר אלהא ובזבנא הנא מפקד ללהון בנינשא דכל אנש בכל דופא נתוב: 31 מטל דאקים יומא דכה עתיד דנדון ארעא כלה בכאנותא ביד גברא אינא דפרש נאפני לכל אנש להימנותה בדאקיימה מן בית מיתא: 32 וכד שמעו קימתא דמן בית מיתא מנהון ממיקין הנו ומנהון אמרין הנו בזבן אחרין שמעין לך על הדא: 33 והכנא נפק פולוס מן בינתהון: 34 ואנשין מנהון נקפוהי והימנו חד דין מנהון איתוהי הנא דינוסיוס מן דינא דאריוס-פלוס ונאנתא חדא דשמה הנא דמריס ואחרנא עמהון:

## : פרכסיס דשליחא יח :

1 וכד נפק פולוס מן אתנוס אתא לה לקורנתוס: 2 ואשפח תמן גברא חד יהודיא דשמה הנא אקלוס דאיתוהי הנא מן פנטוס אתרא דכה בהו זבנא אתא הנא מן אתרא דאיטליא הו ופריסקלא אנתתה מטל דפקד הנא קלודיוס קסר דנפקון כלהון יהודיא מן רהומא נאתקרב לנתהון: 3 ומטל דבר אומנותהון הנא שרא לה לנתהון ופלח הנא עמהון באומנותהון דין לולא הנו: 4 וממלל הנא בכנושתא בכל שבא ומפסי הנא ליהודיא ולחנפא: 5 וכד אתו הנו מן מקדוניה שילא וטימתאוס אלין הנא במלתא הו פולוס מטל דקימין הנו לקובלה יהודיא ומגדפיין הנו פד מסהד הנא להון דישוע הויו משיחא: 6 ונפץ מאנוהי נאמר להון מן השא אנא דכא אנא אזל אנא לי לנת עממא: 7 ונפק מן תמן ועל לביתה דגברא דשמה טטוס אינא דדחל הנא מן אלהא ובייתה נקיר הנא לכנושתא: 8 וכריספוס רב כנושתא הימן הנא במרן הו ובני ביתה כלהון וסגיאא קורנתיא שמעין הנו ומחימנין באלהא ועמדין: 9 נאמר מריא בחזנא לפולוס לא תדחל אלא מלל ולא תשתוק: 10 מטל דאנא עמך אנא ואנש לא משפח למחרותך ועמא סגיאא אית לי במדינתא הדא: 11 יתב הנא דין שנתא חדא וירחא שתא בקורנתוס ומלך הנא להון מלתא דאלהא: 12 וכד איתוהי הנא גאליון אנתופטוס דאכאיהא אתכנשו אכחדא יהודיא על פולוס ואיתוהי קדם בים: 13 פד אמרין דהנא לבר מן נמוסא מפסי לבנינשא דנהוון דחלין לאלהא: 14 וכד בעא הנא פולוס דנפתח פומה ונמלל אמר גאליון ליהודיא אלו על מדים דביש או דנכיל או דסנא מקטרגין הניתון או יהודיא בנליתא מקבל הוית לכון: 15 אן דין זטמא אנון על מלתא ועל שמהא ועל נמוסא דילכון אנתון ידעין אנתון בינתכון אנא גיר לא ציבא אנא דאהנא דינא דהלין צבנתא:

YHWH in the name of Y'shua. Ya'akov HaTsaddiq was martyred for upholding the Name of YHWH and Y'shua Mashiach. 197 "Torah" becomes a point of contention only when man's traditions are judged by the Word of YHWH. Religion upholds tradition as equal to or more binding than Torah. Many claim that their tradition ranks above Torah, but Rav Shaul and all the Shlichim are discernibly waging war against all manner of false religious tradition on these three fronts: WORDS, NAMES and TORAH.



16. And he repelled them from his judgment-seat. 17. And all the Gentiles laid hold of Sosthenes an Elder of the synagogue, and beat him before the judgment-seat. And Gallio disregarded these things.<sup>198</sup> 18. And when Paul had been there many days, he bid farewell to the Brothers, and departed by sea to go to Syria. And with him went Priscilla and Aquila, when he had shaved<sup>199</sup> his head at Cenchrea, because he had vowed a vow. 19. And they came to Ephesus; and Paul entered the synagogue, and discoursed with the Jews. 20. And they requested him to stay with them: but he could not be persuaded. 21. For he said: I must certainly keep the approaching feast<sup>200</sup> at Urishlim. But, if it is Elohim's will, I will come again to you. 22. And Aquila and Priscilla he left at Ephesus, and he himself went by sea and came to Caesarea. And he went up and gave encouragement to the members of the assembly, and went on to Antioch. 23. And when he had been there some days, he departed, and traveled from place to place in the regions of Phrygia and Galatia, establishing all the disciples.<sup>201</sup> 24. And a certain Jewish man from Alexandria named Apollos, who was trained to eloquence, and well taught in the Scriptures, came to Ephesus. 25. He had been instructed in the ways of Master YHWH, and was fervent in spirit; and he discoursed and taught fully respecting Y'shua, while yet he knew nothing except the immersion of Yochanan. 26. And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him to their house, and fully showed him the way of Master YHWH. 27. And when he was disposed to go to Achaia, the Brothers anticipated him, and wrote to the disciples to receive him. And, by going, through grace, he greatly assisted all them that believed. 28. For he reasoned powerfully against the Jews, before the congregation; and showed from the Scriptures, respecting Y'shua, that he is the Mashiych.

## Chapter 19

1. And while Apollos was at Corinth, Paul traveled over the upper countries to Ephesus. And he inquired of the disciples whom he found there,<sup>202</sup> 2. "Have you received the Ruach haKodesh, since you believed?" They answered and said to him: "If there be a Ruach haKodesh, it has not come to our hearing." 3. He said to them: "Into what then were you immersed?" They say: "Into the immersion of Yochanan." 4. Paul said to them: "Yochanan immersed the people with the immersion of repentance, while he told them to believe in him who was to come after him, that is, in Y'shua the Mashiych." 5. And when they heard these things, they were immersed in the name of our Master Y'shua Mashiych. 6. And Paul laid (his) hand on them; and the Ruach haKodesh came upon them, and they spoke in various tongues, and prophesied. 7. And all the persons were twelve. 8. Then Paul entered into the synagogue, and spoke boldly three months, persuading in regard to the Kingdom of Elohim.<sup>203</sup>

198 Roman proconsul Gallio sends message about Torah. Paul is teaching Y'shua and Torah to all the Goy in Corinth, and, they were sort of getting it. Nevertheless, dear Sosthenes, an elder of the synagogue was a bit *meshugas* (inappropriate) when it comes to Torah. So the Goy, with a little help from proconsul Gallio demonstrate Torah according to "Jewish halakha" from Deuteronomy 25:1-3. Thus helping Sosthenes better understand that Torah is a leap of action, not a leap of thought. The text says Gallio "*disregarded these things*" as if to say, "well done boys...I like it, this is truly Torah." This phenomenon is also reflected in Jewish literature. In Rabbinic legend, one of the writers of the Targums was supposedly the nephew of the Roman Emperor who got circumcised and converted to Judaism. It was said that the Emperor became so furious that he sent a cohort of soldiers to bring him back. However, when the soldiers did not return, the Emperor sent other representatives to find out why, only to be told that his nephew converted all the soldiers into Torah observance as well.

199 Rav Shaul makes a vow; his shaved head serves as a public declaration of his devotion to and love for YHWH (see also Acts 21:23-24). A Nazarite vow may be based on an offering of thanksgiving, a show of allegiance to YHWH and His Torah, a person's renewed commitment to live a Set-Apart life unto YHWH, or for many other personal reasons. In Rav Shaul's day, Rabbinical Judaism had already begun to veto the Nazarite vow as being a not so necessary part of Torah.

200 See *Feasts* in Appendix.

201 Transposition of words and waw proclitics between Khabouris and 1905 has no affect on meaning.

202 Khabouris has an isolated *beyt* here, between the words "Apollos" and "by/through Corinth".

203 Not only does Paul attend this synagogue every Shabbat for three months, Paul is embedded in this community seven days a week. At sun rise every morning Paul is in prayer with the men of this synagogue. Throughout the day they work

## : פרכסיס דשליחא יח :

16 וטרד אָנון מן בים דילָה: 17 נאחדו הנו פֿלהון חנפֿא לסוסתָנים קשישא  
דכְנושתָא ומחין הנו לָה קדָם בים וגֵאליוֹן מהמָא הָא בהלִין: 18 וְכָד הָא פֿולוס  
תמן יומָתָא סגֵינאָא יֵהב שלָמָא לאַחָא ורָדָא בימָא דנאזל לסוריא נאָתו עמָה  
פריסקלא ואַקלֹס כָּד ספר רָשָה בקנכְרָאס מָטל דגֵדְרָא נדִיר הָא לָה: 19 ומטיו  
לֵאפֿסֹס ועל פֿולֹס לְכְנושתָא וממלָל הָא עִם יְהוּדִיָא: 20 וּבְעִין הָנו מָנָה דגֵנָר  
לִנְתָהוֹן וְלָא אַתְטפִּיס: 21 כָּד אָמר דוֹלָא לִי אַמינָאית דַּעֲאָדָא דַּאָתָא בְּאורשֶלָם  
אַעבִדיוּהי נָאן אַלְהָא נַצְבָּא אַפְנָא תוֹב לִנְתָכוֹן וְלֵאקלֹס וּלְפריסקלא שְׂבָק אָנוֹן  
בְּאֵפֿסֹס: 22 וְהוּ רָדָא בִימָא נאָתָא לְקסריָא וסָלָק וּשְׂאָל בְּשִלָמָא דְבְנֵי עֲדַתָא נאזל  
לָה לאנטיוכְיָ: 23 וְכָד הָא תמן יומָתָא יֵדיעָא נָפֿק נאָתכְרָךְ בְּתָר בְּתָר בַּאתְרָא  
דגֵלִטִיָא ודְפֿרוגֵיָא כָּד מקִים הָא לְכָלהוֹן תלמיָדָא: 24 וגֵבְרָא חַד דַּשְמָה הָא  
אַפֿלו יְהוּדִיָא דאיתוּהי הָא טוהמָה מן אֶלכסנדריא ורָדָא הָא בְּמִלְתָא וּמִדָּק הָא  
בְּכַתְבָא אָתָא לֵאפֿסֹס: 25 הָנָא מַתְלִמָּד הָא לאורחָה דמריָא וּרְתָח הָא בְּרוּח  
וממלָל הָא ומלָף מלִיאִית על יֵשוע כָּד מָדָם לָא יָדַע הָא אָלָא אָן מעמוּדיָתָא  
דיוֹחֶנן: 26 וּשְׂרֵי עֵין בְּגֵלָא מַמְלָל בְּכְנושתָא וְכָד שְׁמַעוּהי אַקלֹס וּפריסקלא  
איתוּהי לְבִיתָהוֹן ומלִיאִית חיוּהי אורחָה דמריָא: 27 וְכָד צָבָא דנאזל לאַכֵּיא  
חפְטוּהי אַחָא וּכְתָבו לְתַלמיָדָא דנַקבְלוֹנְיָהי וְכָד אָזל עֵדָר סגֵי בִיד טיבּוֹתָא לְכָלהוֹן  
מַחִימנָא: 28 תַּקִּיפֵאית גִּיר דָּרַש הָא לוקבֿל יְהוּדִיָא קָדָם פֿנָשָא כָּד מַחֲנָא הָא מן  
כְּתָבָא על יֵשוע דַּמְשִׁיחָא הוּ:

## : פרכסיס דשליחא יט :

1 וְכָד אִיתוּהי הָא אַפֿלו בְּקורנָתוֹס אַתְכְּרָךְ פֿולֹס בַּאתְרָנְתָא עֲלִיא נאָתָא לֵאפֿסֹס  
ומשְׂאָל הָא לְתַלמיָדָא אִילִין דַּאשְׁכַּח תמן: 2 דָּאן קְבִלְתוֹן רִוְחָא דקוּדְשָׁא מן  
דְּהִימְנָתוֹן עֵנו וְאִמרִין לָה נאֶפֿלָא אָן אִית רִוְחָא דקוּדְשָׁא שְׁמִיע לן: 3 אָמר  
לָהוֹן וּבְמָנָא עֲמַדְתוֹן אָמרִין בַּמעמוּדיָתָה דִּיוֹחֶנן: 4 אָמר לָהוֹן פֿולֹס יוֹחֶנן  
אַעמָד מעמוּדיָתָא דְתִיבּוֹרָתָא לַעמָא כָּד אָמר הָא דְנְהִימָנוֹן בֵּאינָא דַּאָתָא בְּתָרָה  
דאִיתוּהי יֵשוע מְשִׁיחָא: 5 וְכָד הָלִין שְׁמַעו עֲמַדוּ בַּשְמָה דְּמָרְן יֵשוע מְשִׁיחָא:  
6 וְסָם עֲלִיהוֹן אִידָא פֿולֹס נאָתָא רִוְחָא דקוּדְשָׁא עֲלִיהוֹן וממלָלִין הָנו בַּלָּשָׁן  
לָשָׁן וּמַתְנַבִּין הָנו: 7 הָיוֹן הָנו דִּין פֿלהוֹן אַנְשָׁא תַרְעֶסר: 8 ועל הָא פֿולֹס  
לְכְנושתָא וממלָל הָא עֵין בְּגֵלָא יִרְחָא תִלְתָּא ומפִּיס הָא על מַלְכוּתָה דאַלְהָא:

together. During the heat of the day they stop to pray, study Torah and he teaches Mashiach. Unlike modern Christian culture where people often meet together once or twice a week, Jewish culture focuses on prayer three times daily and the community is tightly interwoven. The Temple in Jerusalem was also in operation, providing a place to pray, learn and grow together as a people. The nature of the Kingdom of Elohim is neither "religious" nor centered upon "Jewish identity" or "Christian identity" but rather on spirituality and relationship to Master YHWH through His Mashiach. The message of the Kingdom is contrary to Jewish and Christian religious pride. It is a big step for a Jew or Christian to come out of the comforts of religious identity and focus on the Kingdom of Heaven, yet this is what Mashiach requires of each of us.

9. But some of them were hardened, and argumentative, and cursed<sup>204</sup> the Way of Elohim before the assembly of the people. Then Paul withdrew himself, and separated the disciples from them. And he spoke with them daily in the school of a man named Tyrannus. 10. And this continued for two years, until all who resided in (Proconsular) Asia, both Jews and Gentiles, heard the Word of Master YHWH. 11. And Elohim created very great miracles by the hand of Paul: 12. so that, from the clothes on his body, napkins and rags were carried and laid upon the sick, and the diseases left them, and demons also went out. 13. Moreover certain Jews, who went about exorcising demons, were disposed to exorcise in the name of our Master Y'shua over those who had unclean spirits, by saying: "We command you, in the name of that Y'shua whom Paul preaches." 14. And there were seven sons of one Sceva, a Jew, and chief of the priests, who did this. 15. And the evil demon answered and said to them: "Y'shua I well know, and Paul I know, but as for you, who are you?"<sup>205</sup> 16. And the man in whom was the evil demon leaped upon them, and overpowered them, and threw them down: and they fled out of the house beaten and bruised. 17. And this became known to all the Jews and Gentiles, who resided at Ephesus. And fear fell on them all, and the name of our Master Y'shua Mashiyach was exalted. 18. And many of them that believed, came and narrated their faults, and confessed what they had done. 19. Additionally, many magicians collected their books, and brought and burned them before every body: and they computed the cost of them, and it amounted to fifty thousand (pieces) of silver. 20. And thus with great power was the faith of Elohim strengthened and increased. 21. And when these things had been accomplished, Paul purposed in his mind to make the circuit of all Macedonia and Achaia, and (then) go to Urishlim. And he said: After I have gone there, I must also see Rome. 22. And he sent two persons, of those that ministered to him, Timothy and Erastus, into Macedonia; but he himself remained for a time in Asia. 23. And at that time there was great commotion respecting the way of Elohim. 24. For a certain silversmith was there, named Demetrius, who made silver shrines for Diana, and afforded great profits to the artisans of his trade. 25. He assembled all the artisans of his trade, and those who labored with them, and said to them: "Gentlemen, you know that our gains are all from this manufacture. 26. And you also know and see, that not only the citizens of Ephesus, but also the mass of all Asia, this Paul has persuaded and enticed away, by saying, that 'those are not deities, which are made by the hands of men.' 27. And not only is this occupation slandered and impeded, but also the temple of the great female deity Diana is accounted as nothing; and likewise the female deity herself of all Asia, and whom all nations worship, is reviled."<sup>206</sup>

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204 Many Jews and Christians have unknowingly adopted religious traditions that curse the Way of Elohim. Religious Jews curse Y'shua when they refer to him as "*Yeshu*" which is an acronym for "*Y'mach Sh'mo V'Zichro*," it means "may his name and memory be obliterated." When Christians speak evil of Torah and the Jewish people they curse the Way of Elohim and the people that YHWH used to bring Mashiyach into this world. When religious Jews or Christians speak evil of Y'shua's followers for observing Torah or following Y'shua they curse the Way of Elohim. Many religious people curse the Way of Elohim out of ignorance, lacking knowledge and experience in the Ruach haKodesh and in the Kingdom of Heaven. The Kingdom of Heaven has One King, it takes very little logic and reason, or imagination to realize that there cannot be two or more spiritual Kingdoms, and that we cannot serve two masters. The Kingdom of Heaven was offered to the Jewish people through the Covenant of Torah and Y'shua, and then offered to all the *Goyim* (nations or Gentiles) through the Jewish followers of Mashiyach who upheld Torah. There is nothing more destructive than when YHWH's people fall into the trap of using a religion, or a theology to curse the Way of Elohim if it doesn't suit a religious tradition. "*Bless and curse not.*" Rom 12:14

205 Spiritual worlds operate within the boundary of ownership set by YHWH. When we properly surrender to Y'shua we are surrendering to YHWH's ownership, the correct answer is: "I belong to Y'shua," that is who I am. For Y'shua to claim me (this is where religion and truth are divided), I must serve Him, be obedient to Him, live a life pleasing to Him, surrender to Him and love Him. If we refuse these elements of His boundaries he will say, "*I have not known you. Depart from me, you workers of iniquity!*" (Matthew 7:23) Y'shua is casting out unclean spirits on a daily basis for those with Faith and discerning of spirits (1 Cor 12:10). If you've tried to cast out unclean spirits and weren't successful, next time try repentance and obedience to YHWH. We have no authority in Him unless we are a *kedoshim* (Set Apart people), and our vessels are being made clean and free of sin. If demons aren't being cast out in your local community that doesn't mean it isn't happening in others, consider visiting a Faith based Torah observant community that believes in YHWH and being obedient to His Word.

206 The pressure against Rav Shaul does not let up. Because Shaul doesn't yield to the traditions of the Pharisees he is attacked by charges that he abandoned YHWH to preach a false god. They are especially vicious against him because he

## : פרכסים דשליחא יט :

9 ואנשין מנהון מתקשין הוו ומתחרין נמצחין לאורחא דאלהא קדם פנשא דעממא הידין ארחק פולוס ופרש מנהון לתלמידיא וכליום ממלל הוה עמהון באסכולא דגברא דשמה טורנוס: 10 והדא הנה שנין תרתין עדמא דשמעו מלתא דמריא בלהון דעמרין באסיא יהודיא וארמניא: 11 וחילא בורבא עבד הוה אלהא באידה דפולוס: 12 הכנא דאף מן נחתא דעל גושמה סודרא או רוקעא מיתין הוו וסימין על כריהא ופרקין הוו מנהון בורהנא ואף שאדא נפקין הוו: 13 צבו הוו דין אף אנשא יהודיא אילין דמתפרפין הוו ומומין על שאדא דנומון בשמה דמרן ישוע על אילין דאית הני להון רוחא טנפתא כד אמרין הוו מומינן לכון בשמה דיסוע אינא דמכרז פולוס: 14 אית הוה דין שבועא בנוהי דגברא חד יהודיא רב כהנא דשמה הוה סקנא דעבדין הוה דא: 15 וענא שאדא הוה בישא ואמר להון לישוע משתודע אנא ולפולוס ידע אנא אנתון דין מן אנתון: 16 ונשור עליהון גברא הוה דאית הוה בה רוחא בישתא נאחחיל עליהון ושפל אנון וכד שליחין נפעיעין ערקו מן ביתא הו: 17 והדא אתידעת הנה ללהון יהודיא וארמניא דעמרין באפסוס ונפלת דחלתא על בלהון ומתרמרם הוה שמה דמרן ישוע משיחא: 18 וסגיאא מן אילין דהימנו אתין הוו ומשתפעין סכלותהון ומודין במדם דעבדין הוו: 19 סגיאא דין אף חרשא פנשו כתביהון ואיתיו אוקדו אנון קדם כלנש וחשבו דמיהון וסלק כספא רבנותא חמש: 20 והכנא בחילא רבא תקפא הנה וסגיאא הימנותה דאלהא: 21 כד דין אשתלם הלין סם פולוס ברעניה דנתכרך בכלה מקדוניה ובאכאניא ונאזל לאורשלם ואמר דמא דאזלת לתמן ולא לי דאף רהומי אחזא: 22 ושדר הוה תרין אנשין מן הגון דמשמשין הוו לה למקדוניה לטימתאוס ולארכטוס הו דין קוי ובנא באסיא: 23 הוה הוה דין בהו ובנא שגושיא סגיאא על אורחה דאלהא: 24 אית הוה דין תמן עבד סאמא חד דשמה הוה דמטריוס דעבד הוה נוסא דסאמא לארטמיס ומותר הוה לבני אומנותה יותנא רבא: 25 הוה פנש אנון לבני אומנותה בלהון ואלילין דפליחין עמהון ואמר להון גברא ידעין אנתון דתאגורתן בלה מן הוה הי פולחנא: 26 ואף אנתון שמעין אנתון וחזין אנתון דלא הוה בלחוד לבני אפסוס אלא אף לסוגאא דכלה אסיא אפיס הוה פולוס ואהפך כד אמר דלו אלהא אנון הגון דבאידי בנינשא מתעבדין: 27 ולו דא צבוחא בלחוד מתפרסיא ובטלא אלא אף הו היכלא דארטמיס אלהתא רבתא מתחשב לה איך לא מדם ואף הי אלהתא דכלה אסיא וכלהון עממא סגדין לה מתשיטא:

was once one of them, and are apparently feeling betrayed because he is exposing their false religious ideas that elevate tradition above Torah. Some Pagans – the friendly ones – are saying that Shaul's teachings are too difficult for them to grasp; others are angry that he is destroying their profitable idol worship enterprises.

28. And when they heard these things they were filled with wrath; and they cried out, and said: "Great is Diana of the Ephesians."<sup>207</sup> 29. And the whole city was in commotion; and they ran together, and entered the theatre. And they caught, and bore along with them, Gaius and Aristarchus, men of Macedonia, and associates of Paul. 30. And Paul was disposed to go into the theatre: but the disciples restrained him. 31. And likewise the chiefs of Asia, because they were his friends, sent and requested of him, that he would not expose himself by going into the theatre. 32. And the multitudes that were in the theatre were in great confusion, and cried, some one thing, and some another: and many of them did not know for what cause they had come together. 33. Then the Jewish people who were there, brought forward one of their men, a Jew, named Alexander. And he, rising up, waved his hand, and wished to make a defense before the people. 34. But they knowing him to be a Jew, all cried out with one voice, about two hours: "Great is Diana of the Ephesians."<sup>208</sup> 35. But the chief of the city pacified them, by saying: "Men of Ephesus, What person is there, among men, who does not know the city of the Ephesians to be devoted to the worship of the great Diana, and of her image that descended from heaven? 36. Since therefore no one can deny this, you should be peaceful, and to not act recklessly. 37. For you have brought forward these men, when they have robbed no temples, and have not reviled our female deity. 38. But if Demetrius and the men of his trade have an argument with anyone, behold, there is a proconsul in the city, let the craftsmen approach and settle with one another in court."<sup>209</sup> 39. Or if you desire any other thing, it may be determined in the place assigned by Torah for an assembly. 40. Because we also are now in danger of being accused as being seditious, since we cannot give a reason for the meeting of this day, because we have assembled needlessly, and been in uproar without a just reason." And having said these things, he dismissed the assembly.

## Chapter 20

1. And after the uproar had calmed down, Paul called the disciples to him, and comforted them, and kissed them, and departed, and went into Macedonia. 2. And when he had traveled over those regions, and had comforted them with many discussions, he went forward then to the country of Greece. 3. And he was there three months. And the Jews formed a plot against him, when he was about to go to Syria: and he thought about returning to Macedonia. 4. And there departed with him, as far as Asia, Sopater of the city Berea, and Aristarchus and Secundus who were of Thessalonica, and Gaius who was of the city of Derbe, and Timothy of Lystra, and of Asia Tychicus and Trophimus. 5. These proceeded on before us, and waited for us at Troas. 6. And we departed from Philippi, a city of the Macedonians, after the days of unleavened bread; and proceeded by water and arrived at Troas in five days, and remained there seven days.

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207 Khabouris has an isolated *meem* here, between the words "to" and "despise."

208 *Great is Diana among the Ephesians*, also known as Artemis in Greek, Diana who was the moon goddess as well as the mistress of the hunt was so popular that an ancient temple in Ephesus that was built to her, made the list of the Seven Wonders of the Ancient World.

209 There's not much difference between these silversmiths living in luxury off their goddess Diana, or religious leaders using Jesus or Torah to mine for gold. It's the same greed and the same god when it comes to exploiting people for money. The same god inspires men and women to live in luxury homes like bankers, industrialists and rock stars, buy luxury jets, lavishly wine and dine themselves and their friends at the expense of YHWH's people. Christians with big loving hearts are desperate for people to get saved and avoid hell; they give hundreds of billions of dollars each year to "evangelists" who take extremely large service fees. American evangelists sell motivational talks "in the name of Jesus" for billions of dollars each year, telling the flesh what it wants to hear, inspiring YHWH's people to think Jesus and grow rich, and live the American dream. The Jewish and Christian worlds have been infiltrated by the god of materialism; it's a wicked god who has little or no mercy on the poor, and which sees no need for monetary equality among YHWH's people nor has it compassion on those who have not nurtured the disciplines of Mashiach spirituality. The aggressive pursuit of money is causing hatred, division and competition in the Jewish and Christian world and between Brethren. Religion can be a big and wicked business, and YHWH's people would do very well to stop feeding the beast of materialism.

## : פרכסיס דשליחא יט :

28 וכד שמעו הלין אתמליו חמתא וקעין הנו נאמרין רבא הי ארטמיס דאפסיא:  
29 נאשתגשת כלה מדינתא ורהטו אכחדא נאזלו לתאטרון וחטפו אוכלו עמהון  
לגאיוס ולארסטרכוס גברא מקדוניה בני לוייתה דפולוס: 30 ופולוס צבא הנא  
דנעול לתאטרון וכלאנהי תלמידא: 31 נאף רשא דאסיא מטל דרחמוהי הנו שדרו  
בעו מנה דלא נתל נפשה דנעול לתאטרון: 32 פנשא דין דאית הנו בתאטרון טב  
שגישין הנו נאחרנא אחרניתא קעין הנו סגיאא גיר מנהון לא ידעין הנו מטל מנא  
אתפנשו: 33 עמא דין דיהודיא דאית הנו תמן אקימו מנהון לגברא יהודיא דשמה  
אלכסנדרוס וכד קם אניף אידה וצבא הנא דנפוק רוחא לעמא: 34 וכד ידעו  
דיהודיא הו קעו בלהון בחד קלא איך שעין תרתין דרבא הי ארטמיס דאפסיא:  
35 ושלי אגון רשא דמדינתא כד אמר גברא אפסיא מנו גיר מן בנינשא דלא  
ידע למדינתא דאפסיא דכומרתא הי דארטמיס רבתא ולצלמה דמן שמיא נחת:  
36 מטל הכיל דלוקבל הדא אנש לא משכח למאמר ולא לכון דתהון שליין ולא  
תעבדון מדם בסורהבא: 37 איתיתון גיר לגברא הלין כד לא היכלא חלצו ולא  
צחיו לאלהתן: 38 אן דין הנא דמטרכוס ובני אומנותה אית להון דינא עם אנש  
הא אנתופטוס במדינתא אומנא אגון נקרבון ונדיגון חד עם חד: 39 נאן הו דמדם  
אחרין בעין אנתון בדופתא דיהיבא מן נמוסא לכנושיא משתרא: 40 מטל דאף  
השא בקנדינוס קימינן דנתרשא איך שגושא דלא משכחינן דנפוק רוחא על פנשא  
דיומא הנא דאתפנשן בטלאית נאשתגשן דלא עלתא: 41 וכד הלין אמר שרא  
לנשא:

## : פרכסיס דשליחא כ :

1 ובתר דשלי שגושא קרא פולוס לתלמידא וביא אגון ונשק אגון ונפך  
אזל לה למקדוניה: 2 וכד אתכרך אגון לאתרונתא הלין וביא אגון במלא  
סגיאתא אתא לה להלס אתרא: 3 והנא תמן תלתא ירחין עבדו דין עלוהי  
נכלא יהודיא כד עתיד הנא למאזל לסוריא נאתחשב דנהפוך לה למקדוניה:  
4 ונפקו עמה עדמא לאסיא סופטרוס דמן פרווא מדינתא נארסטרכוס  
וסקונדוס דמן תסלוניקא וגאיוס דמן דרבא מדינתא וטימתאוס דמן לוסטרא  
ומן אסיא טוכיקוס וטרופימוס: 5 הלין אזלו קדמין וקויו לן בטרנאס:  
6 חנן דין נפקן מן פיליפוס מדינתא דמקדוניה בתר יומתא דפטיכא  
ורדין בימא נאתין לטרנאס ליומתא חמשא והנין תמן יומתא שבבא:

7. And on the first day of the week, when we assembled to break bread, Paul spoke with them, because he was to depart the next day; and he continued his discussion till midnight.<sup>210</sup> 8. And there were many lamps burning in the chamber where we were assembled. 9. And a young man named Eutychus was sitting in a window and listening. And while Paul prolonged his discussion, he fell into a deep sleep; and, in his sleep, he fell from the third loft, and was taken up as dead. 10. And Paul went down, and bent over him and embraced him, and said: "Do not worry, for his soul is in him." 11. And when he had gone up, he broke the bread and tasted (it), and discoursed until the morning dawned. And then he departed to go by land. 12. And they brought the young man alive, and rejoiced over him greatly. 13. And we went on board the ship, and sailed to the port of Thesos; because, there we were to take in Paul: for so had he bidden us, when he continued on by land. 14. And when we had received him at Thesos, we took him on board ship and proceeded to Mitylene. 15. And from there, the next day, we sailed over against the island Chios; and again, the next day we arrived at Samos, and stopped at Trogyllium; and on the following day we arrived at Miletus. 16. For Paul had determined with himself to pass by Ephesus, or else fearing he might be delayed, because he was hurrying, if possible, to keep the day of Pentecost (Shavuot) in Urishlim. 17. And from Miletus, he sent and called the Elders of the assembly at Ephesus. 18. And when they had come to him, he said to them: "You yourselves know, how, at all times, since the first day that I entered Asia, I have been with you; 19. laboring for Elohim, in great humility, and with tears, amid the trials which have followed after me from the plottings of Jews: 20. and I did not forsake that which was beneficial to your souls, that I might preach to you, and teach in the streets and in houses, 21. while I testified to Jews and to Gentiles, as to repentance towards Elohim and faith in our Master Y'shua the Mashiyach. 22. And now I am bound in spirit, and I go to Urishlim; and I do not know what will happen to me there; 23. except that the Ruach haKodesh in every city, testifies to me and says: Bonds and afflictions await you. 24. But my life is accounted by me as nothing, so that I may but finish my course, and the ministration which I have received from our Master Y'shua, to bear testimony to the Good News of the grace of Elohim."<sup>211</sup> 25. And now, I know that you will see my face no more, all of you among whom I have traveled and preached the Kingdom of Elohim. 26. I therefore protest to you, this day, that I am pure from the blood of you all. 27. For I have never turned away from teaching you with all the will of Elohim. 28. Take great care of yourselves, and of all the flock over which the Ruach haKodesh has established you as overseers for;<sup>212</sup> that you feed the assembly of Mashiyach,<sup>213</sup> which he has acquired by his blood.

210 After the seventh day Shabbat there is a traditional Jewish ceremony known as *havdilah*, which makes a separation between Shabbat and the first day of the week. Although the Shabbat is officially over at sunset, the sweet fellowship enjoyed during Shabbat often extends far into the night, and sometimes until morning of the next day. Paul's fellowshiping until midnight has absolutely nothing to do with why Christians go to church on Sunday morning. In verses such as this, Rav Shaul is falsely accused by Christians of changing the day of worship from the seventh day Shabbat to Sunday. This is an erroneous but convenient cultural theology for anyone who is not Jewish. The syncretism of Hellenism into Christianity merged pagan values into Greek versions of the Bible. Paul is credited as the one who instituted the Sun-day ritual, but he observed the seventh day Shabbat along with fellow Jews and Elohim fearing Gentiles. Shabbat is mentioned 84 times in the writings of the Netzarim (the Renewed Covenant writings), and the Shlichim and all followers of Mashiyach, including non-Jewish Elohim fearers, rested on Shabbat. "Replacement theology" or "supercessionism" of Christianity provides theological regression to pagan rituals like Sun worship whose origins at one time included child sacrifice to their sun gods, as well as many other extremely anti-Torah traditions. See *Shabbat* in Appendix.

211 Isolated *beyt* in Khabouris, between the word "course" and "ministration/service."

212 According to Murdock, this is the only place in the NT where "Bishop" occurs. In terms of the Greek loan word *apiscopa* appearing in the Peshitta, Murdock is partially correct. However, an Aramaic synonym appears in 1 Peter 2:25. The word *episcopos* is derived from the words "to see/watch over"; neither in Greek nor Aramaic does it say "*bishop*" but "*overseer*" is more literal and more accurate in both languages.

213 Here is one of the two places where the original Eastern reading was replaced in the Western Peshitto. The Western reads assembly of "Elohim" which is problematic because the context then would be Elohim's physical blood and not Y'shua's! Y'shua poured out his blood to make atonement for his people, and there would be no need to get a refill of new blood before ascending to His Father. Likewise "Elohim" does not have or need blood.



## : פרכסיס דשליחא כ :

7 ובִּיּוֹמָא דחד בשבָּא כַּד כְּנִישִׁין דְּנִקְצָא אֲוִכְרִסְטִיא מִמָּלַל הוּא עֲמֵהוּן פּוֹלוֹס  
מְטֵל דְּלִיּוֹמָא אַחֲרָנָא עֲתִיד הוּא דִּנְפּוֹק לָהּ וְאַגְרָה הוּא לְמִמְלָלוּ עֲדָמָא לְפִלְגָּה  
דְּלָלִיא: 8 וְאִיתָּהּ הוּא תִּמְן לְמִפְּאֲדָא דְּגוֹרָא סִגְיָאא בְּעִלְיָתָא הִי כְּנִישִׁין הִנִּין בָּהּ:  
9 וְיָתִבַּת הוּא עֲלִימָא חד דְּשִׁמְהָ הוּא אֲוִטְכּוֹס בְּכוֹתָא וְשִׁמְעָא וְטַבְעָא בְּשִׁנְתָּא יְקִירָתָא  
כַּד אֲגֵר הוּא בְּמִלְתָּא פּוֹלוֹס וְבִשְׁנֵתָה נָפַל הוּא מִן תִּלְתָּא מְדִירִין וְאַשְׁתַּקֵּל כַּד  
מִיתָ: 10 וְנִחַת פּוֹלוֹס נָפַל לְעַל מְנָה וְעַפְקָה וְאִמֵּר לֹא תִתְּזִיעוּן מְטֵל דִּנְפִשָּׁה בָּהּ  
הִי: 11 כַּד סֵלֶק דִּין קֶצָא לְחִמָּא וְטַעַם וְהוּא מִמְלָל עֲדָמָא דְּסֵלֶק צִפְרָא וְהִידִין  
נָפַק דְּנֵאזֵל בִּיבְשָׁא: 12 וְדִבְרוּהִי לְעִלִּימָא כַּד חֵי וְחִידִי בָּהּ כּוֹרְבָאִית: 13 חֲנוּן דִּין  
נִחַתָּן לְאַלְפָּא נִרְדִּין לְנֻעֲדָא דְּתַסּוֹס מְטֵל דִּמְן תִּמְן עֲתִידִין הִנִּין דְּנִקְבִּלְיוּהִי לְפּוֹלוֹס  
הַכְּנָא גֵיר פִּקֵּד הוּא לֵן כַּד אֲזֵל הוּא הוּ בִּיבְשָׁא: 14 כַּד דִּין קְבִלְנִיהִי מִן תַּסּוֹס  
שְׁקִלְנִיהִי בְּאַלְפָּא וְאַתִּין לְמִיטוֹלִינָא: 15 וּמִן תִּמְן לִיּוֹמָא אַחֲרָנָא רִדִּין לְוִקְבֵּל כְּפִיּוֹס  
גְּזוֹרָתָא וְתוֹב לִיּוֹמָא אַחֲרָנָא אֲתִין לְסִמּוֹס וְקוֹיִן בְּטִרְגִּילִין וְלִיּוֹמָא אַחֲרָנָא אֲתִין  
לְמִילִיטוֹס: 16 פְּסִיק הוּא לָהּ גֵיר לְפּוֹלוֹס דִּנְעִבְרִיהָ לְאַפְּסוֹס דְּלִמָּא נִשְׁתּוּחַר לָהּ  
תִּמְן מְטֵל דְּמִסְרֵהָ הוּא דָּאן מְשַׁכְחָא יוֹמָא דְּפִנְטִקוֹס טָא בְּאוֹרְשָׁלַם נְעִבְדִּיוֹהִי:  
17 וּמְנָה מִן מִילִיטוֹס שְׁדֵר אִיתִי לְקִשִּׁישָׁא דְּעֻדָּתָא דְּאַפְּסוֹס: 18 וְכַד אֲתוּ לְוִתָּהּ  
אִמֵּר לְהוֹן אַנְתּוֹן יִדְעִין אַנְתּוֹן דִּמְן יוֹמָא קְדָמָא דְּעֻלָּתָא לְאַסִּיא אִיפְנָא הוּיָתָּ עֲמִכּוֹן  
כְּלָה זְבִנָּא: 19 כַּד פִּלַּח אֲנָא לְאַלְהָא בְּמִפְּכּוֹתָא סִגְיָאָתָא וְבִדְמָעָא וְכִנְסִינָא אִילִין  
דְּעִדִּין הוּוּ עֲלִי בְּנִכְלִיהוֹן דִּיהוּדִיָּא: 20 וְלֹא בְּסִיתָּ בְּמִדָּם דְּפִקֵּחַ הוּא לְנִפְשָׁתָכוֹן  
דְּאַכְרִז לָכוֹן וְאַלְהָ בְּשׁוּקָא וְכִבְתָּא: 21 כַּד מִסְהֵד הוּיָתָּ לִיהוּדִיָּא וְלֵאֲרִמָּא עַל  
תִּיבּוֹתָא דְּלוֹתָ אֲלֵהָ וְהִימְנוֹתָא דְּבִמְרָן יִשׁוּעַ מְשִׁיחָא: 22 וְהָשָׂא אֲנָא אִסִּיר  
אֲנָא בְּרוּחָא וְאַזֵּל אֲנָא לְאוֹרְשָׁלַם וְלֹא יָדַע אֲנָא מְנָא אָרַע לִי בָּהּ: 23 בְּרַם רּוּחָא  
דְּקוֹדֶשָׁא בְּכָל מְדִינָא מִסְהֵד לִי וְאִמֵּר דְּאַסּוּרָא וְאוֹלְצָנָא עֲתִידִין לָךְ: 24 אֲלֵא לִי לֹא  
חֲשִׁיבָא נְפִשִׁי מִדָּם אִיךָ דְּאַשְׁלָם כְּהִטִּי וְתִשְׁמִשְׁתָּא דְּקִבְלָתָּ מִן מְרָן יִשׁוּעַ דְּאַסְהֵד  
עַל סִבְרָתָא דְּטִיבּוֹתָהּ דְּאַלְהָא: 25 וְהָשָׂא אֲנָא יָדַע אֲנָא דְּתוֹב פִּרְצוּפִי לֹא חֲזִין  
אַנְתּוֹן כְּלָכוֹן אִילִין דְּאַתְּפִרְכָּתָּ אַכְרִזָּתָּ לָכוֹן מִלְּכוּתָא: 26 וּמְטֵל הוּא מִסְהֵד אֲנָא  
לָכוֹן יוֹמָא דִּיּוֹמָנָא דִּדְכָא אֲנָא מִן דְּמָא דְּכָלְכוֹן: 27 לֹא גֵיר אֲשִׁתְּאַלָּת דְּאוֹדְעָכוֹן  
כְּלָה צְבִינָה דְּאַלְהָא: 28 אֲזֻדְהֵרוּ הִכִּיל בְּנִפְשָׁתָכוֹן וְכִכְלָה מְרַעֲיָתָא הִי דְּאַקִּימְכוֹן בָּהּ  
רוּחָא דְּקוֹדֶשָׁא אֲפִסְקוּפָא דְּתֵרַעוֹן לְעֻדָּתָהּ דְּמְשִׁיחָא הִי דְּקִנָּה בְּדָמָה:

29. For I know, that after I am gone, fierce wolves<sup>214</sup> will come in among you, and will have no mercy on the flock.<sup>215</sup> 30. And also, from among yourselves, there will rise up men speaking perverse things, that they may turn away the disciples to go after them. 31. Therefore be vigilant; and remember, that for three years I ceased not to admonish each one of you, by day and by night, with tears. 32. And now I commend you to Elohim, and to the Word of His Grace, which is able to build you up, and to give you an inheritance among all the Set Apart believers.<sup>216</sup> 33. Silver, or gold, or garments, I have not coveted. 34. And you yourselves, know, that these hands ministered to my wants, and to them that were with me. 35. And I have showed you all things; that thus it is a duty to labor, and to care for those that are ill, and to remember the words of our Master Y'shua; for he has said, That 'he is more blessed who gives, than he who receives.'<sup>217</sup> 36. And when he had said these things, he fell on his knees and prayed, and all the people with him. 37. And there was great weeping among them all. And they embraced him, and kissed him. 38. And they had the most anguish, because of the word he uttered, that they would see his face no more. And they accompanied him to the ship.

## Chapter 21

1. And we separated from them, and proceeded in a straight course to the island of Coos; and the next day, we reached Rhodes, and from there Patara. 2. And we found there a ship going to Phoenicia; and we entered it, and went further on. 3. And we came up with the island of Cyprus, and leaving it on the left we came to Syria; and from there we went to Tzur, for there the ship was to discharge her cargo. 4. And, as we found disciples there, we stayed with them seven days; and they, by the Spirit, told Paul not to go to Urishlim. 5. And after those days, we departed and went on (our) way; and they all clung to us, they and their wives and their children, until (we were) without the city; and they fell on their knees by the seaside, and prayed. 6. And we kissed one another: and we embarked in the ship, and they returned to their homes. 7. And we sailed from Tyre, and arrived at the city Acco; and we gave encouragement<sup>218</sup> to the Brothers there, and stopped with them one day. 8. And the next day, we departed and came to Caesarea; and we went in and put up in the house of Philip the Proclaimer, who was one of the seven. 9. He had four virgin daughters, who were prophetesses.<sup>219</sup> 10. And as we were there many days, a certain prophet came down from Yehud, whose name was Agabus. 11. And he came in to us, and took the belt around Paul's loins, and bound his own feet and hands, and said: "Thus says the Ruach haKodesh, So will the Yehudeans in Urishlim bind the man, who owns this belt; and they will deliver him into the hands of the Gentiles." 12. And when we heard these words, we and the residents of the place begged of him, that he would not go to Urishlim.

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214 See *Priesthood* in Appendix.

215 Khabouris has "For (gyr) I know" whereas 1905 has "I know," 1905 reading is retained.

216 *Qadisha*, is derived from the root meaning to be "Set Apart"; the literal meaning is "Set Apart believers." Lamsa and Murdock tend to render *qadisha* as "saint," a term heavily laden with Catholic (or Christo-Pagan) baggage.

217 "He is more blessed who gives than he who receives." This not a direct quote of these words as recorded in the Gospels, but a parallel to Matthew 10:8 which says; "freely you have received, now freely give." Rav Shaul is often quoting from or alluding to Matthew, at this time it was the only Gospel in written form and in circulation.

218 "W'yahban shlama" literally translates as "and we gave them peace."

219 The prophetic gift was never confined to men. These prophetesses join Khanna and also Y'shua's mother Maryam and Elisheva in revealing the Ruach haKodesh speaking through women. Deborah, Isaiah's wife and Huldah, the wife of Shallum are also women whom YHWH raised up as prophetesses. Phillip's daughters may have been rewarded with this gift because of their purity and virginity, although this does not mean that a married women or mother cannot also have this gift. The daughters noted here are of YHWH's Spirit and are honored for their contribution, in all likelihood a very great help to the early believers. However, in contrast to YHWH's righteous daughters there are the wayward that specialize in making up prophecies according to their imaginations. The prophet Ezekiel writes: "Also, son of man, turn to the women of your people who make up prophecies out of their own heads; prophesy against them. Say, 'Master YHWH says this: Disaster is in store for women who sew ribbons round each wrist and make head-cloths for people of all sizes, in their hunt for souls! Are you

## : פרכסיס דשליחא כ :

29 אָנא יָדַע אָנא דָּמָן בְּתֵר דָּאזֵל אָנא נַעֲלוֹן עֲמֻכּוֹן דִּיאָבָא תְּקִיפָא דְּלֵא חִיסִין עַל מִרְעִיתָא: 30 וְאַף מִנְכּוֹן דִּילְכּוֹן נְקוּמוֹן גִּבְרָא מִמְּלִלִי מַעֲקֻמָּתָא אִיךְ דִּנְהַפְכוֹן לְתַלְמִידָא דִּנְאֲזֵלוֹן בְּתֵרֵהוֹן: 31 מְטֵל הֵנָּה הִנִּיתּוֹן עִירִין וְעֵהֲיִדִין דְּשִׁנְיָא תַּלְתָּ לֵא שְׁלִית בְּלִיאָ וּבְאִימָמָא כֹּד בְּדַמְעָא מִרְתָּא אָנא לֵאנֵשׁ אָנֵשׁ מִנְכּוֹן: 32 וְהָשָׂא מַגְעַל אָנא לְכוֹן לֵאלֹהָא וּלְמַלְתָּא דְּטִיבּוּתָהּ דְּהִי מְשַׁכְחָא בְּנִיא לְכוֹן וְיִהְיֶה לְכוֹן יוֹרְתָנָא עִם פְּלֵהוֹן קְדִישָׁא: 33 פִּסְפָּא אוֹ דְּהִבָּא אוֹ נַחְתָּא לֵא רָגַת: 34 וְאַנְתּוֹן יָדְעִין אַנְתּוֹן דְּלִסְנִיקוּתִי וְלֵאִילִין דֵּאִיתָ עֲמִי שִׁמְשׁ הָלִין אִידִי: 35 וְכִלְמַדְם חוֹתִלְכוֹן דְּהִכְנָא וְלֵא לְמִלָּא וְלִמְאֲצָף דֵּאִילִין דְּכִרְיָהִין וְלִמְעַהְדּוֹ מְלוּהִי דְּמָרְן יִשׁוּעַ מְטֵל דְּהוּ אָמַר דְּטוּבּוּהִי לֵאִינָא דִּיהִב יִתִּיר מִן אִינָא דְּנִסְב: 36 וְכֹד הָלִין אָמַר קַעֲד עַל בּוֹרְכוּהִי וְצִלִי וְלֵהֲלוֹן אָנֵשׁ עֲמָה: 37 וְהִתְּ בְּכַתָּא רַבְתָּא בְּכֵלְהוֹן וְעַפְקוּהִי וּמְנַשְׁקִין הִוּוּ לָה: 38 יִתִּירָאִית דִּין מְשַׁתְּנָקִין הִוּוּ עַל הִי מְלִתָּא דֵּאמַר דְּלֵא תוּב עֲתִידִין דְּנַחְזוֹן פִּרְצוּפָה וְלוֹיוּהִי עֲדָמָא לֵאלֹפָא:

## : פרכסיס דשליחא כא :

1 וּפְרַשֵׁן מְנַהֵן וּרְדִין תְּרִיצָאִית לְקוֹ גְּזוּרְתָּא וְלִיוְמָא אַחֲרָנָא אֲתִין לְרֹדּוֹס וּמִן תַּמָּן לְפִאטְרָא: 2 וְאַשְׁפַּחַן תַּמָּן אֲלֹפָא דֵּאזֵּל לְפֻנִיקָא וְסִלְקֵן לָה וּרְדִין: 3 וּמִטִּין עֲדָמָא לְנֵת קוֹפְרוֹס גְּזוּרְתָּא וּשְׁבַקְנָה לְסִמְלָא וְאַתִּין לְסוּרִיא וּמִן תַּמָּן מִטִּין לְצוּר תַּמָּן גִּיר אִיתָ הָא לָה לֵאלֹפָא לְמַנְחוּ טַעְנָה: 4 וְכֹד אֲשַׁכְחַן תַּמָּן תַּלְמִידָא קוֹיִן לְנֵתֵהוֹן יוֹמְתָא שְׁבַעַא וְהָלִין אָמַרִין הִוּוּ פְּלִיּוֹס לְפּוֹלוֹס בְּרוּחַ דְּלֵא נֵאזֵל לְאוּרִשְׁלָם: 5 וּמִן בְּתֵר הָלִין יוֹמְתָא נִפְקֵן דֵּנֵאזֵל בְּאוּרְחָא וּמִלִּין הִוּוּ לֵן בְּלֵהוֹן הִנּוּן וּנְשִׁיָּהוֹן וּבְנֵיהוֹן עֲדָמָא לְבֵר מִן מְדִינְתָא וְקַעֲדוּ עַל בּוֹרְכִיָּהוֹן עַל יַד יִמָּא וְצִלּוֹ: 6 וּנְשַׁקֵּן לְחֻדְדָּא וְסִלְקֵן לֵאלֹפָא וְהַפְּכוּ הִנּוּן לְבִתִּיָּהוֹן: 7 חֲנַן דִּין רְדִין מִן צוּר וְאַתִּין לַעֲבֹ מְדִינְתָא וְיִהְיֶה שְׁלָמָא לְאַחָא דְּתַמָּן וּשְׁרִין צִאֲדִיָּהוֹן יוֹמָא חַד: 8 וְלִיוְמָא אַחֲרָנָא נִפְקֵן וְאַתִּין לְקִסְרִיא וְעַל שְׁרִין בְּבִיתָהּ דְּפִלִּיפּוֹס מִסְבְּרָנָא אִינָא דֵּאִיתּוּהִי הָא מִן שְׁבַעַא: 9 וְאִיתָ הִי לָה בְּנֵתָא בְּתוּלְתָא אַרְבַּע דְּמַתְּנַבִּין הִי: 10 וְכֹד אִיתִין תַּמָּן יוֹמְתָא סְגִיאָא נַחַת הָא מִן יְהוּד נִבְיָא חַד דְּשָׁמָה הָא אַגְבָּרוֹס: 11 וְעַל לְנֵתָן וּשְׁקֵל עֲרַקְתָּא דְּחִצּוּהִי דְּפּוֹלוֹס וְאַסֵּר רְגְלָא דְּנַפְשָׁהּ וְאִידּוּהִי וְאַמַּר רּוּחָא דְּקוּדְשָׁא דְּגִבְרָא מְרָה דְּעֲרַקְתָּא הָדָא הִכְנָא נְאֻסְרוּנָהּ יְהוּדִיא בְּאוּרִשְׁלָם וּנְשַׁלְמוּנָהּ בְּאִידִי עֲמָמָא: 12 וְכֹד הָלִין מְלֵא שְׁמַעַן בַּעֲזִין מְנָה חֲנַן וּבְנֵי אַתְרָא דְּלֵא נֵאזֵל לְאוּרִשְׁלָם:

*to hunt the souls of my people and keep your own souls safe? You dishonor me in front of my people for a few handfuls of barley, a few bits of bread, killing those who ought not to die and sparing those who ought not to live, lying to my people who love listening to lies.' Very well, the Master YHWH says this: 'Look, I am now against your ribbons, with which you hunt souls like birds, and I shall tear them off your arms and free those souls whom you hunt like birds. I shall tear your head-cloths to pieces and rescue my people from your clutches;'' Ezekiel 13:17-21.*

13. Then Paul answered and said: “What are you doing, weeping and crushing my heart? For I am prepared, not only to be bound, but also to die at Urishlim, for the name of our Master Y’shua Mashiyach.”<sup>220</sup> 14. And as he was not to be persuaded by us, we desisted; and we said: “Let the will of our Master take place.” 15. And after those days, we prepared ourselves and went up to Urishlim. 16. And some disciples of Caesarea went along with us, taking with them a brother from among the earlier disciples, whose name was Mnason, and who was from Cyprus; that he might entertain us at his house. 17. And when we arrived at Urishlim, the Brothers received us with great happiness. 18. And the next day, with Paul, we went to Ya’akov, when all the Elders were with him. 19. And we gave them (wishes) of peace: and Paul narrated to them in great detail what Elohim had created among the Gentiles by his ministry. 20. And when they heard (it) they glorified Elohim. And they said to him: “Our brother, You see how many myriads<sup>221</sup> there are in Yehud<sup>222</sup> who have believed: and these are all zealous for Torah!”<sup>223</sup> 21. And it has been told them, of you, that you teach all the Jews that are among the Gentiles to depart from Moshe, by telling them not to circumcise their children, and not to observe the rites of Torah.<sup>224</sup> 22. Now, because they have heard that you have arrived here,<sup>225</sup> 23. do what we tell you. We have four men, who have vowed to purify themselves. 24. Take them, and go and purify yourself with them, and pay the expenses along with them, as they will shave their heads; that every one may know, that what is said against you is false, and that you fulfill and observe Torah. 25. As to those of the Gentiles who have believed, we have written, that they should keep themselves from (an idol’s) sacrifice, and from sexual sin, and from what is strangled, and from blood.” 26. Then Paul took those men, on the following day, and was purified with them; and he entered and went into the temple, explaining to them how to complete the days of the purification, up to the presentation of the offering<sup>226</sup> by each of them. 27. And when the seventh<sup>227</sup> day arrived, the Jews from Asia saw him in the temple: and they excited all the people against him, and laid hands on him, 28. crying out and saying: “Men, sons of Israel; help. This is the man, who teaches in every place, against our people, and against Torah, and against this place; and he has also brought Gentiles into the Temple, and has polluted this Set Apart place.” 29. For they had previously seen with him in the city Trophimus the Ephesian; and they supposed, that he had entered the Temple with Paul. 30. And the whole city was in commotion; and all the people assembled together, and laid hold of Paul, and dragged him out of the temple: and instantly the gates were closed.

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220 Khabouris: “Y’shua Mashiyach”; 1905, with only “Y’shua”, is retained in the Aramaic.

221 Greek *urias* (myriads) refers to a minimum of 10,000 souls.

222 See *Josephus the Netzari* in Appendix.

223 Most translations read “*zealous for the law*”; it is a self-evident truth that myriads of Netzarim followers of Y’shua were also zealous for Torah! The work of the Ruach haKodesh (Set-Apart Spirit) is to write Torah (instructions in righteousness) upon the hearts of YHWH’s people, both Jew and Elohim Fearers.

224 Attacks against Rav Shaul by factions of rabbinical zealots were manifold. Shaul taught that faith and intent of the heart determines whether a person is ready to be circumcised and walk in Torah. At no time did Shaul teach against either circumcision or Torah; however, he opposed the “traditions of the Pharisees” who demanded blind observance to their religious traditions. Shaul required that Gentile converts be taught about covenant and have clear understanding of what they were doing, in relationship to YHWH and His Mashiyach. To be expected to know and observe complex halakha at early stages of belief is unacceptable. Both the Pharisees and Netzarim taught that a person must study to develop their understanding and establish the intent in their heart before circumcision, rather than blindly follow the wishes of others. Only a small group of zealots demanded immediate circumcision, which is something Rav Shaul opposes. It is very evident that Awraham received instruction before his circumcision, and he is the father of Faith for both Jews and Gentiles alike.

225 Khabouris has an isolated *beyt* here, between the words “therefore” and “hear.”

226 This event establishes Rav Shaul as a Torah observant Jew; however, mainstream Christians twist Paul into being a man pleaser – as though his offering was solely to please Jews, as some sort of political posturing. There is no conflict between atonement made by Y’shua’s blood and the giving of offerings in the Temple. Paul walks in the footsteps of Y’shua, King David, and all the Yisrael of Elohim, when he declares “*I rejoice in the Torah of Elohim, in the inner man*” (Romans 7:22). Each and every blood sacrifice and offering made in the Temple points to Mashiyach’s perfect blood. The Temple stood until 70 CE. The followers of Y’shua met daily in the Temple and gave offerings unto YHWH, but they also knew atonement was accomplished through the precious blood of Y’shua; there is no conflict here.

## : פרכסיס דשליחא כא :

13 הִידִין עָנָא נְאֻמַר פּוֹלוֹס מְנָא עֲבָדִין אַנְתּוֹן דְּכָכִין אַנְתּוֹן וְשַׁחְקִין אַנְתּוֹן לָהּ  
לְלָבִי אָנָא גִיר לֹא הָנָא דְאִתְאַסֵּר בְּלַחְוֹד מְטִיב אָנָא אֵלָא אָף דְאִמּוֹת בְּאוּרִשְׁלָם  
חִלָּף שְׁמָה דְמָרְן יֵשׁוּעַ: 14 וְכֹד לֹא אֶתְטָפִיס לִן בְּהִלָּן לִן וְאִמְרִן דְּצִבְיָנָה דְמָרְן  
נְהוּא: 15 וּבְתֵר יוֹמָתָא הָלִין אֶתְטִיבִין וְסִלְקִין לִן לְאוּרִשְׁלָם: 16 וְאַתּוּ הֵנוּ עִמָּן  
אֲנִישָׁא תַלְמִידָא מִן קְסָרְיָא כֹּד דְּבִירִין עִמְהוֹן אַחָא חֹד מִן תַּלְמִידָא קְדָמָא דְשְׁמָה  
הָנָא מְנָסוֹן וְאִיתְהוּי הָנָא מִן קוֹפְרוֹס דְנִקְבִּלָן בְּבִיתָהּ: 17 וְכֹד אֶתִּין לְאוּרִשְׁלָם  
קְבִלוֹן אַחָא חֲדָיָא: 18 וְלִיּוֹמָא אַחֲרָנָא עֲלוֹן עִם פּוֹלוֹס לְנֵת יַעֲקֹב כֹּד אִיתְּ הָנָא  
לְנֵתָה כְּלָהוֹן קְשִׁישָׁא: 19 וְיַהֲבִין לְהוֹן שְׁלָמָא וּמִשְׁתַּעָּא הָנָא לְהוֹן פּוֹלוֹס כְּתֵר  
כְּתֵר כָּל מָא דְעֵבֵד אֵלְהָא בַּעֲמָמָא בְּתַשְׁמֶשֶׁתָּהּ: 20 וְכֹד שְׁמַעוּ שְׁכַחוּ לְאַלְהָא  
וְאִמְרוּ לָהּ חֲזָא אַנְתְּ אַחֲוִין כְּמָא רַבּוֹן אִיתְּ בִּיהוּדָא אֵילִין דְּהִימְנוּ וְכִלְהוֹן הָלִין טַנְגָא  
אַנּוֹן דְנִמּוּסָא: 21 אֶתְאֻמַר לְהוֹן דִּין עֲלִיד דְמִלָּף אַנְתְּ דִּנְפָרְקוֹן מִן מוֹשָׁא כְּלָהוֹן  
יְהוּדָיָא דְבַעֲמָמָא כֹּד אָמַר אַנְתְּ דִּלָּא נְהוּן גְּזוּרִין בְּנִיהוֹן וְלֹא בַּעֲיָדָא דְנִמּוּסָא נְהוּן  
מִהֲלָכִין: 22 מְטֵל הֶכִיל דְמִשְׁתַּמְעָא הִי לְהוֹן דְאִתִּית לָכָּא: 23 עֵבֵד מְדִם דְאִמְרִינִן  
לָךְ אִיתְּ לִן גִּבְרָא אַרְבַּעָא דְנִדְרִי לְהוֹן דְנִתְדַּבְּרוּ: 24 דְבַר אָנוֹן וְזֵל אֶתְדַּכָּא עִמְהוֹן  
וְאַפֵּק עֲלִיהוֹן נְפָקְתָא אֵידְ דְנִגְרַעוֹן רְשִׁיחוֹן וּמִתִּידְעָא לְכָלְנָשׁ דְמְדִם דְאִתְאֻמַר  
עֲלִיד דְגָל הוּא וְאַנְתְּ לְנִמּוּסָא שְׁלָם אַנְתְּ וְנָטַר: 25 עַל אֵילִין דִּין דְהִימְנוּ מִן עִמְמָא  
חֲנִן כְּתִבִּין דְנִהוּן נָטַרִין נְפִשְׁהוֹן מִן דְדְבִיחָא וּמִן זְנוּתָא וּמִן חֲנִיקָא וּמִן דְמָא:  
26 הִידִין פּוֹלוֹס דְבַר אָנוֹן לְגִבְרָא הָלִין לִיּוֹמָא אַחֲרָנָא וְאַתְדַּכִּי עִמְהוֹן וְעַל אֲזֵל  
לְהִיכְלָא כֹּד מוֹדַע לְהוֹן מוֹלִיא דִיּוֹמָתָא דְתִדְכִּיתָא עֲדָמָא דְאִתְקַרֵּב קוֹרְבָנָא דְאִנְשׁ  
אֲנִשׁ מְנִהוֹן: 27 וְכֹד מְטִי יוֹמָא דְשַׁבְעָא יְהוּדָיָא דְמִן אֲסִיא חֲזָאוּהִי בְהִיכְלָא וְגִרִי  
עֲלוּהִי עֲמָא כְּלָה וְאַרְמִיו עֲלוּהִי אִידְיָא: 28 כֹּד מְבַגְנִין וְאִמְרִין גִּבְרָא בְנֵי אִיסְרָיִל  
עֲדָרוּ הָנָא הוּא גִבְרָא דְלוֹקְבֵל עֲמָא דִילִן מִלָּף בְּכָל דּוּכָא וְלוֹקְבֵל נְמוּסָא וְלוֹקְבֵל  
אַתְרָא הָנָא וְאַף לְאַרְמִיא אַעֲלֵ לְהִיכְלָא וְסִיכָה לְאַתְרָא הָנָא קְדִישָׁא: 29 קְדָמוּ הֵנוּ  
גִיר חֲזוּ עִמָּה לְטִרְפִּימָס אֶפְסָיָא בְּמִדִּינְתָא וְסִבְרִין הֵנוּ דַּעַם פּוֹלוֹס עַל לְהִיכְלָא:  
30 וְאַשְׁתַּגְּשַׁת כְּלָה מְדִינְתָא וְאַתְכַּנְשׁוּ כְּלָה עֲמָא וְאַחֲדוּהִי לְפּוֹלוֹס וְגִירוּהִי לְבֵר מִן  
הִיכְלָא וְכֹר שְׁעָתָה אֶתְתַּחֲדוּ תַרְעָא:

227 Rav Shaul has been seen in the Temple for sometime; here he is found celebrating Shabbat in the Temple. Rav Shaul is not posturing; his relationship with YHWH and Mashiyach requires observance of Shabbat. Paul is not mixing Pagan ideas with Y'shua, as most Christians suggest; rather, he interprets the observance of Torah through Mashiyach, rather than through Pharisaical tradition. This in no way diminishes but, rather, establishes Torah. See *Rav Shaul (Apostle Paul)* in Appendix.

31. And while the multitude was seeking to kill him, it was reported to the Chief Captain of the cohort, that the whole city was in uproar. 32. And immediately he took a centurion and many soldiers, and they ran upon them. And when they saw the Chief Captain and the soldiers, they ceased from beating Paul. 33. And the Chief Captain came up to him, and seized him, and ordered him to be bound with two chains: and he inquired respecting him, who he was, and what he had done. 34. And persons from the mob yelled against him this thing and that. And, because he could not, on account of their shouting, learn what the truth was, he commanded to conduct him to the castle.<sup>228</sup> 35. And when Paul came to the stairs, the soldiers bore him along, because of the violence of the people. 36. For a great many people followed after him, and cried out, saying: "Away with him." 37. And when he came near to entering the castle, Paul said to the Chief Captain: "Will you permit me to speak with you?" And he said to him: "Do you know Greek?"<sup>229</sup> 38. Aren't you that Egyptian who, before these days, made an insurrection, and led out into the desert four thousand (mighty) men,<sup>230</sup> doers of evil?" 39. Paul said to him: "I am a Jew, a man of Tarsus, a noted city in Cilicia, in which I was born: I beg you to allow me to speak to the people." 40. And when he permitted him, Paul stood upon the stairs, and waved to them his hand; and when they were quiet, he addressed them in Hebrew, and said to them:

## Chapter 22

1. "Brothers, and fathers, listen to my defense before you." 2. And when they perceived that he addressed them in Hebrew,<sup>231</sup> they were the more quiet: and he said to them: 3. "I am a man who is a Jew; and I was born in Tarsus of Cilicia, but was brought up in this city, at the feet of Gamaliel, and instructed perfectly in the Torah of our fathers; and I was zealous for Elohim, as you also all are. 4. And I persecuted this way, even to death; for I bound, and delivered up to prison, (both) men and women. 5. As the high priest is my witness, and likewise all the Elders; from whom I received letters, that I might go to the Brothers in Damascus, and bring those who were there prisoners to Urishlim, to receive capital punishment. 6. And as I traveled and began to approach Damascus, at noonday, from complete serenity, a great light from heaven shone upon me. 7. And I fell to the earth: and I heard a voice, which said to me: 'Saul, Saul! Why do you persecute me?' 8. And I answered and said: 'Who are you, my Master?' And he said to me: 'I am Y'shua the Nazarene, whom you persecute.' 9. And the men who were with me, saw the light, but did not hear the voice that talked with me.

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228 This castle is most likely the Antonia Fortress which housed the "Praetorium of Herod." See footnote Matthew 27:27.

229 Mainstream Christians twist this verse to make Shaul appear as a great Greek orator. The Chief Captain, they say, was very surprised that Shaul could speak Greek with such precision. There are many problems with this, one being that Paul had already become a well-known personality. The reality was that in Paul's day, a common saying among the Pharisees (Orthodox) was that it is better to feed swine to your children than allow them to learn the Greek language! Observant Jews were and still are vigilant against becoming Hellenized. Paul was speaking in Hebrew, but being asked to speak Greek, there is no evidence to suggest that he was fluent in Greek. It is not likely that Paul was as proficient in Greek as Yoseph ben Mattitياهو (Josephus) who wrote, "*I have also taken a great deal of pains to obtain the learning of the Greeks, and understanding the elements of the Greek language although I have so long accustomed myself to speak our own language (Hebrew), that I cannot pronounce Greek with sufficient exactness: for our nation does not encourage those that learn the languages of many nations.*" A prohibition in Exodus 23:13 "**make no mention of the name of other gods, neither let it be heard out of your mouth**" is also a deterrent for Observant Jews to embrace Greek polytheistic language or culture. The Greek language esteems Pagan deities for days and months, etc. Romans as Greek speaking "occupiers" enslaved Israel, opposed monotheistic Torah principles and made war against Jews. Paul's background as a zealous Pharisee demanded that he not invest his time learning the Greek culture and language.

230 The word *gowra* here is better translated as "warrior" or "mighty men."

231 Hebrew is "Lashon haKodesh" (literally - "tongue the Set Apart") Paul has elevated the importance of what he is saying by speaking in Hebrew. Aramaic is the lingua franca vernacular that was spoken throughout the Middle East, Assyria and Babylon at that time. Greek was the vehicular language spoken by the not-so-welcome Roman occupiers. Therefore, by transferring from Aramaic into Hebrew Paul has now gained the undivided attention of his fellow Jews. See *Aramaic or Greek Lingua Franca?* and *A Survey of Peshitta Primacist Scholarship* in Appendix.

## : פרכסיס דשליחא כא :

31 וְכֵן בָּעָא הָנָא כְּנָשָׁא לְמִקְטֵלָה אֶשְׁתַּמְעֵת לְכַלִּירְכָא דְאַסְפִּיר דְכֹלָה מְדִינְתָא  
אֶתְתַּזְיַעַת לָהּ: 32 וְכֵן שַׁעֲתָה דְבַר לְקִנְטְרוֹנָא וּלְאַסְטְרִטְיוּטָא סָגִיאָא וְרַהֲטו  
עֲלִיהוֹן וְכֵן חֲזוּ לְכַלִּירְכָא וּלְאַסְטְרִטְיוּטָא בְּהֵלוּ מִן דְּמַחֲזִין הֵנוּ לָהּ לְפֻלּוֹס:  
33 וְקִרְבַּ לְחֵתָה כְּלִירְכָא וְאַחֲדָה וּפְקֵד דְּנָאסְרוֹנָה בְּתַרְתִּין שִׁשְׁלָן וּמִשְׁאָל הָנָא  
עֲלוּהִי דִמְנֹ וּמִנָּא עֲבֵד: 34 וְקָעִין הֵנוּ עֲלוּהִי אִנְשָׁא מִן אַכְלוֹס מְדֵם מְדֵם וּמְטַל  
קֶעֱתָהוֹן לֹא מִשְׁפַּח הָנָא לְמַדְעָ אִידָא הִי שְׁרִירָתָא וּפְקֵד הָנָא דְנוֹבִלּוֹנָה לְמִשְׁרִיתָא:  
35 וְכֵן מְטִי פֻלּוֹס לְדִרְגָּא טַעֲנוּהִי אֶסְטְרִטְיוּטָא מְטַל קְטִירָא דַּעֲמָא: 36 אֲתָא הָנָא  
גִּיר בְּתֵרָה עֲמָא סָגִיאָא וְקָעִין הֵנוּ וְאִמְרִין שְׁקוּלִיָּה: 37 וְכֵן מְטִי לְמַעַל לְמִשְׁרִיתָא  
הוּ פֻלּוֹס אָמַר לְכַלִּירְכָא אֵן מִפְּסֵ אַנְתָּ לִי אֲמַלְל עִמָּךְ הוּ דִּין אָמַר לָהּ יוֹנֵאִית יִדַּע  
אַנְתָּ: 38 לֹא הִיִּת אַנְתָּ הוּ מְצַרְיָא דְקֶדָם יוֹמֵתָא הָלִין אֲזִיעַת וּפִאֲקַת לְמַדְבְּרָא  
אַרְבַּעַא אֲלַפִּין גְּבֵרָא עֲבָדִי בִישְׁתָּא: 39 אָמַר לָהּ פֻלּוֹס אָנָּא גְּבֵרָא אָנָּא יְהוּדִיָּא מִן  
טְרָסוֹס דְּקִילִיקָנָא מְדִינְתָא יִדַּעֲתָא דִּבָּהּ יִלִּיד אָנָּא בָּעָא אָנָּא מִנָּךְ אָפֶס לִי לְמַמְלָלָו  
לַעֲמָא: 40 וְכֵן אָפֶס לָהּ קָם פֻלּוֹס עַל דִּרְגָּא וְאֲזִיעַ הָנָא לְהוֹן אִידָהּ וְכֵן בְּהֵלוּ מִלָּל  
עֲמַהוֹן עֲבֵרָאִית וְאִמַר לְהוֹן:

## : פרכסיס דשליחא כב :

1 אַחָא וְאַבְהֵתָא שִׁמְעוּ מִפֶּק בְּרוּחַ דְּלִנְתְּכוֹן: 2 וְכֵן שִׁמְעוּ דַּעֲבֵרָאִית מִמְלָל הָנָא  
עֲמַהוֹן יְתִירָאִית בְּהֵלוּ וְאִמַר לְהוֹן: 3 אָנָּא גְּבֵרָא אָנָּא יְהוּדִיָּא וִילִיד אָנָּא בְּטְרָסוֹס  
דְּקִילִיקָנָא אֶתְרַבִּית דִּין בְּהֵדָא מְדִינְתָא עַל גִּנְבַּ רְגֵלוּהִי דְגַמְלִיאֵל וְאַתְרַדִּית  
גְּמִירָאִית בְּנִמְסָא דְאַבְהֵתָן וְאִיתִי הוּיָת טַנְנָא דְאַלְהָא אִיךְ מָא דְאַף אֲנַתּוֹן כְּלָכוֹן  
אִיתִיכוֹן: 4 וְלִהְדָא אֲוֹרְחָא רְדִפְתָּ עֲדָמָא לְמוֹתָא כֵּד אָסַר הוּיָת וּמִשְׁלָם הוּיָת לְבִית  
אַסִּירָא גְּבֵרָא וּנְשָׂא: 5 אִיךְ מָא דִּסְהֵד עֲלִי רַב כְּהֵנָּא וְכִלְהוֹן קְשִׁישָׁא דְמִנְהוֹן  
קְבֻלָּתָא אֲגֻרְתָּא דְאַזֵּל לְחַת אַחָא דְבְּדִרְמָסוֹק דְאַף לְהַנּוֹן דְאִיתִי הֵנוּ תִּמְן אִיתָא אָנוֹן  
לְאוּרִשְׁלָם כֵּד אֲסִירִין וְנִקְבִּלוֹן מִסָּם בְּרִשָׁא: 6 וְכֵן אָזֵל הוּיָת וּשְׁרִית מִמְטָא אָנָּא  
לְדִרְמָסוֹק בְּפִלְגָה דִּיּוֹמָא מִן תַּחֲיַת שְׁלִיָּא מִן שְׁמִיָּא אֲזֵלָּה עֲלִי נוֹהֲרָא סָגִיאָא:  
7 וּנְפִלְתָּ עַל אֲרַעָא וּשְׁמַעַתָּ קָלָא דְאִמַר הָנָא לִי שְׁאוּל שְׁאוּל מִנָּא רִדְךָ אַנְתָּ לִי:  
8 אָנָּא דִּין עֲנִית וְאִמַרְתָּ מִן אַנְתָּ מְרִי וְהוּ אָמַר לִי אָנָּא הוּ יִשׁוּעַ נְצַרְיָא דְאַנְתָּ רִדְךָ  
אַנְתָּ: 9 וְאִנְשָׁא דְאִיתִי הֵנוּ עֲמִי חֲזוּ נוֹהֲרָא קָלָא דִּין לֹא שִׁמְעוּ דְהוּ דְמַמְלָלָה הָנָא  
עֲמִי:



10. And I said: My Master, ‘what must I do?’ And our Master said to me: ‘Arise, go to Damascus; and there will be told you, all that it is commanded you to do.’ 11. And as I could see nothing, because of the glory of that light, those with me took me by the hand, and I entered Damascus. 12. And a certain man, Khanan-Yah, who was upright according to Torah, as all the Yehudeans there testified concerning him, came to me. 13. And he said to me: ‘My brother Saul! Open your eyes.’ And instantly my eyes were opened; and I looked upon him. 14. And he said to me: ‘The Elohim of our fathers has ordained you to know His will, and to behold the Just One, and to hear the voice of his mouth. 15. And you will be a witness for him before all men, concerning all that you have seen and heard. 16. And now, why do you delay? Arise, be immersed, and be cleansed from your sins, while you invoke His Name.’ 17. And I returned and came hither to Urishlim. And I prayed in the Temple. 18. And I saw him in a vision, when he said to me: ‘Make haste, and get out of Urishlim; for they will not receive your testimony concerning me.’ 19. And I said: ‘My Master, they well know that I have delivered up to prison, and have scourged in all synagogues, those who believed in you.’<sup>232</sup> 20. And when the blood of your martyr Astapanos was shed, I also was standing with them, and performed the pleasure of his slayers, and took charge of the garments of those that stoned him.’ 21. But he said to me: ‘Depart; for I send you afar, to preach to the Gentiles.’<sup>233</sup> 22. And when they had heard Paul as far as this sentence, they raised their voice, and cried out: “Away with such a man from the earth! For he should not live!” 23. And as they screamed, and cast off their garments, and threw dust into the air. 24. The Chief Captain gave orders, to carry him into the castle: and he commanded, that he should be examined with stripes; that he might know, for what cause they cried out against him. 25. And as they were stretching him with ropes, Paul said to the centurion who stood over him: “Is it Lawful for you to scourge a man, who is a Roman, and not yet found guilty?” 26. And when the centurion heard (it), he went to the Chief Captain, and said to him: “What are you doing? For this man is a Roman!” 27. And the Chief Captain came to him, and said to him: “Tell me; Aren’t you a Roman?” And he said to him: “Yes.” 28. The Chief Captain replied and said to him: “With much money I acquired Roman citizenship.” Paul said to him: “And I was born in it.”<sup>234</sup> 29. And immediately they who were intending to scourge him, fled from him: and the Chief Captain was afraid, when he learned that he was a Roman, because he had stretched him (for scourging).<sup>235</sup> 30. And the next day, he wished to know truly what the accusation was, which the Yehudeans brought against him: and he unbound him, and commanded the chief priests, and the whole company of their head-men, to assemble; and he took Paul, and brought him down, and placed him among them.

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232 Khabouris has an isolated *samekh* here, between the phrases “who” and “prisoner.”

233 Khabouris has an isolated *qoph* here, between the words for “preach” and “nation.”

234 Shaul was born into a wealthy Jewish family. Tradition suggests that he was a very young child when he was sent to Jerusalem to be groomed for the potential position of Chief Rabbi of Israel.

235 Being a Roman citizen has saved Paul from being scourged, and in Acts 25:24-25 it saves him from being martyred by his own people. Throughout history “the state” has often demonstrated more powerful acts of righteousness than “the church.” An obvious example is when Catholic priests and other religious leaders are tried by the state for sexually abusing young children; court hearings have revealed that high ranking church officials knowingly allowed pedophiles to have access to vulnerable children. It was the state that acted righteously and brought wicked men to trial, but it was far too little and too late for the victims and for what Torah requires. Being a Roman citizen has saved Paul from an undeserved scourging; the religious status quo tried using the state against Paul, as they did against Y’shua. The irony is that Paul’s Roman citizenry has protected him against his religious brethren who refer to themselves with such flattering titles as *Parushim* (Pharisees) “the set apart ones”, and *Tsedukim* (Sadducees) “the righteous ones.” The greatest failing of both Judaism and Christianity is the lack of Righteous Judgment and Torah Justice. Jews and Christians are both forced into secular courts to find restitution and compensation for wrongs their “brethren” have committed against them. It is often the state that upholds Justice and Judgment, whereas somewhat like the mafia, religions protect their own.

## : פרכסיס דשליחא כב :

10 ואמרַת מְנָא אַעבֵד מְרִי וּמְרֵן אָמַר לִי קוּם זֶל לְדֶרְמְסוּק וּתְמֵן נְתַמְלֵל עִמָּךְ  
עַל כָּל מְדָם דְּמִתְפַקֵד לָךְ דִּתְעַבֵד : 11 וְכֵד לֹא מִתְחַזָּא הָנָא לִי מְטַל תְּשַׁבּוּחַתָּהּ  
דְּנוֹהָרָא הוּא אַחֲדוּנִי בְּאִידֵי הָנוּן דְּעַמִּי הֵנוּ וְעֵלֶת לְדֶרְמְסוּק : 12 וְגִבְרָא חַד חֲנִנְיָא  
כְּאֵנָּא בְּנִמוּסָא אִיךְ דְּסִהֲדִין הֵנוּ עֲלוּהִי כְּלִהוֹן יְהוּדִיָּא דִּתְמֵן : 13 אָתָּא לְנָתִי נְאֻמַּר  
לִי שְׂאנֵל אַחִי פִתַּח עֵינֶיךָ וְכֵה בְּשַׁעֲתָא אֲתַפְתַּח עֵינֵי וְחִרְתָּ בָּהּ : 14 נְאֻמַּר לִי אֲלֵהָא  
דְּאַבְהָתָן אַקִּימָךְ לְמַדְע צְבִינְהָ וּתְחַזָּא לְזִדִּיקָא וְתִשְׁמַע קָלָא מִן פּוּמָה : 15 וְתִהְיוּ  
לָהּ סִהֲדָא לְנָת כְּלִהוֹן בְּנִינְשָׁא עַל כּוֹל מָא דְּחִזִּית וּשְׁמַעַת : 16 וְהִשָּׂא מְנָא מְשַׁתּוּחַר  
אַנְתָּ קוּם עַמֵּד נְאֻתְדָּכָא מִן חֲטָהִיד כִּד קָרָא אַנְתָּ שְׁמָה : 17 וְהִפְכָת אֲתִית לְכָא  
לְאוּרְשָׁלַם וְצִלִית בְּהִיכְלָא : 18 נְחִזִּיתָהּ בְּחִזּוֹנָא כִּד אָמַר לִי אֲסַתְרֵהָב וּפּוֹק לָךְ מִן  
אוּרְשָׁלַם מְטַל דְּלָא מַקְבִּילִין סִהֲדוּתָךְ דְּעֵלִי : 19 נְאֻמַּר אָמַרְתָּ מְרִי אָף הָנוּן יִדְעִין  
דְּאֵנָּא מְשַׁלֵּם הָיִית לְכִיתָ אֲסִירָא וּמִחָא הָיִית בְּכָל כְּנוּשָׁן לְאִילִין דְּמַהִימְנִין הֵנוּ  
כִּי : 20 וְכֵד מִתְאַשֵּׁד הָנָא דְּמָה דְּאַסְטָפְנָס סִהֲדֵךְ נְאֻף אֵנָּא עֲמַהוּן קָאָם הָיִית וּשְׁלָם  
הָיִית לְצְבִינְהוֹן דְּקִטּוּלוּהִי וְנִטְר הָיִית מְאֵנָּא דְּאִילִין דְּרַגְמִין הֵנוּ לָהּ : 21 נְאֻמַּר לִי  
זֶל דְּאֵנָּא מְשַׁדֵּר אֵנָּא לָךְ לְרוּחְקָא לְמַכְרֵנוּ לְעַמְמָא : 22 וְכֵד שְׁמַעוּהִי לְפוֹלוֹס עֲדָמָא  
לְהָדָא מְלֵתָא אֲרִימוּ כְּלִהוֹן וְקַעְזוּ נְשַׁתְקֵל מִן אַרְעָא אֵינָּא דְּהִכְנָא הוּא לֹא גִיר וְלֹא  
לָהּ לְמִחָא : 23 וְכֵד מַבְגִּנִין הֵנוּ וּמְשַׁדִּין הֵנוּ מְאִנִּיהוֹן וּמַסְקִין הֵנוּ חֵלָא לְשִׁמְיָא :  
24 פִקֵּד כְּלִירְכָא דִּנְעֲלוֹנָה לְמִשְׁרִיתָא וּפִקֵּד דְּבִנְגֵדָא נְשַׁתְּאַל אִיךְ דִּנְדַע מְטַל  
אִידָא עֵלֶתָא קָעִין הֵנוּ עֲלוּהִי : 25 וְכֵד מִתְחַוִּה בְּעַרְקָא אָמַר הוּא פּוֹלוֹס לְקִנְטְרוֹנָא  
דְּקָאָם הָנָא עֲלוּהִי מִפֶּס לְכּוֹן דְּלִגְבְּרָא רְהוּמִיָּא דְּלֹא מַחִיב דִּתְנַגְדּוֹן : 26 וְכֵד  
שְׁמַע קִנְטְרוֹנָא קֶרֶב לְנָת כְּלִירְכָא נְאֻמַּר לָהּ אָמַר לִי אַנְתָּ רְהוּמִיָּא אַנְתָּ נְאֻמַּר לָהּ אִין :  
27 וְקֶרֶב לְנָתָה כְּלִירְכָא נְאֻמַּר לָהּ אָמַר לִי אַנְתָּ רְהוּמִיָּא אַנְתָּ נְאֻמַּר לָהּ אִין :  
28 וְעֵנָּא כְּלִירְכָא נְאֻמַּר אֵנָּא בְּכִסְפָּא סְגִיָּא קִנִּיתָה לְרְהוּמִיָּתָא אָמַר לָהּ פּוֹלוֹס  
אֵנָּא דִּין אָף בָּהּ אֲתִילִידֶת : 29 וּמִחָדָא פִּרְקוּ לְהוֹן מִנָּה הָנוּן דְּכָעִין הֵנוּ לְמַנְגִּדוּתָהּ  
וְדַחַל כְּלִירְכָא כִּד יִלָּף דְּרְהוּמִיָּא הוּא עַל דְּפִכְרָה הָנָא : 30 וּלְיוֹמָא אַחֲרָנָא צְבָא הָנָא  
לְמַדְע שְׁרִירָאִית דְּמָנָא הִי קִטְגְרָנוּתָא דְּמִיתִין הֵנוּ עֲלוּהִי יְהוּדִיָּא וּשְׁרִיָּהִי נְפִקֵד  
דְּנֻתָּוִן רַבִּי כְּהָנָא וְכֵלָה כְּנֻשָּׁא דְּרִשְׁיָהוֹן נְדָבָר לְפוֹלוֹס וְאַחַת אַקִּימָה בִּינְתָהוֹן :

1. And when Paul had looked on the assembly of them, he said: “Men, my Brothers; I have lived in all good conscience before Elohim up to this day.” 2. And Khanan-Yah, the priest,<sup>236</sup> commanded those who stood by his side, to hit Paul on the mouth. 3. And Paul said to him: “Elohim is from this moment to strike you down, (you) Whited Wall! For, you sit judging me according to Torah, while you transgress Torah and command to beat me?”<sup>237</sup> 4. And those standing by, said to him: “Do you reproach the priest of Elohim!” 5. Paul said to them: “I was not aware, my Brothers, that he was the priest: for it is written, You will not curse the ruler of your people.”<sup>238</sup> 6. And, as Paul knew that a part of the people were of the Sadducees, and a part of the Pharisees, he cried out, in the assembly: “Men, my Brothers; I am a Pharisee the son of a Pharisee; and for the hope of the resurrection of the dead, I am judged.”<sup>239</sup> 7. And when he had said this, the Pharisees and Sadducees fell upon one another, and the people were divided. 8. For the Sadducees say that there is no resurrection, nor Messengers, nor a spirit: but the Pharisees confess all these. 9. And there was great shouting. And some scribes of the party of the Pharisees rose up, and contended with them, and said, “We have found nothing evil in this man: For if a Spirit or a Messenger had conversed with him, what is there in that?” 10. And, as there was great commotion among them, the Chief Captain was afraid or else they should tear Paul in pieces. And he sent Romans to go and retrieve him from them, and bring him into the castle. 11. And when night came, our Master appeared to Paul, and said to him: Be strong; for as you have testified of me in Urishlim, so also you are to testify at Rome. 12. And when it was morning, several of the Yehudeans assembled together, and bound themselves by oaths that they would neither eat nor drink until they had slain Paul. 13. And they who had established this compact by oath, were more than forty persons. 14. And they went to the priests and Elders, and said: We have bound ourselves by oaths, that we will taste of nothing, until we have killed Paul. 15. And now, do you and the chiefs of the congregation request of the Chief Captain, that he would bring him to you, as if you were wanting to investigate truly his conduct: and we are prepared to slay him, when he will come to you. 16. Then the son of Paul’s sister heard of this plot: and he went into the castle, and informed Paul. 17. And Paul sent and called one of the centurions, and said to him: Conduct this youth to the Chief Captain; for he has something to tell him. 18. And the centurion took the young man, and introduced him to the Chief Captain, and said: “Paul the prisoner called me, and requested me to bring this youth to you, for he has something to tell you.” 19. And the Chief Captain took the young man by his hand, and led him aside, and asked him: “What have you to tell me?” 20. And the young man said to him: “The Yehudeans have projected to ask you to bring down Paul tomorrow to their assembly, as if wishing to learn something more from him.

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236 Notice that Paul meets up with two men who are both named *Khanan-Yah* (Yah is our mercy/Yah is merciful). The first *Khanan-Yah* was fearful of Rav Shaul until the voice of YHWH set him straight; Acts 9:13. The second Khanan-Yah is the high priest who orders his servants to strike Rav Shaul! The irony is that this second Khanan-Yah believes YHWH’s mercy resides on his side of the debate against the Netzari/Nazarenes, whereas the first Khanan-Yah was a Netzari. This could also be a word-picture play showing the transferring of YHWH’s mercy from one system or group to another.

237 Herein is the nature of all religious spirits; using the authority of a “holy book” to execute short sighted personal religious agendas on others. The main reason why many people view Torah as an antiquated Jew-made “holy book,” is because religious Jews impose their own oral traditions “about” Torah upon themselves and others. Many who witness hypocrisy among the practitioners of Judaism, discrimination and hatred against Y’shua and Christians, point to Torah as the problem. Many look at how Christians live and act, how they speak about and treat Jews, and conclude that Christians made up their own god called Jesus, and also wrote their own “holy book” (especially since Y’shua comes from the line of Yehudah). Logic and reason tell us that man *is* what man does, and that a man’s morality determines his religion and how he chooses to conduct himself. If Jews and Christians truly believed in One Loving Heavenly Father, religion or “holy books” would not be used to condemn one another. The ironic thing is both Faiths believe in the Elohim of the Bible. One hundred percent of the NT is based on the Tanakh, without YHWH, Torah, the Covenant, the Prophecies and the physical bloodline of David that brought Mashiyach there would be no such thing as Christianity. Why the religious discrimination and hatred? Is it money or power? Is it religious pride or ego? Y’shua calls us to repent, for the Kingdom of Heaven is at hand. Turn to YHWH, walk in humility and “be” His people is a far higher and more excellent calling than following a religion about Torah or Mashiyach.

## : פרכסיס דשליחא כג :

1 וכד חר פולוס בכנשהון אמר גברא אחי אנא בכל תארפא טבתא אתדברת  
קדם אלהא עדמא ליומנא: 2 וחנניא כהנא פקד להנן דקימין על גבה דנמחונה  
לפולוס על פומה: 3 ופולוס אמר לה עתיד הו אלהא דנמחין אסתא מחורפא  
ונאת יתב אנת דאן אנת לי איך דבנמוסא כד עבר אנת על נמוסא ופקד אנת  
דנמחונני: 4 ואילין דקימין הו תמן אמרין לה לכהנא דאלהא מצחא אנת:  
5 אמר להון פולוס לא ידע הוית אחי דכהנא הו פתיב הו גיר דלרשא דעמך לא  
תלוט: 6 וכד ידע פולוס דמנה דעמא איתוהי דודוקיא ומנה דפרישא קעא הנא  
בכנשא גברא אחי אנא פרישא אנא בר פרישא ועל סברא דקימפא דמיפא מתדין  
אנא: 7 וכד הדא אמר נפלו חד בחד פרישא ודוקיא נאתפלג עמא: 8 ודוקיא  
גיר אמרין דלית קימפא ולא מלאכא ולא רוחא פרישא דין מודין בכלהין:  
9 והנא קלא רבא וקמו אנשא ספרא מן גבא דפרישא ונצין הו עמהון נאמרין  
לא משכחין מדם דביש בהנא גברא אן דין רוחא או מלאכא מלל עמה מנא אית  
בה בהדא: 10 וכד הנא שגושא רבא בינתהון דחל הנא כלירכא דלמא נפשוונה  
לפולוס ושלח לההומיא דנאתון נחטפונה מן מצעתהון ונעלונה למשריתא:  
11 וכד הנא לליא אתחזי לה מרן לפולוס נאמר לה אתחיל מטל דאיך דאסהדת  
עלי באורשלם הכנא עתיד אנת דאף ברהומא תסהד: 12 וכד הנא צפרא אתכנשו  
הו אנשין מן יהודיא ואחרמו עליהון דלא נאכלון ולא נשתון עדמא דנקטלונה  
לפולוס: 13 הנין הו דין הנן דאקימו במומפא הנא קימא יתיר מן ארבעין  
גברין: 14 נאתקרבו לנת כהנא ולנת קשישא נאמרין הו דחרמא אחרמן עלין  
דמדם לא נטעם עדמא דנקטול לפולוס: 15 והשא בעו אנתון ורשא דכנושתא מן  
כלירכא דניתיוהי לנתכון איך בעין אנתון דתכצון שריראית סוערנה וחנן מטיבין  
דנקטליוהי עדלא נמטא לנתכון: 16 ושמע הנא בר חתה דפולוס אפרסנא הנא  
ועל למשריתא ובדק לפולוס: 17 ושרד פולוס קרא לחד מן קנטרונא נאמר לה  
אובל לעלימא הנא לנת כלירכא אית לה גיר מדם דנאמר לה: 18 ודברה קנטרונא  
לעלימא נאעלה לנת כלירכא נאמר פולוס אסירא קרני ובעא מני דאיתא הנא  
עלימא לנתך דאית לה מדם דנאמר לך: 19 נאחדה באידה כלירכא לעלימא  
ונגדה לחד גבא ומשאל הנא לה דמנא אית לך דתאמר לי: 20 נאמר לה עלימא  
יהודיא אתחשבו דנבעון מנך דתחת לפולוס מחר לכנשהון איך צבין מדם יתיר  
דנאלפון מנה:

238 Exodus 22:28

239 Khabouris has an isolated *samekh* between the words "Sadducee" and "from."

21. But don't be persuaded by them: for, behold, more than forty persons of them watch for him in ambush, and have bound themselves by oaths, that they will neither eat nor drink until they will have slain him: and lo, they are prepared, and are waiting for your promise."<sup>240</sup> 22. And the Chief Captain dismissed the young man, after charging him: "Let no man know, that you have showed me these things." 23. Then he called two centurions, and said to them: Go and prepare two hundred Romans to go to Caesarea, and seventy horsemen, and shooters with the right hand two hundred; and let them set out at the third hour of the night. 24. And provide also a saddle beast, that they may set Paul on it, and carry him safely to Felix the governor." 25. And he wrote a letter and gave them, in which was thus: 26. Claudius Lysias to the excellent governor Felix; greeting. 27. The Yehudeans seized this man, in order to kill him; but I came with Romans, and rescued him, when I learned that he was a Roman.<sup>241</sup> 28. As I wished to know the offense, for which they incriminated him, I brought him to their assembly. 29. And I found, that it was about questions of their Torah they accused him, and that an offense worthy of bonds or of death, was not upon him. 30. And when the wiles of a plot formed by the Yehudeans against him came to my knowledge, I forthwith sent him to you. And I have directed his accusers to go and contend with him, before you. Farewell. 31. Then the Romans, as they had been commanded, took Paul by night, and brought him to the city of Antipatris. 32. The next day, the horsemen dismissed the footmen their associates, that they might return to the castle. 33. And they brought him to Caesarea: and they delivered the letter to the governor, and set Paul before him. 34. And when he had read the letter, he asked him of what province he was. And when he learned that he was of Cilicia, 35. he said to him: "I will give you audience, when your accusers arrive." And he ordered him to be kept in the Praetorium of Herod.

## Chapter 24

1. And after five days, Khanan-Yah the high priest, with the Elders, and with Tertullus the orator, went down, and made a communication to the governor against Paul. 2. And when he had been called, Tertullus began to accuse him, and to say: 3. "Through you, we dwell in great peace; and many reforms have come to this nation under your care; and we all, in every place, receive your grace, excellent Felix. 4. But, not to exhaust you with lengthy argumentation, I pray will give attention to our brief and humble complaint. 5. For we have found this man to be an assassin, and one who does treasonous work among all Yehudeans in the whole land: for he is a ringleader of the sect of the Netzarim.<sup>242</sup> 6. And he was inclined to defile our Temple. And having seized him we wished to judge him according to our Torah. 7. But Lysias the Chief Captain came, and with great violence took him out of our hands, and sent him to you. 8. And he commanded his accusers to come before you. And if you will interrogate him, you can learn from him respecting all these things of which we accuse him." 9. And the Yehudeans also pleaded against him, saying that these things were so.

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<sup>240</sup> Khabouris has an isolated *beyt* here, between the words "abide" and "promise."

<sup>241</sup> If Paul was a Roman citizen well versed in Greek, why was it not so apparent to his contemporaries? It is clear that he was a Roman citizen, but if he was so well versed in Greek why did Claudius Lysias rescue him when he could have used his Greek speaking skills to save himself – unless he really wasn't well versed in Greek at all. In reality, Aramaic was the common language of the people, not Greek.

<sup>242</sup> Netzarim (Nazareans) specifically refers to the *Netzer* ("little shoot") of Isaiah 11:1 that depicts the sprouting of the Malchut Elohim in Mashiach. Netzarim is a sect within the broader category of Judaism, see *Netzer* in Appendix.

## : פרכסיס דשליחא כג :

21 אנת הָכִיל לֹא תַתְּטִפִּיס לְהוֹן הָא גִּיר יִתִּיר מִן אַרְבַּעִין גְּבֻרִין מְנַהוֹן נְטִרִין לָהּ  
בְּכַמְאָנָא וְאַחֲרָמוּ עַל נַפְשֵׁהוֹן דְּלֹא נֶאֱכָלוֹן וְלֹא נִשְׁתָּנוּ עַדְמָא דְנִקְטָלוּנָהּ וְהָא  
מַטִּיבִין וּמַקְנִין לְשׁוּדָנָךְ : 22 וּשְׂרִיחֵי כְּלִירָכָא לְעִלְמָא כִּד פִּקְדָּה דִּאֲנָשׁ לֹא נִדַּע  
דִּהְלִין בְּדַקְתָּ לִי : 23 וְקָרָא לְתַרְיָן קְנִטְרוֹנִין וְאָמַר לְהוֹן זֵלוּ עֲתִדּוּ רְהוּמָא מֵאֲתִין  
דְּנֶאֱזֹלוֹן לְקִסְרִיא וּפְרָשָׁא שְׂבָעִין וּשְׂדֵי בִימִינָא מֵאֲתִין דְּנִפְקוֹן מִן תַּלְתָּ שְׁעִין  
בְּלִילָא : 24 טִיבּוּ דִּין אָף בַּעֲרָא אִיךְ דְּנִרְכַּבּוֹן לְפֻלוֹס וּנְפִלְטוּנָה לְוֹת פִּילְכִס  
הַגְּמוּנָא : 25 וְכַתֵּב אֲגָרְתָּא יְהִיב לְהוֹן דֹּאִיתָ בַּה הֶכְנָא : 26 קְלוּדִיוֹס לְוִסְיוֹס לְפִילְכִס  
הַגְּמוּנָא נְצִיחָא שְׁלָם : 27 לְגַבְרָא הֵנָּה אֲחִידּוּ יְהוּדִיא אִיךְ דְּנִקְטָלוּנָהּ וְקָמַת אָנָּה עִם  
רְהוּמָא וּפְרָקְתָּהּ כִּד יִלְפֹת דְּרְהוּמָא הוּא : 28 וְכִד בָּעָא הוּיָת לְמַדְעָא עֲלֵתָא דְּמִטְלָתָהּ  
רָשִׁין הוּוּ לָהּ אֲחֻתָּתָהּ לְכַנְשֵׁהוֹן : 29 וְאַשְׁכַּחַת דַּעַל זְטָמָא דְּנִמְסוּהוֹן רָשִׁין הוּוּ  
לָהּ וְעֲלֵתָא דְּשׁוּיָא לְאַסּוּרָא אוּ לְמוּתָא לִית הוּא לְוֹתָהּ : 30 וְכִד אֲתַבְּדַק לִי נְכֵלָא  
בְּכַמְאָנָא דַּעֲבָדּוּ עִלוּהִי יְהוּדִיא מִחֲדָא שְׁדֻרְתָּהּ לְוֹתָךְ וּפִקְדָּתָהּ לְקִטְגְרָנוּהִי דְּנִאֲתוֹן  
וְנִאֲמַרְוֹן עֲמָה קְדָמִיד הוּי חֲלִיס : 31 הִידִין רְהוּמָא אִיךְ דֹּאֲתַפְקִדּוּ דְּכִרְוִהִי לְפֻלוֹס  
בְּלִילָא וְאִיתִיּוּהִי לְאַנְטִיפִטְרָס מְדִינָתָא : 32 וְלִיוְמָא אַחֲרָנָא שְׁנוּ פְּרָשָׁא לְרַגְלָא  
חֲבִירֵהוֹן דְּנִהַפְכוֹן לְמִשְׁרִיתָא : 33 וְאִיתִיּוּהִי לְקִסְרִיא וְיַהֲבּוּ אֲגָרְתָּא לְהַגְמוּנָא  
וְאַקִּימוּהִי קְדָמוּהִי לְפֻלוֹס : 34 וְכִד קָרָא אֲגָרְתָּא מִשְׁאַל הוּא לָהּ דִּמֵּן אִידָא  
הוּפְרָכִיא אִיתִיּוּהִי וְכִד יִלָּף דִּמֵּן קִילִיקִיא : 35 אָמַר לָהּ שְׁמַע אָנָּה לָךְ מָא דֹּאֲתוּ  
קִטְגְרָנִיד וּפְקִד דְּנִטְרוּנָה בְּפִרְטוּרִין דִּהְרֹדֶס :

## : פרכסיס דשליחא כד :

1 וּמִן בְּתֵר יוֹמָתָא חֲמִשָּׁא נַחַת חֲנִנְיָא רַב כְּהֵנָּה עִם קְשִׁישָׁא וְעִם טְרַטְלוֹס רְהֻטָּא  
וְאוּדַעַו לְהַגְמוּנָא עַל פֻּלוֹס : 2 וְכִד אֲתַקְרִי אַקְרָא הוּא טְרַטְלוֹס מְקַטְרַג לָהּ וְאָמַר  
בְּסוּגָאא דְּשִׁינָא עֲמַרִינֵן מְטִלְתָּךְ וְתַקְנִתָּא סִגְיָתָא הוּי לַעֲמָא הֵנָּה בְּשַׁקֵּל טַעֲנָךְ :  
3 וְכֵלֵן בְּכֹל דְּיוֹךְ מְקַבְּלִין טִיבּוּתָךְ נְצִיחָא פִּילְכִס : 4 דְּלֹא דִין נִלְאִיךְ בְּסִגְיָתָא  
בָּעָא אָנָּה מְנָךְ דִּתְּשַׁמַּע לְמַכִּיכּוּתֵךְ בְּפִסִּיקָתָא : 5 אֲשַׁכַּחַן גִּיר לְגַבְרָא הֵנָּה דֹּאִיתִיּוּהִי  
מִשְׁחָטָנָא וּמַעֲרִיר שְׁגוּשָׁא לְכֹלְהוֹן יְהוּדִיא דְּבַבְלָה אַרְעָא רָשָׁא הוּוּ גִיר דִּיּוּלְפָּנָא  
דְּנִצְרִיא : 6 וְלַהִיפְלֵן צָבָא לְמַסִּיבּוּ וְכִד אֲחִידִנְיָה בַּעֲרִין דְּנִדְּוִנוּיָהִי אִיךְ דְּבַנְמוֹסִין :  
7 אֲתָא דִּין לְוִסְיוֹס כְּלִירָכָא וּבְקִטְרָא סִגְיָא מִן אִידִין אַעֲדִיָּה וְלָךְ שְׁדָרָה : 8 וּפְקִד  
לְקִטְרָנוּהִי דְּנִאֲתוֹן לְוֹתָךְ וּמִשְׁכַּח אָנָּה כִּד מִשְׁאַל אָנָּה לָהּ דִּתְּאַלָּף מְנָה עַל כְּלָהִין  
הֵלִין דְּמַקְטְרָגִין לָהּ : 9 אַרִיבּוּ דִּין עִלוּהִי אָף הֵנוּן יְהוּדִיא כִּד אֲמַרִין דִּהְלִין הֶכְנָא  
אַנִין :

10. Then the governor made signs to Paul that he should speak. And Paul answered and said: “I know you to have been a judge of this nation for many years, and I therefore cheerfully enter upon a defense of myself. 11. Because you can understand, that there have been but twelve days, since I went up to Urishlim to worship. 12. And they did not find me talking with any person in the Temple, nor collecting any company, either in their synagogues, or in the city. 13. Nor have they the power to prove, before you, the things of which they now accuse me. 14. But this indeed I acknowledge, that in that same doctrine of which they speak, I do serve the Elohim of my fathers, believing all the things written in Torah and in the prophets. 15. And I have a hope in Elohim, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked.<sup>243</sup> 16. And for this reason, I also labor to have always a pure conscience before Elohim, and before men. 17. And, after many years, I came to the people of my own nation, to give alms, and to present an offering. 18. And when I had purified myself, these men found me in the Temple; not with a crowd, nor with a riot. But certain Jews, who came from Asia, were unruly; 19. who should also along with myself stand before you, and make accusation of their own affair. 20. Or let these here present say, whether they found any offense in me, when I stood before their assembly; 21. except this one thing, that I cried, while standing in the midst of them: I am this very day on trial before you concerning the resurrection of the dead.”<sup>244</sup> 22. And Felix, because he understood that way fully, delayed them, saying: “When the Chief Captain will come, I will give hearing between you.” 23. And he commanded a centurion to keep Paul at rest; and that not one of his acquaintances should be forbidden to minister to him. 24. And after a few days, Felix, and Drusilla his Jewish wife, sent and called for Paul; and they heard him concerning faith in the Mashiyach. 25. And while he was speaking with them on righteousness, and on being Set Apart, and on the future judgment, Felix was filled with fear; and he said: For the present time, go; and when I have opportunity, I will send for you. 26. He hoped, moreover, that a present would be given him by Paul; (and) therefore, he often sent for him, and conversed with him.<sup>245</sup> 27. And when two years were fulfilled to him, another governor, whose name was Porcius Festus, came into his place. And Felix, that he might do the Yehudeans a favor, left Paul a prisoner.

## Chapter 25

1. And when Festus arrived at Caesarea, he, after three days, went up to Urishlim. 2. And the chief priests and the head men of the Yehudeans made representations to him concerning Paul. 3. And they petitioned him, asking of him the favor, that he would send for him to come to Urishlim; they placing an ambush to slay him by the way.

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243 Perhaps the most succinct and excellent expression of early faith in the NT, second only to John 3:16.

244 Rav Shaul was accomplishing several important things with this statement. First, he was accentuating the divisions between Pharisees and Sadducees because the former group believed in resurrection and the latter did not. Secondly, Rav Shaul was reminding his Pharisaic accusers that belief in the resurrection of the dead was a critical tenet of mainstream Judaic tradition at this point in history, and that perhaps he shouldn't be classified as such a radical against his own people for proclaiming that belief and applying it to Y'shua the Mashiyach. Third and finally, Rav Shaul was also suggesting to Felix that this was a spiritual debate amongst his Jewish subjects and therefore not worthy of his time as a civilian administrator. On this last point Rav Shaul is very respectful and thorough in his delivery to Felix, showing his transparency, humility and honor as he provides helpful testimony.

245 Khabouris has an isolated *qoph* here, between the words “send” and “two.”



## : פרכסיס דשליחא כד :

10 ורמז הגמוןא לפולוס דנמלל וענא פולוס ואמר מן שניא סגיא תא ידע אנא דאיתך דינא דעמא הנא ומטל הנא חדאית נפק אנא רוחא על אפי נפשי: 11 כד משבח אנת למדע דלית לי יתיר מן תרעסר יומין דסלקת לאורשלם למסגד: 12 ולא אשכחוני דממלל אנא עם אנש בהיכלא נאפלא כנשא דכנש אנא לא בכנושתהון ולא במדינתא: 13 ולא דנחון מטיא באידיהון קדמיד על מדם דהשא מקטרגין לי: 14 ברם דין הדא מודא אנא דבה בהנא יולפנא דאמרין בה פלח אנא לאלהא דאבהי כד מהימן אנא לכלהין דכתיבן בנמוסא ובנביא: 15 וכד אית לי סברא על אלהא אינא דאף הנון הלין מסברין דעתידא דתהנא קימפא דמן בית מיתא דכאנא נדענלא: 16 מטל הנא אף עמל אנא דתארפא דכיתא תהנא לי קדם אלהא וקדם בני אנשא אמינאית: 17 לשנין דין סגיאן אתית לנת בני עמא דילי דאפל זדקתא נאקרב קורבנא: 18 נאשכחוני הלין בהיכלא כד מדפי אנא לא עם כנשא אפלא בשגושיא: 19 אלא אן דשגשו אנשין יהודיא דאתו מן אסיא אילין דנלא הנא דנקומן עמי קדמיד ונקטרגון מדם דאית להון: 20 או הנון הלין נאמרין מנא אשכחו בי סכלותא כד קמת קדם כנשהון: 21 אלא אן הדא חדא מלתא דקעית כד קאם אנא בינתהון דעל קימפא דמיתא מתדין אנא יומנא קדמיכון: 22 פילכס דין מטל דינע הנא לה לאורחא הדא מליאית פחי אנון כד אמר דמא דאתא כלירכא שמע אנא בינתכון: 23 ופקד לקנטרונא דנטריוהי לפולוס בניהא ודלא אנש מן ידועוהי נתכלא דנהנא משמש לה: 24 ומן בתר קליל יומתא שדר פילכס ודורסלא אנתתה דאיתיה הנת יהודיתא נקרו לה לפולוס ושמעו מנה על הימנותא דמשיחא: 25 וכד ממלל עמהון על ודיקתא ועל קדישותא ועל דינא דעתיד אתמלי דחלתא פילכס ואמר דהשא זל נאמתי דנהנא לי אתרא אשדר בתרך: 26 סבר הנא גיר דשוחדא מתיבה הנא לה מן פולוס מטל הדא אף אמינאית משדר הנא מיתא לה נממלל עמה: 27 וכד מלי לה תרתין שנין אחרנא הגמוןא אתא הנא לדוכתה דמתקרא הנא פרקנוס-פהסטוס פילכס דין איך דנעבד טיבותא ביהודיא שבקה לפולוס כד אסיר:

## : פרכסיס דשליחא כה :

1 וכד אתא פהסטוס לקסריא בתר תלתא יומין סלק לאורשלם: 2 ואודעוהי רבי כהנא ורשא דיהודיא על פולוס וכעין הנו מנה: 3 כד שאלין לה הדא טיבותא דנשדר ניתיוהי לאורשלם כד עבדין הנו כמאנא באורחא דנקטלוניהי:

4. But Festus made answer: "Paul is in custody at Caesarea, where I am also going. 5. Therefore, let those among you who are able go down with us, and make presentment of every offense there is in the man." 6. And when he had been there eight or ten days, he came down to Caesarea. And the next day, he sat on the tribunal, and commanded Paul to be brought. 7. And when he came, the Yehudeans who had come from Urishlim surrounded him, and preferred against him many and weighty charges, which they were unable to substantiate. 8. Meanwhile Paul maintained, that he had committed no offense, either against the Jewish Torah,<sup>246</sup> or against the Temple, or against Caesar. 9. But Festus, because he was disposed to conciliate the favor of the Yehudeans, said to Paul: "Will you go up to Urishlim, and there be tried before me for these things?" 10. Paul replied, and said: "I stand before Caesar's tribunal: here I should be tried. Against the Yehudeans I have committed no offense, as you also well know. 11. If I had committed any crime, or done any thing worthy of death, I would not refuse to die. But if none of the things of which they accuse me, is upon me, no one may sacrifice me to their will. I announce an appeal to Caesar." 12. Then Festus conferred with his counselors, and said: "Have you declared an appeal to Caesar? To Caesar will you go."<sup>247</sup> 13. And when (some) days had passed, Agrippa the king, and Bernice, came down to Caesarea to salute Festus. 14. And when they had been with him: (some) days, Festus related to the king the case of Paul, saying: "A certain man was left a prisoner by Felix: 15. And when I was at Urishlim the chief priests and the Elders of the Yehudeans informed me respecting him, and desired that I would pass judgment upon him in their favor. 16. And I told them, It is not the custom of the Romans, to give up a man gratuitously to be slain; until his accuser appears and charges him to his face, and opportunity is afforded him to make defense respecting what is charged upon him. 17. And: when I had come here, without delay, I the next day sat on the tribunal, and commanded the man to be brought before me. 18. And his accusers stood up with him; and they were not able to substantiate any criminal charge against him, as I had expected; 19. but they had certain controversies with him respecting their worship,<sup>248</sup> and respecting one Y'shua, who died, but who, as Paul said, was alive. 20. And because I was not well established in regard to these questions, I said to Paul: Do you ask to go to Urishlim, and there be judged concerning these matters? 21. But he requested to be reserved for a trial before Caesar: and I ordered him to be kept, till I could send him to Caesar." 22. And Agrippa<sup>249</sup> said: "I should like to hear that man." And Festus said: "Tomorrow you will hear him." 23. And the next day came Agrippa and Bernice, with great pomp, and entered the house of trials, with the Chief Captains and chiefs of the city: and Festus commanded, and Paul came. 24. And Festus said: "King Agrippa, and all persons present with us; concerning this man whom you see, all the people of the Yehudeans applied to me, at Urishlim and also here, crying out, that he ought no longer to live."<sup>250</sup>

246 "Jewish Torah" here is in contrast with Oral Law; Rav Shaul knew he was in violation of Oral Torah (Talmud). But according to the written instruction of Moshe he walked uprightly; even his accusers never denied this fact.

247 As a Roman citizen, Paul had certain extra protections under Roman law that others living under Roman rule did not. These extra protections are what made Roman citizenship so valuable, which is why earlier the Roman guard said he acquired his citizenship with much money (Acts 22:28). One of these privileges included the right for any Roman citizen to be heard before the Roman Senate and Caesar himself rather than be subject to the inconsistent applications of Roman law which were rife throughout the provinces. In this case, appealing to Caesar probably saved Paul's life at this juncture, as any court in Jerusalem would have tried to put him to death, as was the case here.

248 Whenever hearing matters regarding how others worship, or disputes between two or more parties, it is incumbent upon each of us to hear and understand both the charges levied, and the evidence presented by both parties. Oftentimes when religious people levy charges or accusation, defamation or gossip against each other, there are no significant acts of wrongdoing, only hearsay, controversies about religious traditions, doctrines, or opinions that are elevated to things like "salvational" or "heretical." Religious people tend to shower god-sized "entitlements" upon themselves and their communities and use religious judgments against others as though they've become "God" himself. Y'shua never teaches that we should not "judge" matters, but that we use righteous judgment. Please see Matthew 7:1-2 and footnotes.

249 Agrippa [the Second]. Agrippa the First had died after uttering blasphemy according to both Luke and the historian Josephus. Please see the footnote on Acts 12:20.

250 Khabouris has an isolated *beyt* here, between the words "and said" and "Festus."

## : פרכסיס דשליחא כה :

4 ופּהסְטוּס פּוּי פֿתָגְמָא דפּוֹלוֹס מֶתְנַטֵּר בַּקְסָרִיא וְאַנָּא מִסְרַחֵב אַנָּא דְאַחֲזוּק:  
5 אֵילִין הָכִיל דַּאִית בְּכוֹן דְּמִטְיָא בַּאֲדִיָּהוֹן נַחְתָּון עֲמֵן וְעַל כָּל סְכָלוֹ דַּאִית בַּה  
בִּגְבָרָא נְקִטְרָגוֹן: 6 וְכֹד הָנָא תִּמָּן יוֹמָתָא תִּמְנִיָּא אִו עֶסְרָא נַחְתָּ לֵּה לְקִסְרִיא וְלִיוֹמָא  
אַחֲרָנָא יִתֵּב עַל בֵּים וּפְקִדָּה דְּנִיתָוֹן לְפּוֹלוֹס: 7 וְכֹד אָתָּא חֲדָרוּהִי יְהוּדִיָּא דְנַחְתָּו מִן  
אוּרְשָׁלַם וּרְשָׁא סִגְיָא וּקְשִׁיָּא מִיִּתִּין הָנוּ בְּתֵרָה אֵילִין דְּלָא מְשַׁכְּחִין הָנוּ דְנַחְתָּוֹן:  
8 וְכֹד פּוֹלוֹס נִפֶּק הָנָא רוּחָא דְלָא אֶסְפֵּל מְדָם לָא בְּנִמוּסָא דִּיהוּדִיָּא וְלָא בְּחִיפְלָא  
וְלָא בַּקְסֵר: 9 וּפּהסְטוּס דִּין מִטֵּל דְּצִבָּא הָנָא דִּנְרִשָּׁא טִיבּוֹתָא בִּיהוּדִיָּא אָמַר לֵה  
לְפּוֹלוֹס צִבָּא אַנְת דִּתְסֵק לְאוּרְשָׁלַם וְתִמָּן עַל הָלִין תַּתְּדִין קְדָמִי: 10 עֲנָא פּוֹלוֹס  
וְאִמַּר עַל בֵּים דֶּקְסֵר קָאָם אַנָּא הֶרְכָּא הוּ זָדֵק לִי לְמַתְּנֵנוּ לָא מְדָם חֲטִית לִיהוּדִיָּא  
אִיךְ דַּאף אַנְת יָדַע אַנְת: 11 נָאן סְכָלוֹתָא עֲבִידָא לִי אִו מְדָם דְּשׁוּנָא לְמוֹתָא לָא  
מְשַׁתָּאל אַנָּא מִן מוֹתָא אָן דִּין לִית מְדָם צִאֲדִי מִן הָלִין דְּמַקְטָרְגִין לִי לָא אַנְשׁ יִתֵּב  
לִי לֵהוֹן מוֹהֲבַת בִּגְנוּהִי דֶּקְסֵר קָרָא אַנָּא: 12 הִידִין פּהסְטוּס מָלָל עִם בְּנֵי מְלָכָה  
וְאִמַּר בִּגֵּן קִסֵּר קִרִית לִנְתָּ קִסֵּר אָזֵל אַנְת: 13 וְכֹד הָנוּ יוֹמָתָא נַחְתָּ אֲגֶרְפּוּס מְלָכָא  
וּבְרִנִיקָא לְקִסְרִיא דִּנְשָׁא לִין שְׁלָמָה דְּפּהסְטוּס: 14 וְכֹד הָנוּ לִנְתָּה יוֹמָתָא אֲשַׁתְּעִי  
פּהסְטוּס לְמִלְכָּא דִּינָה דְּפּוֹלוֹס כֹּד אָמַר גִּבְרָא חֲדָ אֶסִירָא אֲשַׁתְּבֵּק מִן אִידִי פִילְכֵס:  
15 וְכֹד הוּיִת בְּאוּרְשָׁלַם אוֹדַעוּ לִי עֲלוּהִי רַבִּי כְּהֵנָּא וּקְשִׁישָׁא דִּיהוּדִיָּא וּבַעֲוֹ  
דְּאֶעֱבֹד לֵהוֹן דִּינָא מִנָּה: 16 וְאִמַּרְתָּ לֵהוֹן דְּלִית עִידָא לְרַהוּמִיָּא דְנִתְלִין בְּרִנְשָׁא  
מוֹהֲבַת לְקִטְלָא עֲדָמָא דְנִתְלָא בְּעַל דִּינָה וּנְכִסְיוּהִי בַּאֲפּוּהִי וּנְתִיבָהּ לֵה אֶתְרָא  
לְמַפֵּק בְּרוּחָא עַל מָא דְּמִתְרִשָּׁא: 17 וְכֹד אָתִית לְכָא דְלָא תוּהִיָּא לִיוֹמָא אַחֲרָנָא  
יִתְבָּת עַל בֵּים וּפְקִדָּת דְּנִיתוּנִיָּהִי לִי לְגִבְרָא: 18 וּקְמוּ עִמָּה קִטְרִגְנוּהִי וְלָא אֲשַׁכְּחוּ  
מְדָם רְשִׁינָא בִּישָׁא דְנַחְתָּוֹן עֲלוּהִי אִיךְ מָא דְסִבֵּר הוּיִת: 19 זִטְמָא דִּין מְדָם מְדָם  
עַל דְּחִלְתָּהוֹן אִית הָנָא לֵהוֹן לִנְתָּה וְעַל יִשׁוּעַ אַנְשׁ דְּמִית הוּ דְּאִמַּר הָנָא פּוֹלוֹס  
דְּחִי הוּ: 20 וּמִטֵּל דְּלָא קָאָם הוּיִת אַנָּא עַל בְּעִתָּא דְּהָלִין אָמַרְתָּ הוּיִת לְפּוֹלוֹס דָּאן  
בְּעָא אַנְת דִּתְאִזֵּל לְאוּרְשָׁלַם וְתִמָּן תַּתְּדִין עַל הָלִין: 21 הוּ דִּין בְּעָא דְנִתְנַטֵּר לְדִינָה  
דֶּקְסֵר וּפְקִדָּת דְּנִתְנַטֵּר עֲדָמָא דְּאִשְׁדִּרְיוּהִי לִנְתָּ קִסֵּר: 22 וְאִמַּר אֲגֶרְפּוּס צִבָּא הוּיִת  
דְּאִשְׁמַעְיוּהִי לְגִבְרָא הָנָא וּפּהסְטוּס אָמַר דְּלִמְחָר שְׁמַע אַנְת לֵה: 23 וְלִיוֹמָא אַחֲרָנָא  
אָתָּא אֲגֶרְפּוּס וּבְרִנִיקָא בְּזוּחָא סִגְיָא וְעַל לְבִית דִּינָא עִם פְּלִירְכָּא וּרְשָׁא דְּמִדִּינִתָּא  
וּפְקִדָּה פּהסְטוּס וְאָתָּא פּוֹלוֹס: 24 וְאִמַּר פּהסְטוּס אֲגֶרְפּוּס מְלָכָא וְכָלִכוֹן גִּבְרָא  
דַּאֲתִיכּוֹן עֲמֵן עַל הָנָא גִּבְרָא דְּחִזִּין אַנְתּוֹן כָּלָה עֲמָא דִּיהוּדִיָּא קְבִלְנִי בְּאוּרְשָׁלַם  
וְהֶרְכָּא כֹּד קָעִין דְּלָא תוּב וְלָא לֵהֲנָא דִּנְחָא:

25. Yet on investigation, I found that he has done nothing deserving death. But, because he requested to be reserved for the hearing of Caesar, I have ordered him to be sent. 26. And I know not what I can write to Caesar, in regard to him: and therefore I wished to bring him before you, and especially before you, king Agrippa; that when his case will have been heard, I may find what to write. 27. For it is unsuitable, when we send up a prisoner, not to designate his offense.”

## Chapter 26

1. And Agrippa said to Paul: “You are permitted to speak on your own behalf.” Then Paul extended his hand, and made defense, saying: 2. “In regard to all the things of which I am accused by the Yehudeans, king Agrippa, I consider myself highly favored, that I may this day make defense before you: 3. especially, as I know you to be expert in all the controversies and customs<sup>251</sup> of the Yehudeans. I therefore request you to hear me with indulgence. 4. The Yehudeans themselves, if they would testify, know well my course of life from my childhood, which from the beginning was among my nation and in Urishlim. 5. For they have long been persuaded of me, and have known that I lived in the princely doctrine of the Pharisees. 6. And now, for the hope<sup>252</sup> of the promise which was made by Elohim to our fathers, I stand and am judged. 7. To this hope, our twelve tribes hope to come, with earnest prayers by day and by night: and for this same hope, king Agrippa, I am accused by the Yehudeans. 8. How do you judge this matter? Are we not to believe, that Elohim will raise the dead? 9. For I myself, at first, resolved in my own mind, that I would perpetrate many adverse things against the name of Y’shua the Nazarene, 10. Which I also did at Urishlim; and by the authority I received from the chief priests, I cast many of the Set Apart believers into prison and when they were put to death by them, I took part with those that condemned them. 11. And in every synagogue I brought anguish to them, while I pressed them to become revilers of the name of Y’shua. And in the great wrath, with which I was filled against them, I also went to other cities to persecute them. 12. And, as I was going for this purpose to Damascus, with the authority and license of the chief priests, 13. at mid-day, on the road, I saw, O king, a light exceeding that of the sun, beaming from heaven upon me, and upon all those with me. 14. And we all fell to the ground; and I heard a voice, which said to me, in Hebrew: ‘Saul, Saul! why do you persecute me? It will be a hard thing for you to kick against the stakes.’<sup>253</sup> 15. And I said: My Master, who are you? And our Master said to me: ‘I am Y’shua the Nazarene, whom you persecute.’ 16. And he said to me: ‘Stand upon your feet; for I have appeared to you, for this purpose, to constitute you a minister and a witness of this your seeing me, and of your seeing me hereafter. 17. And I will deliver you from the people of the Yehudeans,<sup>254</sup> and from other nations; to whom I send you,

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251 In this case *namusa* can refer to either man-made customs, to put a fence around Torah, or customs that arise from direct observance to the written Torah of Moshe.

252 Another multiple exploitation of the *sebar* root. In each instance, “hope” can be replaced with “Good News”; it is likely that both meanings were meant simultaneously.

253 *Kick against the stakes.* This metaphor relates to stakes or pricks that were used to guide animals like oxen. A metal stake was placed so if the ox went in the wrong direction it would get pricked. Rav Shaul then is being compared to a stubborn ox who is about to meet his real master and turn from his evil path to the path of righteousness. To prove that Y’shua is Paul’s Master, Y’shua makes the “ox” blind for three days.

254 Throughout the diglot of Acts “Yehudeans” is used in places where the elite from Jerusalem is meant, rather than the generic “Jews” which refers to all Jewry throughout the world. In many cases a distinction is made that Jews living outside of Yehudea are joining with Mashiyach and also serving along with Rav Shaul.

## : פרכסיס דשליחא כה :

25 אָנא דִּין אַדְרֵכֶת דְּמָדָם דְּשָׁנא לְמוּתָא לָא סַעִיר לָהּ וּמָטֵל דְּהוּ בַּעַא דְּנִתְנִטֵּר  
לְדִינָה דְּקִסְר פִּקְדָת דְּנִשְׁתַּדֵּר : 26 וְלֹא יָדַע אָנא מָנָא אַכְתּוּב עֲלוּהִי לְקִסְר מָטֵל  
הָנָא צִבִּית לְמִיתְיוּתָהּ קְדָמִיכּוֹן וַיִּתִּירָאִית קְדָמִיךְ מַלְכָּא אַגְרָפָא דְּמָא דָּאִשְׁתָּא  
דִּינָה אֲשַׁכַּח מָנָא אַכְתּוּב : 27 לָא גִיר וְלֹא דְכַד מִשְׁדַּרִּינן גִּבְרָא אֲסִירָא דְּלֹא נִכְתּוּב  
סְכֻלּוּתָהּ :

## : פרכסיס דשליחא כו :

1 וְאָמַר אַגְרָפּוּס לְפּוֹלוּס מַפֶּס לָךְ לְמַמְלָלוּ עַל אִפִּי נַפְשֶׁךְ הִידִין פּוֹלוּס פִּשְׁט אִידָהּ  
וּנְפִיק הָנָא רֹחָא וְאָמַר : 2 עַל כָּל מָא דְּמִתְרַשָּׁא אָנא מִן יְהוּדִיָּא מַלְכָּא אַגְרָפָא סִבְר  
אָנא עַל נַפְשִׁי דְּטוּבָנָא אָנא דְּקְדָמִיךְ יוֹמָנָא נֶפֶק אָנא רֹחָא : 3 יְתִירָאִית דִּידַע אָנא  
דְּמַפֶּס אַנְת בְּכֻלְהוֹן זְטָמָא וְנִמּוּסָא דִּיהוּדִיָּא מָטֵל הָנָא בַּעַא אָנא מְנַךְ דְּבַמְגַרְתָּ  
רֹחָא תִּשְׁמַעֲנִי : 4 יָדַעִין אָנוּן גִּיר אָף הָנוּן יְהוּדִיָּא אֵן צִכִּין דְּנִסְהֲדוֹן דְּיֹבְרִי דְּמִן  
טְלִיּוּתִי דְּהוּ לִי מִן שׁוּרְיָא בַּעֲמִי וּבְאוּרִשְׁלָם : 5 מָטֵל דְּמִן נוֹגְרָא מַפֶּסִין בִּי וַיְדַעִין  
דְּבִיּוּלָפְנָא רִשָּׁא דְּפִרִּישָׁא חִיית : 6 וְהָשָׂא עַל סִבְרָא דְּשׁוּדִיָּא דְּהוּא הָנָא לֹא בְּהִתֵּן  
מִן אֱלֹהָא קָאָם אָנא וּמִתְדִין אָנא : 7 דַּעַל הָנָא סִבְרָא תִּרְתַּעֲסָרָא שְׂרָבִין מִסְבָּרִן  
דְּנִמְנַעֵן בְּצֻלְתָּא חֲפִיטָתָא דְּאִימָמָא וְדִלְלִיא וְעֲלוּהִי עַל הָנָא סִבְרָא מִתְרַשָּׁא אָנא  
מִן אִידִי יְהוּדִיָּא מַלְכָּא אַגְרָפָא : 8 מָנָא דִּינִין אַנְתּוּן לָא וְלֹא דְנִהִימֵן דְּמַקִּים אֱלֹהָא  
מִיתָא : 9 אָנא גִיר מִן קָדִים סְמֵת בְּרַעֲיָנִי דְּסְקוּבִלָּא סְגִיָּאָא אֲסַעֲוֵר לְקוּבֵל שְׁמָה  
דִּישׁוּעַ נִצְרִיָּא : 10 הָדָא דְּעִבְדָתָּ אָף בְּאוּרִשְׁלָם וְקִדִּישָׁא סְגִיָּאָא אַרְמִית בֵּית אֲסִירָא  
בְּשׁוּלְטָנָא דְּקַבְלָתָּ מִן רַבִּי כְּהֵנָא וְכַד מִתְקַטְלִין הוּוּ מְנַהֵן אֲשִׁתּוּתָפֶת לֵאלִיָּין  
דְּחִיבּוּ אָנוּן : 11 וְכָכֵל כְּנוּשָׂא מִשְׁתַּנַּד הִוִּית בְּהוּן כַּד אֵלֶּךְ הִוִּית דְּנַהֲוֹן מְגַדְפִין  
בְּשִׁמָּה דִּישׁוּעַ וּבְרוּגָזָא סְגִיָּאָא דְּמִלָּא הִוִּית עֲלִיהוּן אָף לְמִדִּינָתָא אַחֲרִינָתָא נֶפֶק  
הִוִּית לְמַרְדֵּךְ אָנוּן : 12 וְכַד אָזַל הִוִּית מָטֵל הָדָא לְדִרְמִסוּק בְּשׁוּלְטָנָא וּבְמַפְסִנּוּתָא  
דְּרַבִּי כְּהֵנָא : 13 בְּפִלְגָּה דִּיוּמָא בְּאוּרִחָא חִזִּית מִן שְׁמִיָּא אִו מַלְכָּא דְּאִזְלָג עֲלִי וְעַל  
כָּל דַּעֲמִי הוּוּ נוֹהֲרָא דְּמִיתָר מִן דְּשִׁמְשָׁא : 14 וְנִפְלִין כָּלָן עַל אַרְעָא וּשְׁמַעַתָּ קָלָא  
כַּד אָמַר לִי עֲבִרָאִית שְׁאוּל שְׁאוּל מָנָא רַדָּךְ אַנְת לִי קִשָּׁא הוּ לָךְ לְמַבְעֵטוּ לְעוֹקְסָא :  
15 וְאָנָא אֲמַרְתָּ מִן אַנְת מְרִי וּמִרְן אָמַר לִי אָנָא הוּ יִשׁוּעַ נִצְרִיָּא דְּאַנְת רַדָּךְ אַנְת :  
16 וְאָמַר לִי קוּם עַל רִגְלִיךְ מָטֵל הָדָא גִיר אֶתְחִזִּית לָךְ דְּאִקִּימֶךְ מִשְׁמַשְׁנָא וְסִהֲדָא  
דְּמָדָם דְּחִזִּיתָנִי וְדַעֲתִיד אַנְת דְּתַחֲזִינִי : 17 וְאַפְצִיךְ מִן עֲמָא דִּיהוּדִיָּא וּמִן עַמָּא  
אַחֲרָנָא דְּלִנְתְּהוּן מִשְׁדַּר אָנא לָךְ :

18. to open their eyes; that they may turn from darkness to the light, and from the dominion of Satan to Elohim; and may receive forgiveness of sins, and a portion with the Set Apart believers, by faith in me.’ 19. Consequently, King Agrippa, I did not disobey the heavenly vision: 20. but I preached from the first to them in Damascus, and to them in Urishlim and in all the villages of Yehud; and I preached also to the Gentiles, that they should repent, and should turn to Elohim, and should do the works suitable to repentance. 21. And on account of these things, the Yehudeans seized me in the Temple, and sought to kill me. 22. But to this day Elohim has helped me; and lo, I stand and bear testimony to the small and to the great; to you saying nothing aside from Moshe and the prophets, but the very things which they declared were to take place: 23. (namely), that Mashiyach would suffer, and would become the first fruits of the resurrection from the dead; and that he would proclaim light to the people and to the Gentiles.” 24. And when Paul had extended his defense thus far, Festus cried, with a loud voice: “Paul, you are deranged: much study has deranged you.” 25. Paul replied to him: “I am not deranged, excellent Festus; but speak words of truth and rectitude. 26. And king Agrippa is also well acquainted with these things; and I therefore speak confidently before him, because I suppose not one of these things has escaped his knowledge; for they were not done in secret. 27. King Agrippa, do you believe in the prophets? I know that you believe.” 28. King Agrippa said to him: “Almost, you persuade me to become a Kristianay.”<sup>255</sup> 29. And Paul said: “I would to Elohim, that not only you, but likewise all that hear me this day were almost and altogether, as I am, aside from these bonds.” 30. And the king rose up, and the governor, and Bernice, and those who sat with them. 31. And when they had gone out, they conversed with one another, and said: “This man has done nothing worthy of death or of bonds.” 32. And Agrippa said to Festus: “The man might be set at liberty, if he had not announced an appeal to Caesar.”<sup>256</sup>

## Chapter 27

1. And Festus commanded, respecting him, that he should be sent to Italy, to Caesar. And he delivered Paul and other prisoners with him to a certain man, a centurion of the Augustan cohort, whose name was Julius. 2. And when we were to depart, we embarked in a ship which was from the city of Adramyttium, and was going to the country of Asia. And there embarked with us in the ship, Aristarchus, a Macedonian of the city of Thessalonica. 3. And the next day, we arrived at Zidon. And the centurion treated Paul with kindness, and permitted him to visit his friends and be refreshed. 4. And on sailing from there, because the winds were against us, we sailed around to Cyprus. 5. And we passed over the sea of Cilicia and Pamphylia, and arrived at Myra, a city of Lycia. 6. And there the centurion found a ship of Alexandria, which was going to Italy; and he set us on board of it.

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255 Kristianay (Christian) is the Gentile term for non-Jewish followers of Y’shua, sometimes also applied by pagans and others to the disciples but never used between one disciple to another. See the notes in Acts 11:26 and 1 Peter 4:16.

256 Had not appealed to Caesar. As a Roman citizen, Rav Shaul had the right to have his case heard by the emperor. From a local administrative perspective, Agrippa is correct. In most cases someone like Paul would have been set free. However, this would not have deterred his enemies from continuing to pursue and cause him harm, or try to imprison him on other matters. By making his appeal early, Rav Shaul avoids the legal or illegal connivances of his accusers. He will instead have the matter decided in the highest earthly court he can, trusting that when he is found to be innocent; his foes will have nothing further against him. In the end though, Paul will be beheaded by this same Roman “justice” system.

## : פרכסיס דשליחא כו :

18 דתפתח עיניהון איך דנהפכוון מן חשוכא לנהירא ומן שולטנה דסטנא לנת אלהא ונקבלון שובקן חטתא ופסא עם קדישא בהימנותא דבי: 19 מטל הדא מלכא אגרפא לא קמת בחרינא לוקבל חזנא שמניא: 20 אלא אכרזת מן לקודמין להנן דבדרמסוק נלהנן דבאורשלם ודבכלהין קוריא דיהוד נאף לעממא אכרזת דנחורבון ונתפגון לנת אלהא ונעבדון עבדא דשנין לתביותא: 21 ועל אפי הלין אחדוני יהודיא בהיפלא וצבין הוו למקטלני: 22 עדדני דין אלהא עדמא ליומא הנא והא קאם אנא ומסהד אנא לזעורא ולרבא כד מדם לבר מן מושא ונביא לא אמר אנא אלא אילין דהנן אמרו דעתידן דנהוגן: 23 דנחש משיחא ונהנא רשיתא דקימתא דמן בית מיתא ודעתיד דנכרז גוהרא לעמא ולעממא: 24 וכד הכנא נפק הוה פולוס רוחא קעא פהסטוס בקלא רמא שנית לך פולא ספרא סגיאא עבדך דתשנא: 25 אמר פולוס לא שנית נציחא פהסטוס אלא מלי שררא ותקנותא ממלל אנא: 26 נאף מלכא אגרפוס יתיראית ידע עליהין דהלין ומטל הנא עין בגלא ממלל אנא קדמוהי מטל דחדא מן הלין מלא לא סבר אנא דטעין לה דלא הנא בטושיא סעירן: 27 מהימן אנת מלכא אגרפא לנביא ידע אנא דמהימן אנת: 28 אמר לה אגרפוס בקליל מדם מפסי אנת לי דאהנא פרסטניא: 29 ופולוס אמר בפעא הוית מן אלהא בקליל ובסגי לא הנא לך בלחוד אלא אף לכלהון אילין דשמעין לי יומנא דנהוגן אכנתי לבר מן אסורא הלין: 30 וקם לה מלכא והגמונא וברניקא ואילין דיתבין הוו עמהון: 31 וכד פרקו מן תמן ממללין הוו חד עם חד נאמרין דמדם דשנא למותא או לאסורא לא עבד גברא הנא: 32 נאמר אגרפוס לפהסטוס משפח הנא גברא הנא דנשתרא אלו בגן קסר לא קרא:

## : פרכסיס דשליחא כז :

1 ופקד עלוהי פהסטוס דנשתדר לנת קסר לאיטליא ואשלמה לפולוס ולאסיקא אחרנא עמה לגברא חד קנטרונא מן אספיר סבסטא דשמה הנא יוליוס: 2 וכד הנת דנרדא נחתן לאלפא דאיתיה הנת מן אדרמנטוס מדינתא נאזלא הנת לאתרא דאסיא ועל הנא עמן לאלפא ארסטרכוס מקדוניא דמן תסלוניקא מדינתא: 3 וליומא אחרנא מטין לצידן נאתחשח קנטרונא במרחמנותא לנת פולוס ואפס לה דנאזל לנת רחמוהי ונתתניח: 4 ומן תמן רדין ומטל דרוחא סקובלן הני אתכרכן על קופרוס: 5 ועברן ימא דקליקיא ודפמפוליא ומטין למורא מדינתא דלוקיא: 6 ואשפח תמן קנטרונא אלפא מן אלכסנדרניא דאזלא הנת לאיטליא ואותבן בה:



7. And as it was hard navigating, we had scarcely arrived after many days, over against the isle of Cnidos. And, because the wind would not allow us to pursue a straight course, we sailed around by Crete, (and came) opposite the city of Salmone. 8. And with difficulty, after sailing about it, we arrived at a place called the Fair Havens, near to which was the city called Lassa. 9. And we were there a long time, and till after the day of the Jewish Fast.<sup>257</sup> And it was hazardous (then) for any one to go by sea; and Paul counseled them, 10. and said: "Men, I perceive that our voyage will be (attended) with peril, and with much loss, not only of the cargo of our ship, but also of our lives." 11. But the centurion listened to the pilot, and to the owner of the ship, more than to the words of Paul. 12. And, because that harbor was not advantageous for wintering in, many of us were wanting to sail from it, and if possible, to reach and to winter in a certain harbor of Crete, which was called Phenice, and which opened towards the south. 13. And when the south wind breezed up, and they hoped to arrive as they desired, we began to sail around Crete. 14. And shortly after, a tempest of wind arose upon us, called Typhonic Euroclydon. 15. And the ship was whirled about by the wind, and could not keep head to it; and we resigned (the ship) to its power. 16. And when we had passed a certain island, called Cyra, we could hardly retain the boat. 17. And after hoisting it (on board), we girded the ship around (the waist), and made it strong. And, because we were afraid of running aground, we pulled down the sail; and so we drifted. 18. And as the storm raged violently upon us, the next day we threw goods into the sea. 19. And on the third day, with our own hands, we threw away the tackling of the ship. 20. And as the storm held on for many days, and as no sun was visible, nor moon, nor stars,<sup>258</sup> all hope of our surviving was entirely cut off. 21. And as no one had taken a meal of food, Paul now stood up in the midst of them, and said: "If you had given heed to me, O men, we should not have sailed from Crete, and we should have been exempt from this loss and peril. 22. And now, I counsel you to be without anxiety; for not a soul of you will be lost, but only the ship. 23. For there appeared to me this night, the Messenger of that Elohim to whom I belong and whom I serve. 24. and he said to me: 'Fear not, Paul; for you have not yet even stood before Caesar; and, behold, Elohim has made a gift to you of all them that sail with you.' 25. Therefore, men, be you courageous; for I confide in Elohim, that it will be as was told to me. 26. Yet we are to be cast upon a certain island." 27. And after the fourteen days of our roaming and tossing on the Adriatic sea, at midnight, the sailors conceived that they approached land. 28. And they cast the lead, and found twenty fathoms. And again they advanced a little, and they found fifteen fathoms. 29. And as we feared or else we should be caught in places where were rocks, they cast four anchors from the stern of the ship, and prayed for the morning.

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<sup>257</sup> This is Yom Kippur.

<sup>258</sup> *No sun was visible, nor moon nor stars.* And yet in spite of these issues, Rav Shaul was able to effortlessly keep track of the number of days and knew how much time he had to get back to Jerusalem for Yom Kippur. This proves that the calendar he used at this time was not only based on observation of the sun and moon and stars but also had a calculated back up that was needed to kick in when observation became impractical. A similar issue faced Noah, who had to count 151 days over a period of exactly five months without having the sun, moon or stars available to consult in this extreme situation. The Sanhedrin would also use a wide variety of astronomical, mathematical and environmental data to maintain and declare the timing of the Hebrew month and her festivals. See *Wheel of Stars* in Appendix.

## : פרכסיס דשליחא כז :

7 ומטל דיִקיראית רִדָּא הֵנָּה לַיּוֹמָתָא סְגִיָּאָא לַמַּחֲסָן מַטִּין לִקְבֵּל קְנִידֹס גְּזֻרְתָּא  
ומטל דלא שְׂבָקָא הֵנָּה רִוְחָא דִּנְאֻזל תְּרִיצָאית אֶתְכַרְכֵּן עַל קֶרְטָא לִקְבֵּל סְלִמוֹנָא  
מִדִּינָתָא: 8 וְלַמַּחֲסָן כַּד רִדְּיִין חֲדָרִיה מַטִּין לְדִּוְכָתָא דְּמַתְּקִרָא לַמֵּאנָא שְׁפִירָא  
וּקְרִיבָא הֵנָּה לָּהּ מִדִּינָתָא דְּשִׁמְהָ לַאֲסָא: 9 וְהִינִן תַּמָּן זַבְנָא סְגִיָּאָא עֲדָמָא דְּעֵבֶר  
אַף יוֹמָא דְּצוּמָא דִּיהוּדִיָּא וְהוּא לָּהּ קֶנְטָא דְּנֶרְדָּא אֲנֵשׁ בִּימָא וּמָלֵךְ הוּא לִהוּן  
פּוֹלוֹס: 10 נְאֻמֵּר גְּבֵרָא חָזָא אָנָּא דְּבִאוּלְצָנָא וּבְחוּסֶרְנָא סְגִיָּאָא הוּא מִרְדִּיתָן  
לוּ בַלְחוּד דְּמוּבְלָה דְּאַלְפֵן אָלָא אַף דִּנְפִשְׁתָּן דִּילֵן: 11 קֶנְטֶרוֹנָא דִּין לִקְוֶרְנֶטָא  
וְלִמָּרָה דְּאַלְפָּא שְׁמַע הוּא יִתִּיר מִן מְלוּהֵי דְּפּוֹלוֹס: 12 וּמַטְל דְּלָא עָהָן הוּא הוּ  
לַמֵּאנָא לַמְּסִתָּיו בֵּה סִתְנָא סְגִיָּאָא מִנֵּן צְבִיִּין הוּוּ דְּנֶרְדָּא מִן תַּמָּן וְאַנְהוּ דְּמִשְׁכַּחֲתִין  
דְּנִמְנָעוּן וְנִסְתָּוּן בְּלִמָּנָא חֲדָ דִּיאִתּוּהִי הוּא בְּקֶרְטָא וּמַתְּקִרָא הוּא פּוֹנֶפֶס וְחָאָר  
הוּא לְחִימָנָא: 13 וְכַד נִשְׁבַּת רִוְחָא דְּחִימָנָא נִסְבֵּרוּ דְּמִמַּטִּין אֵיךְ צְבִינְהוּן רִדְּיִין הוּוּ  
חֲדָרִי קֶרְטָא: 14 וּמִן בְּתֵר קָלִיל נֶפֶק עֲלִין מִשְׁבָּא דְּעִלְעֵלָא דְּמַתְּקִרָא טּוֹפְנִיָּקוֹס  
אַוּרְקִלִידּוֹן: 15 נְאֻתְחַטְפַת אָלְפָּא וְלֹא אֲשַׁכַּחַת דְּתִקּוֹם לִקְבֵּל רִוְחָא וְיַהֲבֵן לֵאדָּא  
דְּהִי: 16 וְכַד עֲבֵרֵן גְּזֻרְתָּא חֲדָ דְּמַתְּקִרָא קוּדָּא לַמַּחֲסָן אֲשַׁכַּח אֶחָדִין לְקֶרְקוּרָא:  
17 וְכַד שְׁקִלְנָה מַחֲצִיִּין הוּיִן וּמַתְּקִינִין לָּהּ לֵאלְפָּא וּמַטְל דְּדִחְלִין הוּיִן דְּדִלְמָא נָפֹל  
בְּמַחֲתָתָה דִּימָא אֶחָתְנִיחֵי לֵאֲרִמְנוֹן וְהִכְנֹת רִדְּיִין הוּיִן: 18 וְכַד קָם לָּהּ עֲלִין פִּימָוֶנָא  
קִשְׂיָא לַיּוֹמָא אַחֲרָנָא שְׁדִין מְאִינִין בִּימָא: 19 וְלַיּוֹמָא דְּתִלְתָּא מְאִנָּא דִּילָּה דְּאַלְפָּא  
בְּאִידִין שְׁדִין: 20 וְכַד אֶחָד לָּהּ סִתְנָא יוֹמָתָא יִתִּירָא וְלֹא שְׁמִשָּׂא מַתְּחֻזָּא הוּא וְלֹא  
סִהָרָא וְלֹא כּוּכְבָּא סִבְרָא דִּחֲזִין כָּל כָּלָּה אֶתְפֹּסֶק הוּא לָּהּ: 21 וְכַד אֲנֵשׁ מְדָם לֹא  
מְסִתִּיבֵר הוּא הִידִין קָם פּוֹלוֹס בִּינְתָּהוּן נְאֻמֵּר אָלוּ אֶתְטַפְּסִיתוּן לִי גְּבֵרָא לֹא רִדְּיִין  
הוּיִן מִן קֶרְטָא וּמַתְּחַסְכִּין הוּיִן מִן חוּסֶרְנָא וּמִן אֻלְצָנָא הָנָא: 22 וְהָשָׂא מָלֵךְ אָנָּא  
דְּתִהוּוֹן דְּלֹא עָקָא נֶפֶשָׁא גִיר מְנַכּוֹן חֲדָ לֹא אֲבָדָא אָלָא אֵן אָלְפָּא: 23 אֶתְחֻזִּי לִי  
גִיר בְּלִיָּא הָנָא מְלֹאכָה דְּאַלְהָא הוּ דְּדִילָּה אָנָּא וְלָּהּ פֶּלַח אָנָּא: 24 נְאֻמֵּר לִי לֹא  
תִּדְחַל פּוֹלָא עֲתִיד הוּ לֵךְ לַמָּקָם קָדָם קֶסֶר וְהָא יַהֲב לֵךְ אֶלְהָא מוֹהֲבָתָא לְכָל דְּרִדְּיִין  
עִמָּךְ: 25 מַטְל הָנָא אֶתְלַבְּבוּ גְּבֵרָא מִהִימֵן אָנָּא גִיר בְּאַלְהָא דְּהִכְנָא הוּא אֵיךְ מָא  
דְּאַתְמַלֵּל עִמִּי: 26 בְּרַם לְגְזֻרְתָּא חֲדָ אִית לֵן דְּנִשְׁתַּדָּא: 27 וּמִן בְּתֵר אַרְבַּתְעֶסֶר  
יוֹמִין דְּטַעֲיִן נְאֻתְטַרְפֵּן בְּהִדְרִיּוֹס יָמָא בְּפִלְגָּה דִּלְלִיא סִבְרוּ מְלֻחָא דִּלְאַרְעָא  
מַתְּקִרְבִין הוּוּ: 28 נְאֻרְמִיּוּ אֻקִּינִס נְאֻשְׁכּוּ קוּמִין עֶסְרִין וְתוֹב קָלִיל רִדּוּ נְאֻשְׁכּוּ  
קוּמִין חִמְשַׁעֲסָרָא: 29 וְכַד דְּחִילִין הוּיִן דְּלִמָּא נִשְׁתַּכַּח לֵן בְּדִוְכִיָּתָא דִּאִית בְּהִין  
שׁוּעָא אַרְמִיּוּ מִן חֲרָתָה דְּאַלְפָּא אֻקִּינִס אַרְבַּע וּמַצְלִין הוּוּ דְּהָנָא יוֹמָא:

30. And the sailors sought to flee out of the ship. And from it they lowered down the boat into the sea, under pretence that they were going in it to make fast the ship to the land. 31. And when Paul saw (it), he said to the centurion and to the soldiers: "Unless these remain in the ship, you cannot be saved." 32. Then the soldiers cut the boat rope from the ship, and let the boat go adrift. 33. And while it was not yet morning, Paul advised them all to take food, saying to them: "In consequence of the peril, it is now the fourteenth day that you have tasted nothing. 34. Therefore I entreat you, to take food for the sustenance of your life; for not a hair from the head of any of you, will perish." 35. And having said these things, he took bread, and gave glory to Elohim before them all; and he broke (it), and began to eat. 36. And they were all comforted; and they took nourishment. 37. And there were of us in the ship<sup>259</sup> two hundred and seventy-six souls.<sup>260</sup> 38. And when they were satisfied with food, they lightened the ship, and took the wheat and cast it into the sea. 39. And when it was day, the sailors knew not what land it was: but they saw on the margin of the land an inlet of the sea; whither, if possible they intended to drive the ship. 40. And they cut away the anchors from the ship, and left them in the sea. And they loosened the bands of the rudder, and hoisted a small sail to the breeze, and made way towards the land. 41. And the ship struck upon a shoal between two channels of the sea, and stuck fast upon it. And the forward part rested upon it, and could not be moved; but the foreward part was shattered by the violence of the waves. 42. And the soldiers were inclined to kill the prisoners; or else they should resort to swimming, and escape from them. 43. But the centurion kept them from it, because he was wanting to preserve Paul. And those who were able to swim, he commanded to swim off first, and pass to the land. 44. And the rest, he made to transport themselves on planks, and on other timbers of the ship. And so they all escaped safe to land.

## Chapter 28

1. And we afterwards learned, that the island was called Melita. 2. And the barbarians<sup>261</sup> who inhabited it showed us many kindnesses. And they kindled a fire, and called us all to warm ourselves, because of the great rain and cold at that time. 3. And Paul took up a bundle of sticks and laid them on the fire: and a viper, (driven) by the heat, came out of them, and bit his hand. 4. And when the barbarians saw it hanging on his hand, they said: "Certainly, this man is a murderer, although (he was) delivered from the sea, judgment will not allow him to live." 5. But Paul shook his hand, and threw the viper into the fire: and he received no harm. 6. And the barbarians expected, that he would suddenly swell, and fall dead on the ground. And when they had looked a long time, and saw that he received no harm; they changed their language, and said, that he was a deity.

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<sup>259</sup> Khabouris has a notation, *beyt-samekh*, after the words "on the ship."

<sup>260</sup> *Two Hundred Seventy Six* is also very special number with plenty of significance and application. It is reflected in the Priestly Calendar on earth which is mirrored in the heavens by a similar and inter-related heavenly calendar. The Heavenly and Priestly calendar mesh in 1469 BCE. This year reflects a dual-starting mechanism, a "Year Zero" (the Exodus 1447 BCE) and then Year 1. The priests of Aaron begin their ministry and set up the Tabernacle the following year as per Exodus 40. In order to "cover" the actual Exodus which happened the year before the priests started serving, we must establish the chronological baseline that the Priests served on; Shabbat to Shabbat each week, beginning on Friday at the start of spring, which usually corresponds to March 21st on our current calendar. All Priestly courses serve together during the *Moedim* (Great Feasts), although the service period only counts for the course that is scheduled on that particular week. There are therefore two 24 course cycles that happen over 48 weeks, and the remaining 4-5 weeks would be covered by the opening weeks of the next year. If we overlay the 24 week cycle over the course of the solar year, at the end of 23 years, the first course that started on the first Friday of spring will return to service. As more 23 year cycles follow, course 1 will continue to return on this same week, but the Vernal Equinox it is tied to will get earlier and earlier in that week. After 12 cycles of 23 years are completed (12 x 23 = 276) the course that was on duty that first spring week will recess to the week before (Friday, March 14th) and the next course will be on duty Friday, March 21st. These patterns are a mathematical certainty and have been confirmed with the latest computer and scientific precision, and are documented in the publication *Wheel of Stars*. How delightful that in this very same chapter that talks about navigation, seasons, sun, moon and stars, seas and people that we also find 276 souls

## : פרכסיס דשליחא כז :

30 מִלְחָא דִּין בַּעַז לְמַעַרְבַּק מִנָּה מִן אֶלְפָּא וְאַחֲתוּ מִנָּה לְקַרְקוּרָא לִימָא בַּעֲלָתָא  
 דְּנִאֲזֻלֹּן בָּהּ וְנִאֲסֻרֹנָה לְאַלְפָּא בֶּארְעָא: 31 וְכֵד חֲזָא פּוֹלוֹס אָמַר לְקִנְטְרוֹנָא  
 וְלֹאֲסֻרְטִיּוּטָא דָּאן הָלִין בְּאַלְפָּא לֹא מַכְתִּירִין אֲנַתּוּן לֹא מְשַׁכְחִין אֲנַתּוּן דִּתְחֹן:  
 32 הִידִין פִּסְקוּ אֲסֻרְטִיּוּטָא לְחַבְלִיָּה דְקַרְקוּרָא מִן אֶלְפָּא וּשְׁבָקוּהָ טַעֲיָא: 33 הוּ  
 דִּין פּוֹלוֹס עֲדָמָא דִּהוּא צִפְרָא מִפִּיס הִנָּא לְכֹלְהוּן דְּנִקְבְּלוּן סִיבְרָתָא כִּד אָמַר לְהוּן  
 יוֹמָנָא הָא אַרְבַּתְעֶסֶר יוֹמִין מִן קִנְטָא מָדָם לֹא טַעִים לְכוּן: 34 מְטֵל הָדָא בָּעָא  
 אֲנָא מְנַכּוֹן דִּתְקַבְּלוּן מֵאֲכֹלְתָא לְקוֹימָא דְחִיּוּבֹן מִנְתָּא גִיר מִן רְשָׁא דִּחַד מְנַכּוֹן  
 לֹא אֲבָדָא: 35 וְכֵד הָלִין אָמַר נִסְבִּי לְחִמָּא וּשְׁבַח לְאַלְהָא קִדָּם כְּלָהוּן וְקִצָּא וְאַקְרָ  
 לְמֵאֲכֹל: 36 וְאַתְבִּינְאוּ כְּלָהוּן וְקִבְּלוּ תוֹרְסָא: 37 אִיתִין הִנִּין דִּין בְּאַלְפָּא מֵאֲתִין  
 וּשְׁבָעִין וּשְׁתַּיִן נִפְשָׁן: 38 וְכֵד סִבְעוּ מֵאֲכֹלְתָא אֶקְלוּ מִן אֶלְפָּא וּשְׁקִלוּ חֲטָא וּשְׂדוּ  
 בִּימָא: 39 וְכֵד הוּא יוֹמָא סִפְנָא אִידָא הִי אַרְעָא לֹא אֲשַׁתּוּדְעוּ אֶלָּא חָרוּ עַל גִּנְבִּי  
 יִבְשָׁא כְּנִפָּא חֲדָא דִּימָא אִיכָא דִּרְנִין הוּוּ דָּאן מְשַׁכְחָא נִדְחֹנָה לְאַלְפָּא: 40 וּפִסְקוּ  
 אֲוִקִּינִס מִן אֶלְפָּא וְאַרְפִּיו אֲנִין בִּימָא וּשְׂרוּ כִכְבָּא דְּסוּפְנָא וְתִלוּ אַרְמִנּוֹן זַעוּרָא  
 לְרוּחָא דְנִשְׁבָּא וְרָדִין הוּוּ לֹאִי יִבְשָׁא: 41 וְגִשְׁתְּ אֶלְפָּא בְּדוּכְתָּא דְרָמָא בִּינִת  
 תְּרִין עוֹמְקִין דִּימָא נֶאֱתַחְרִית בָּהּ וְקָם עֲלִיָּה גִבָּה קִדְמָא וְלֹא מִתְתִּיצֵעַ הוּא גִבָּה  
 דִּין אַחֲרָא אֲשַׁתְּרִי מִן קִטִּירָא דְגִלְגָּלָא: 42 וְצִבּוּ הוּוּ אֲסֻרְטִיּוּטָא דְנִקְטִילֹן אֲנוּן  
 לְאַסִּירָא דְלָא נִרְמֹן סַחָא וְנַעַרְקוֹן לְהוּן מְנַהֵן: 43 וְקִנְטְרוֹנָא כִּלָּא אֲנוּן מִן הָדָא  
 מְטֵל דְּצָבָא הִנָּא דְנִחָא לְפּוֹלוֹס וְלֹאִילִין דְּמְשַׁכְחִין הוּוּ לְמַרְמִי סַחָא פִּקֵּד לְהוּן  
 דְּבִקְדָּמָא נִסְחֹן וְנַעַבְרוּן לְאַרְעָא: 44 וְלִשְׂרָכָא עַל דָּפָא וְעַל קִיסָא אַחֲרָא דְאַלְפָּא  
 אַעֲבִרוּ אֲנוּן וְהִכְנָא כְּלָהוּן אֲשַׁתּוּבּוּ לְאַרְעָא:

## : פרכסיס דשליחא כח :

1 וּמִן בְּתֵרְפִין יִלְפִין דְּמִלִּיטָא מִתְקַרְיָא הִי גִזְרָתָא: 2 וּבִרְבְּרִיָּא דַּעֲמִרִין הוּוּ בָּהּ רַחֲמָא  
 סִגְיָא חוּי לִנְתָן וְאוּחֲדוּ גוּרָא וְקִרְאֲנִין לְכֹל דְּנִשְׁחֹן מְטֵל מְטֵרָא סִגְיָא וְקוּרְשָׁא  
 דֵּאִיתָ הִנָּא: 3 וּפּוֹלוֹס שְׁקֵל סוּגָא דְחִבּוּבָא וְסָם עַל גוּרָא וּנְפִקֵּת מְנַהֵן אֲכִדָּא מִן  
 רִתְחָא דְגוּרָא וּנְכַתֵּת בֵּאִידָהּ: 4 וְכֵד חֲזָאָהּ בִּרְבְּרִיָּא דִּתְלִיא בֵּאִידָהּ אֲמִרִין הוּוּ כְּבָר  
 הִנָּא גִבְרָא קְטוּלָא הוּ דְכֵד אֲשַׁתּוּבּ מִן יָמָא כִּאֲנוּתָא לֹא שְׁבַקְתָּהּ דִּנְחָא: 5 הוּ דִּין  
 פּוֹלוֹס אֲנִיָּה אִידָהּ וּשְׂדָה לְאַכְדָּנָא בְּגוּרָא וּמָדָם דְּסִנָּא לֹא הִנְיָה: 6 סְבִרִין הוּוּ דִּין  
 בִּרְבְּרִיָּא דְבֵר שְׁעָתָה מִתְמַסָּא וּנְפִל כִּד מִית עַל אַרְעָא וְכֵד עֲדָנָא סִגְיָא סִבְיוּ וְחִזּוּ  
 דְּמָדָם דְּסִנָּא לֹא הִנְיָה שְׁחֲלָפוּ מְלִיָּהוּן וְאַמְרוּ דֵּאֲלָהָא הוּ:

on a journey together, and it just happens to be same math as the 276 year cycle of each heavenly priestly course. And, in both cases the theme is salvation from death and destruction.

261 This was a term coined by Greeks who detested the sound of more eastern languages, which were harsh to their ears. In the Greek mind all they heard was gibberish that sounded like *bar,bar*, from where we get “barbarians”. Ironically though “*bar, bar*” was the opposite of barbarity in Aramaic, where it means “son, son”.

7. And there were lands in that quarter, belonging to a man named Publius, who was the chief man of the island: and he cheerfully received us at his house three days. 8. And the father of Publius was sick with a fever and diarrhea. And Paul went in to him, and prayed, and laid his hand on him, and healed him. 9. And after this event, others also in the island who were sick, came to him and were healed. 10. And they honored us with great honors: and when we left the place, they supplied us with necessities. 11. And after three months we departed, sailing in a ship of Alexandria, which had wintered in the island, and which bore the signal of the Twins.<sup>262</sup> 12. And we came to the city of Syracuse; and remained there three days. 13. And from there we made a circle, and arrived at the city Rhegium. And, after one day, the south wind blew (favorably) for us, and in two days we came to Puteoli,<sup>263</sup> a city of Italy. 14. And there we found Brothers; and they invited us, and we remained with them seven days: and then we proceeded towards Rome. 15. And the Brothers there, hearing (of our approach), came out to meet us as far as the village called Appii Forum, and as far as the Three Taverns. And when Paul saw them, he gave thanks to Elohim, and was encouraged. 16. And we went on to Rome. And the centurion allowed Paul to reside where he pleased, with a soldier who guarded him. 17. And after three days, Paul sent and called for the principal Jews. And when they were assembled, he said to them: "Men, my Brothers, although I had in nothing risen up against the people or the Torah of my fathers,<sup>264</sup> I was at Urishlim delivered over in bonds to the Romans: 18. and they, when they had examined me, were disposed to release me, because they found in me no offense deserving death. 19. And, as the Yehudeans withstood me, I was compelled to utter an appeal to Caesar; but not because I had any thing of which to accuse the people of my nation. 20. For this reason I sent for you to come, that I might see you, and might state these things to you: for it is on account of the hope of Israel, that I am bound with this chain." 21. They said to him: "We have received no epistle from Yehud against you; and none of the Brothers who have come from Urishlim, have told us any evil thing of you. 22. But we are desirous to hear from you what you think; for this doctrine, we know, is not received by any one." 23. And they appointed him a day; and many assembled, and came to him at his lodgings. And he explained to them respecting the Kingdom of Elohim, testifying and persuading them concerning Y'shua, out of the Torah of Moshe, and out of the prophets, from morning till evening.<sup>265</sup> 24. And some of them listened to his explanation while others refused to do so. 25. And they went out from him, disagreeing among themselves. And Paul addressed to them this speech: "Well did the Ruach haKodesh, by the mouth of Yesha'yahu the prophet, speak concerning your fathers, 26. saying: 'Go to this people, and say to them, Hearing you will hear, and will not understand; and you will see, and will not comprehend.

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262 While the Greek NT uses the term *dioskuri*, referring to Castor and Pollux (sons of the lord of the gods), the Aramaic simply says "the twins" because Luke does not want to even use the title by which these false gods went by, let alone their names.

263 This was a port on the bay of Naples, also known as Ostia. The Alexandrian grain ship that Paul was travelling on needed to dock here because at this time Rome's harbor was too shallow. Later Rome would expand their harbor to accommodate these maritime giants.

264 By his own confession the Apostle Paul never spoke or taught against the Jewish people or Torah, in direct contradiction to those who say he did. In Acts 23:6 he stated that he was "a Pharisee the son of a Pharisee." Then in Acts 26:5 he said "I lived in the princely doctrine of the Pharisees." Paul makes the distinction that, "my righteousness is not (now) that from Torah, but that which is from faith in the Mashiyach" (Phil 3:1-8). Paul differentiates between Torah written upon the heart (Jeremiah 31:33), by grace through faith, contrasted to following a traditional religion "about" Torah. Paul was emphatic: "Do we then nullify Torah by faith? May it never be! On the contrary, we establish Torah" (Romans 3:31). Faith opens our hearts so that Torah can live within our "inward parts" through faith in Mashiyach Yeshua, according to the one new man. To those who willfully violate Torah and "break the Law" Y'shua will say, "Depart from me, you workers of iniquity!" (Matthew 7:23)

265 The Kingdom of Heaven must be understood within the language and culture of its birth, and through the eyes of "the Torah of Moshe and the Prophets." As we set our bearings to the Kingdom of Heaven, Torah and the Prophets are two of the most trusted elements on our spiritual compass. The third of course is the Ruach haKodesh that confirms the Word of YHWH. The fourth is Mashiyach who demonstrates and provides the proper interpretation. If we can train our hearts and spirits to focus on how Y'shua, Apostle Paul and the Shlichim live and conduct themselves then we can understand how Torah is also to be written upon our hearts. Torah is the life of the spiritual man living within us; it is the nature of Mashiyach and the Ruach

## : פרכסיס דשליחא כח :

7 אֵת הָאֵל הָאֵל דִּין קֹרִינָא בָּהּ בְּהוּ אֶתְרָא לְגַבְרָא חַד דְּשִׁמְהָ הָאֵל פּוֹפּוֹלִיּוֹס דְּהוּ הָאֵל  
רְשָׁה דְּגִזְרִיתָּא וּקְבִלָּהּ בְּכִיתָּהּ תִּלְתָּא יוֹמִין חֲדָיָאִית: 8 אֲבוּהִי דִּין דְּפּוֹפּוֹלִיּוֹס בְּאַשְׁתָּא  
נְבֻכַדְנֶצַּר מַעֲיָא כְּרִיָּה הָאֵל וְעַל לִנְתָּה פּוֹלִיּוֹס וְצָלִי וְסָם עֲלוּהִי אִידָּהּ נֶאֱחֻלְמָה:  
9 וְכֹד הִנֵּת הָדָא אָף שְׂרָפָא אֵילִין דֵּאִית הֵנוּ בָּהּ בְּגִזְרִיתָּא כְּרִיָּהּ קֶרְבִּין הֵנוּ לִנְתָּה  
וּמְתָאֲסִין הֵנוּ: 10 וְאִיקְרָא רוּרְכָא זְקֶרֶן וְכֹד נְפֻקִין הֵנוּ מִן תַּמָּן וּזְרוּ: 11 נְפֻקִין  
דִּין בְּתֵר יִרְחָא תִּלְתָּא וּרְדִין בְּאַלְפָא אֶלְפִּסְנִידִיתָּא דֵּאֲסִיתָּה הִנֵּת בָּהּ בְּגִזְרִיתָּא  
וְאִיתָּה הִנֵּת עָלֶיהָ אֶתָּא דִּתְּאֻמָּא: 12 וְאַתִּין לְסֶרְקוּסָא מְדִינְתָּא וְקוּין תַּמָּן יוֹמְתָּא  
תִּלְתָּא: 13 וּמִן תַּמָּן אֶתְכַרְכֵּן וּמִנְעֵן לְרִגְיוֹן מְדִינְתָּא וְכֵתֵר יוֹמָא חַד נְשַׁבֵּת לִן רוּחָא  
דְּתִימְנָא וּלְתַרְדֵּן יוֹמִין אֶתִּין לְפּוֹטִיָּאֵלְס מְדִינְתָּא דֵּאִיטְלִיא: 14 נֶאֱשַׁכְחֵן תַּמָּן אַחָא  
נְבַעוּ מִן וְהֵנוּ לִנְתָּהּ יוֹמְתָּא שְׂבַעַא וְהִידִין אֲזֻלָּן לְרַהוּמָא: 15 וְכֹד שְׂמַעוּ אַחָא  
דְּתַמָּן נְפֻקוּ לְאוּרֵצֵן עֲדָמָא לְשׁוּקָא דְּמֶתְקִרָא אֶפְיוֹס־פְּוֹרוֹס וְעֲדָמָא לְתִלְתָּ חֲנוּן  
וְכֹד חֲזָא אֲנוּן פּוֹלִיּוֹס אוּדִי לֹאֲלֶהָא נֶאֱתַחֲחִיל: 16 וְעַלָּן לְרַהוּמָא נֶאֱפֹס קִנְטְרוֹנָא  
לְפּוֹלִיּוֹס דְּנִשְׁרָא אִיכָּא דְּצָבָא עִם אֶסְטְרִטְיוּטָא הוּ דְּנִטְר הָאֵל לָהּ: 17 וּמִן בְּתֵר  
תִּלְתָּא יוֹמִין שְׂדֵר פּוֹלִיּוֹס קִרָּא לְרִשְׁנִיָּהּ דִּיהוּדִיָּא וְכֹד אֶתְכַנְשׁוּ אָמַר לְהוּן גִּבְרָא  
אַחִי אָנָּה כֹּד בְּמֶדֶם לֹא קִמֵּת לִקְבֵּל עֲמָא וּנְמוּסָא דֵּאֲבִיָּהּ בִּאֲסוּרָא אֶשְׁתַּלְמֵת מִן  
אוּרִשְׁלָם בִּאִידָּא דְּרַהוּמָיָא: 18 וְהֵנוּן כֹּד שְׂאֲלוּנִי צִבּוּ דְּנִשְׁרֻנְנִי מְטֵל דֵּלָא אֶשְׁפַּחוּ  
בְּתֵרִי רִשְׁיָנָא מֶדֶם דִּשְׁנָא לְמוּתָא: 19 וְכֹד קִימִין הֵנוּ לִקְבֵּלִי יְהוּדִיָּא אֶתְאַלְצֵת  
דֵּאֲקַעָא בְּגֵן קֶסֶר לֹא אִידָּא לִי דֵּאֲקַטְרֵג בְּמֶדֶם לְבִנִי עָמִי: 20 מְטֵל הָאֵל בְּעִית  
מְנַכּוֹן דִּתְאַתּוֹן נֶאֱחִזִּיכּוֹן נֶאֱשַׁתְּעָא לְכּוֹן הֵלִין מְטֵל סִבְרָא גִיר דֵּאִיסְרִיָּל אֶסִיר אָנָּה  
בְּשִׁלְתָּא הָדָא: 21 אָמַרִין לָהּ הֵנוּן חֲנוּן אֶגְרִיתָּא עֲלִידָּא לֹא קִבְּלָן מִן יְהוּדָּא וְלֹא אָנָּה  
מִן אַחָא דֵּאֶתּוּ מִן אוּרִשְׁלָם אָמַרוּ לִן מֶדֶם דְּבִישׁ עֲלִידָּא: 22 צִבְּיָנִין דִּין דְּנִשְׂמַע מִנְךָ  
מֶדֶם דְּמֶתְרַעָא אָנָּה מְטֵל דִּיולְפָּנָא הָאֵל יְדַעִינָן דְּעַל אָנָּה לֹא מְקַבֵּל: 23 וְאִקִּימוּ  
לָהּ יוֹמָא וְכִנְשׁוּ נֶאֱתוּ לִנְתָּה סִגְיָאָא כֹּר דִּשְׁרָא הָאֵל נֶגְלָא לְהוּן עַל מַלְכוּתָא דֵּאֲלֶהָא  
כֹּד מַסְהֵד וּמַפִּיס לְהוּן עַל יִשׁוּעָא מִן נְמוּסָא דְּמוּשָׁא וּמִן נְבִיאָא מִן צִפְרָא וְעֲדָמָא  
לְרַמְשָׁא: 24 וְאַנְשִׁין מְנַהֵן מֶתְפִּיסִין הֵנוּ לְמִלוּהִי וְאַחֲרָנָא לֹא מֶתְפִּיסִין הֵנוּ:  
25 נֶאֱשַׁתְּרִיּוּ מִן לִנְתָּה כֹּד לֹא שְׁלָמִין לְחֻדְדָּא נֶאֱמַר לְהוּן הוּ פּוֹלִיּוֹס מְלִתָּא הָדָא  
שְׁפִיר מְלָל רוּחָא דְּקוּדְשָׁא בְּפֹם אֶשְׁעִיא נְבִיאָא לִקְבֵּל אֲבָהֲתָכוֹן: 26 כֹּד אָמַר דִּזֵּל  
לִנְתָּ עֲמָא הָאֵל נֶאֱמַר לְהוּן דִּשְׂמַעָא תְּשַׁמְעוּן וְלֹא תִסְתַּכְלוּן וְתַחֲזוּן וְלֹא תִבְחָרוּן:

haKodesh. When Torah becomes a religious identity or a theology it loses its authority in our lives and eventually becomes inactive, passive and unexciting. Y'shua and the Shlichim taught Torah and the Prophets from morning til evening because this is how YHWH's people become inspired and empowered. Herein is the Ancient Path, the essential ingredient that YHWH says will be restored in the Acharit haYamim (latter days). "I will make a New Covenant...I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know YHWH:' for they shall all know me, from the least of them unto the greatest of them, says YHWH: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:31-34

27. For the heart of this people is hardened, and their hearing they have made tedious, and their eyes they have closed; or else they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted to me, and I should forgive them.<sup>266</sup> 28. Therefore, be this known to you, that to the Gentiles is this redemption of Elohim sent: and, moreover, they will hear it."<sup>267</sup> 29. Verse 29 is nonexistent in the Peshitta.<sup>268</sup> 30. And Paul hired a house, at his own cost, and resided in it two years; and there he received all that came to him. 31. And he preached concerning the Kingdom of Elohim, and taught boldly<sup>269</sup> concerning our Master Y'shua Mashiyach, in complete freedom.

*Completion of the Acts of the blessed Shlichim; that is, their Histories.*

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266 Quoting from Yesha'yahu/Isaiah 6:9-10. One of the greatest mysteries in Scripture is "the blindness" that has befallen the "natural branches." There is much speculation as to whether it is because of stiff necked religious identity Jewish pride, or because the Master of the Universe divinely orchestrated such blindness, or both. Regardless of our opinions, Apostle Paul treats Jew and Goyee (those of the nations) with equal weight when he says, "For if Elohim spared not the natural branches, perhaps he will not spare you. Behold now the goodness and the severity of Elohim: on them who fell, severity; but on you, goodness, if you continue in that goodness; and if not, you also will be plucked off. And they, if they do not continue in their poverty of faith, even they will be grafted in; for Elohim is able to graft them in again. For if you were plucked from the wild olive-tree which was natural to you, and were grafted, contrary to your nature, into a good olive-tree; how much more may they be grafted into their natural olive-tree? (For I want you to know this) mystery, that blindness of heart has in some measure befallen Israel **until the fullness of the Gentiles will come in:**" (Romans 11:21-25). The fullness of the Gentiles coming into the Kingdom of Elohim is a key element to the return of Mashiyach, however there are two vital components for this fullness. The promise was given to Avraham that, "In your seed (Mashiyach) shall all the nations of the earth be blessed." (Genesis 22:18). This follows through prophetically from Genesis 3:15, "between your seed and her seed; he will bruise your head, and you will bruise their heel" (Gen 3:15), referring to the seed of woman (Mashiyach) who would bruise the head of the Serpent (Deceiver). YHWH sent Mashiyach for all human life; "All the ends of the earth will remember and turn to YHWH, And all the families of the Goy (nations) will worship before you. For the kingdom is YHWH's, And He rules over the Goy (nations)." (Psalm 22:27-28). He also says, "Be still, and know that I am Elohim: I will be exalted among the Goy (nations), I will be exalted in the earth." (Psalm 46:10). Specifically, "And it shall come to pass in that day, that the root of Jesse will stand as an ensign of the peoples, unto him shall the Goy (nations) seek; and his resting-place shall be glorious." (Isa 11:10). The Gentiles or nations are part of His sheepfold, "And he said, It is a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the **natsar** (preserved) of Israel: I will also give you for a light to the Goyee (nations), that you may be **Yeshuati** (My Salvation) unto the ends of the earth." (Isa 49:6) Again, "And Goyee (nations) will come to your light, and kings to the brightness of your rising." (Isaiah 60:3). And again, "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' to a Goyee (nation) which did not call on My name." (Isaiah 65:1). However, Yisrael also has a part in bringing in the fullness of the Gentiles as Jeremiah says, "If you will return, O Israel, says YHWH, yes, return to Me; and if you will put away your detestable things out of My sight, and will not waver; And will swear: 'As YHWH lives' in truth, in justice, and in righteousness; then shall the Goyee (nations) bless themselves by Him, and in Him shall they glory." (Jeremiah 4:1-2). Without a doubt Mashiyach will not return until he hears, "Baruch haba b'Shem YHWH" (Blessed is he who comes in the Name of YHWH) Psalm 118:6. When the nations receive Mashiyach according to the Kingdom of Elohim, then the fullness of the Gentiles will come in. The charter of Y'shua's Government is the Spirit and Truth of Torah written upon the heart.

267 "They will hear it," Christianity now has 2.2 billion adherents, about one third the population of the earth.

268 Verse 29 does not appear in Aramaic texts, nor in any early Greek manuscripts; later editions place this verse in the margin. (Murdock). The additional verse was as follows: And when he had thus said, the Jews retired; and there were great disputations among them. Old Latin (ca. 2nd Century) as well as the Vulgate (late 4th Century) have this and some additional words. How this chain developed between Old Latin and the Peshitta may never be fully known. This indicates that the Peshitta could not have been translated from a singular Greek text. Peshitta sometimes agrees with Greek versions (one or another) and sometimes disagrees; sometimes entire paragraphs have moved location, disproving the theory of a Greek primacy.



## : פרכסים דשליחא כח :

27 אַתְּעִיבִּי לָהּ גִּיר לָפָה דַּעְמָא הָנָא וּמִשְׁמַעְתָּהּ אֹקְרוּ וְעֵינֵיהוֹן עֲמָצוּ דְלֹא נַחוּן  
בְּעֵינֵיהוֹן וְנִשְׁמָעוֹן בְּאֲדִינֵיהוֹן וְנִסְתַּפְּלוֹן בַּלְבָּהוֹן וְנִתְּוֹבוֹן לְנָתִי וְאִשְׁבּוּק לְהוֹן :  
28 תְּתִידַע לָכוֹן הִכִּיל הָדָא דְלַעֲמָמָא הוּ אֶשְׁתַּדֵּר הָנָא פֻּרְקָנָא דְאַלְהָא הָנוּן גִּיר אָף  
שְׁמַעִין לָהּ : 29 וְכֹד הָלִין אָמַר נִפְקוּ יְהוּדֵיָא וּסְגִי דְרִשִּׁין הוּ בִּינְתָהוֹן : 30 וְאַגֵּר לָהּ  
פּוֹלוֹס מִן דִּילָה בִּיתָא וְהוּא בָּהּ תַּרְתִּין שְׁנִין וּמִקְבֵּל הוּא תָּמָן לְלַהוֹן אֵילִין דְּאֵתִין  
הוּ לִנְתָה : 31 וּמִכְרָז הוּא עַל מַלְפוּתָהּ דְאַלְהָא וּמַלְף הוּא עֵין בְּגָלָא עַל מְרָן יֵשׁוּעַ  
מִשִּׁיחָא דְלֹא פְּלִין :

269 "Boldly" is derived from the Aramaic "glea" which literally means "with open eyes", the Hebrew equivalent is "galah". Psalm 98:2 reads, "YHWH has made known His salvation: His righteousness He (galah) openly revealed in the sight of the (Goyim) Nations." The Kingdom of Heaven is revealed and demonstrated by the empowerment of the Ruach haKodesh through those who receive the Ruach haKodesh. Throughout the Book of Acts the Power of the Ruach haKodesh is manifest in many ways such as:

1. Sound like a roaring wind at the Temple in Jerusalem 2:2
2. Speaking in diverse languages 2:11
3. Three thousand souls repent of their sins and are immersed into the Kingdom of Heaven 2:41
4. Signs and mighty deeds by the Apostles in Jerusalem 2:43
5. Peter heals the lame man at the gate of the Temple 3:7
6. About five thousand men hear and believe 4:4
7. The assembly is shaken and all are filled with the Ruach haKodesh 4:31
8. Great grace is with them and everything they have is shared in common 4:32-33
9. Khanan-Yah (Ananias) struck dead for deception 5:5
10. Shapeera (Saphira) struck dead for deception 5:10
11. Signs and many mighty deeds occur among the people 5:12
12. Multitudes of people are brought out to markets on pallets and Peter's shadow heals them all 5:15
13. Multitudes of people are delivered from unclean spirits 5:16
14. YHWH opens the door of the prison and sends Shlichim back into the Temple to preach Words of Life 5:19-20
15. Apostles do not cease all day to teach Mashiach Y'shua in the Temple and in homes 5:42
16. Astapanos (Stephen) performs signs and wonders among the people 6:8
17. Stephen ask YHWH's forgiveness upon those who are murdering him 7:60
18. Pelepos (Philip) delivers people in Samaria from unclean spirits and heals paralytics and lame 8:7
19. Philip is miraculously transported from Gaza to Azotus 8:39
20. Shaul on the road to Damascus is struck blind by light from Heaven 9:3-8
21. Khanan-Yah (Ananias) cures Saul of his blindness 9:17
22. Shimon (Peter) heals Anis who was eight years a paralytic 9:34
23. Peter raises Tabitha from the dead 9:40
24. Peter witnesses the Ruach haKodesh poured out on Qurnelius and his household 10:45
25. Peter witnesses the prison gate open of its own will 12:10
26. Herodus struck to death by the Messenger of Master YHWH 12:23
27. Paul temporarily blinds Bar-Shuma the sorcerer 13:11
28. Paul and Bar-Naba perform miracles and wonders 14:3
29. Paul heals man of Lostra who was lame from birth 14:10
30. Paul is stoned and dragged out of Lostra but disciples gather around and he gets on his feet 14:19
31. Paul leaves Lostra for Derbe but then returns to Lostra where he was previously stoned and left for dead 14:21
32. Paul and Bar-Naba do miracles and wonders among the Gentiles 15:12
33. Gentiles abstain from things sacrificed to idols, blood, strangled things, and fornication 15:29
34. Paul delivers a girl who was possessed of spirit of divination 16:18
35. Paul and Silas delivered from imprisonment, door opens, chains fall off 16:26
36. Pagan philosophers in Athens repent of their sin and enter into Kingdom of Heaven 17:34
37. President of synagogue Crispus, all his family and many in Corinth trust in Y'shua Mashiach 18:8
38. Paul lays hands on disciples, through the Ruach haKodesh they speak various tongues and prophesy 19:6
39. Clothes from Paul's body, napkins and rags are laid on the sick and diseases and demons leave 19:12
40. Eutyclus falls out of the window and was taken up as dead, Paul says his soul is in him 20:10
41. Myriads in Yehud come to believe in Y'shua and are all zealous for Torah 21:20
42. Paul heals the father of Publius and others on Island of Malta 28:8-9



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## Chapter 1

1. In many ways and many forms, Elohim anciently conversed with our fathers by the prophets;<sup>1</sup> 2. But in these latter days,<sup>2</sup> He has conversed with us by His Son whom He has constituted heir of all things, and by whom He made the worlds;<sup>3</sup> 3. who is the splendor of His glory and the exact image of His nature, and upholds all by the power of His Word; and by his Qnoma<sup>4</sup> he made a purification of sins and sat down on the right hand of the Majesty on high.<sup>5</sup> 4. And he is altogether superior to the Messengers, as he has also inherited a name which is superior to theirs.<sup>6</sup> 5. For to which of the Messengers did Elohim ever say, You are my Son, this day have I begotten you?<sup>7</sup> And again, I will be to him a Father, and he will be to me a Son? 6. And again, when bringing the first begotten into the world, He said: Let all the Messengers of Elohim worship him.<sup>8</sup> 7. But of the Messengers He thus said: Who made His Messengers a wind and His ministers a flaming fire.<sup>9</sup> 8. But of the Son He said: Your throne, O Elohim, is for ever and ever; a righteous scepter is the scepter of your Kingdom.<sup>10</sup> 9. You have loved righteousness and hated iniquity; therefore Elohim, your Elohim, has anointed you with the oil of rejoicing more than your associates.<sup>11</sup> 10. And again, You have from the beginning laid the foundations of the earth and the heavens are the work of your hands: 11. they will pass away, but you endure; and they all, like a robe, wax old; 12. and like a cloak, you will fold them up. They will be changed; but you will be as you are, and your years will not be finished. 13. And to which of the Messengers did He ever say: Sit you at My right hand until I will place your enemies a footstool under your feet? 14. Are they not all spirits of ministration who are sent to minister on account of them that are to inherit life?

## Chapter 2

1. Therefore we should be exceedingly cautious in regard to what we have heard, or else we fall away. 2. For if the Word spoken by the medium of Messengers was confirmed, and every one who heard it and transgressed it received a just retribution; 3. how will we escape if we hate the things which are our life,<sup>12</sup> things which began to be spoken by our Master (Y'shua), and were confirmed to us by them who heard from him,<sup>13</sup>

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1 For authorship information see *Epistle to the Hebrews* in Appendix.

2 *Acharit-hayamim* (latter days) is mentioned throughout Torah and the Prophets beginning in B'resheet/Genesis 49:1. See also James 5:3; 2 Peter 3:3. This era culminates with the Day of YHWH which is foreshadowed by Yom Kippur when all the earth shall be sanctified.

3 Or, *Cosmos, Universes*.

4 Occurrence of the singular Divine Nature

5 *HaG'dulah BaM'romim*, Psalm 110:1

6 All the names of the messengers have EL in them, the shortened form of Elohim. Only Y'shua as a messenger (e.g. Exodus 23:20-22, Jeremiah 23:5-6) has the name of YHWH in him; YAH is salvation.

7 Psalm 2:7

8 Psalm 97:7

9 Psalm 104:4

10 At first glance the Aramaic reveals a beautiful poetic flair in the opening chapter: *Eal bra Deyn amar D'Korseayakh D'yelakh Alaha L'Ealam Ealmiyn Shawta P'shiyta Shawta D'Malkuthakh*. This type of alternating matching rhyme is commonplace in Tanakh where patterns as such represent deliberate Semitic composition. Also notice that here is the word P'shiyta, which became the term used for the Aramaic Renewed Covenant: Peshitta. "Peshitta" means "simple, straight and true." This passage of Scripture has the meaning: **scepter**. While it is clear that Shaliach Paul could not have been alluding to this title which sprang up nearly a thousand years later, the fact remains that "scepter" as "**p'shiyta**" serves a special purpose with him. Specifically, the wordplay speaks well of the "simple, straight and true" message of the Malchut (Kingdom) Elohim as a scepter against all manner of false teaching and error. Considering the intended audience of this Letter, one can see that the word "**p'shiyta**" would carry great significance. Shaliach Paul knew the potential variations of meanings in this verse he is quoting from. Pronunciation: (Eastern) P'SHiYta meaning: **upright**, simple (1) JBA **simple explanation** (2) Syr. JBA **extension** (3) Syr **simple version** (4) JLaGal, CPA, Syr **simple** (5) Syr **erect** (6) Syr **prose** (7) Syr **luxuriant** (8) Syr adv **generally** (9) Paor elseinian (**of a document**) **single sided** (10) JBA **it is obvious** (from the Comprehensive Aramaic Lexicon).

11 More poetic cleverness: "You have loved rectitude and hated iniquity; therefore Elohim, your Elohim, has **anointed** you with the **oil** of gladness more than your associates." Two more poetic elements are coming together here. The first one has to

## : דלות עבריא א :

1 בכל מנן ובכל דמן מלל אלהא עם אבהין בנביא מן קדים: 2 ובהלן יומתא אחריא מלל עמן בכרה דלה סם ירתא דכלמדם ובה עבד לעלמא: 3 דהיו צמחא דשובחה וצלמא דאיתותה ואחיד כל בחילא דמלתה והו בקנומה עבד דופכא דחטהין ויתב על ימינא דרבותא במרומא: 4 והנא בלה ירב מן מלאכא איך מא דמיתר שמא דירת מן דילהון: 5 לאינא גיר מן מלאכא ממתום אמר אלהא דברי אנת אנא יומנא ילדתך ותוב דאנא אהנא לה לאבא והו נהנא לי לבכא: 6 תוב דין אמתי דמעל בוכרא לעלמא אמר דלה נסגדון פלהון מלאכא דאלהא: 7 על מלאכא דין הכנא אמר דעבד מלאכוהי רוח ומשמשוהי נור יקדא: 8 על בכא דין אמר דכורסך דילך אלהא לעלם עלמין שבטא פשיטא שבטא דמלכותך: 9 רחמת פאנוטא וסנית עולא מטל הנא משחך אלהא אלהך משחא דחיותא יתיר מן חבריך: 10 ותוב אנת מן ברישית סמת שתאסיה דארעא נשמיא עבד אידיך אנון: 11 הנן נעברון ואנת קים אנת וכלהון איך נחתא נבלון: 12 ואיך תכסיתא תעורף אנון הנן נתחלפון ואנת איך דאיתך אנת ושניך לא נגמרן: 13 למן דין מן מלאכא ממתום אמר דתב מן ימיני עדמא דאסים בעלדבכיך כובשא תחית רגליך: 14 לא הא פלהון איתיהון רוחא דתשמשתא דמשתדרין בתשמשתא מטל אילין דעתידין למארת חיא:

## : דלות עבריא ב :

1 מטל הנא חבינן דיתיראית נהנא זהירין במדם דשמען דלא נפל: 2 אן גיר מלתא דאתמללת ביד מלאכא אשתררת וכל דשמעה ועבר עליה קבל פורענא בכאנוטא: 3 איפנא חנן נערוק אן נבסא על אילין דהנון אנון חיון הנון דשריו מן מרן למתמללו ומן אילין דמנה שמעו בן אשתררו:

do with exploiting the dual meaning of a single Aramaic root, *meshkha* (oil, to anoint). By contrast, the second part concerns the recognition of the sonic pattern Paul creates in the middle of the line with *mashkhakh Alaha Alahakh meshkha*, or almost a direct reversing of the first sound into the second.

12 By quoting D'varim/Deut 32:47; "For it (Torah) is no vain thing for you; because it is your life," Paul is emphatically teaching the Hebrews, that the Renewed Covenant of Torah is being written upon our hearts. Throughout this letter to the Hebrews he will provide dozens of Renewed Covenant teachings derived from Jeremiah 31:31-34.

13 "Confirmed to us by those who heard from him" – this writer was not an eyewitness to Y'shua's glory during his earthly ministry. This is perhaps one of the greatest clues given by the writer of Hebrews regarding his identity. While it is true that other writers, like Luke for example, collected accounts of Y'shua's life from eyewitnesses (Luke 1:1-5), Luke himself is counted as a Gentile (Colossians 4:11-14), making it unlikely that he would have enough apostolic weight to have his words encouraged in a Hebrew believing community. Rav Shaul himself makes a division between missions to both groups, while they contained the same message (Galatians 2:7). When we look at prominent Jewish leaders who were specifically enjoined to preach the Gospel to the Israelites who are scattered among the nations, it is a very short list of possible authors. Additionally, we can add to this criteria the fact that this same Jewish leader was important but not a direct eyewitness to Y'shua, and that he has sent the letter according to direct reference (13:24). Finally, very reliable Eastern and Western manuscript traditions from Italy (possibly Rome) mention the author, therefore it all points to one name: Rav Shaul. The emphasis also on the writer's encouragement to "remember those in prison as if you were bound with them; and recollect those in affliction as being yourselves clothed in flesh" (13:3 and 13:23) also fits very well with the other times that we know Rav Shaul was writing from his places of confinement. Please see footnote Hebrews 13:24.

4. while Elohim gave testimony concerning them, by signs and wonders and by various miracles and distributions of the Ruach haKodesh which were given according to his will? 5. For to the Messengers he has not subjected the world to come,<sup>14</sup> of which we speak. 6. But as the Scripture testifies, and says: What is man that you are mindful of him? and the Son of man, that you attend to him? 7. You have made him somewhat lower than the Messengers: glory and honor<sup>15</sup> have you put on his head; and you have invested him with authority over the work of your hand. 8. And all things have you subjected under his feet. And in this submitting of all things to him, he left out nothing which he did not submit him to. But now, we do not yet see all things subjected to him. 9. We see that he is Y'shua, who humbled himself to become a little lower than the Messengers through his suffering and death, but now he is crowned with honor and glory because he tasted death for the sake of everyone apart from Elohim.<sup>16</sup> 10. For it became him by whom are all things and on account of whom are all things and (who) brings many sons to his glory, to perfect the prince of their life by suffering. 11. For he that sanctifies, and they who are sanctified, are all of one type. Therefore he is not ashamed to call them Brothers; 12. as he says, I will announce your name to my Brothers; in the midst of the assembly, I will praise you.<sup>17</sup> 13. And again, I will confide in him.<sup>18</sup> And again, Behold me and the children whom you, Elohim, have given to me.<sup>19</sup> 14. For because the children participated in flesh and blood, he also, in like manner, took part in the same; that, by his death, he might bring to nothing him who held the kingdom of death, namely Satan; 15. and might release them who, through fear of death, are all their lives subject to bondage. 16. For he did not assume (an immortal manifestation) from Messengers, but he assumed (a mortal manifestation)<sup>20</sup> from the seed of Awraham.<sup>21</sup> 17. And so it was right that he should be in all respects like his Brothers; that he might be merciful and a high priest faithful in the things of Elohim, and might make expiation for the sins of the people. 18. For, in that he himself has suffered and been tempted, he is able to succor them who are tempted.

14 *Olam Haba* - the world to come refers to an age where time and space ceases to exist; all lifeforms will enter into new dimensions.

15 Fulfilling Messianic prophecy, "*crowned him with glory and honor*" (Psalm 8:4-6). About a third of the population of the earth also crowns him with glory and honor.

16 The most important phrase here is *satar min Alaha*: "apart from Elohim"; but the Greek translators removed it. This omission was likely due to a theological debate; the Monophysites were a powerful sect that sprung up in the middle of the Second Century in Alexandria, Egypt. Their core belief was that Mashiach only had the appearance of a human but was in reality, completely divine. Such theology ignored statements like "*Not my will, but Your Will*," along with many others; nevertheless, it gained popularity when the Imperial Byzantine "New Testament" text was emerging. Earlier versions were so violently suppressed in the West that only Aramaic believers in the Middle East had retained the original. In context, two facts become critical. First, we know this heresy arrived early; Origen (ca. 185-232) quotes the Peshitta-exclusive reading of this verse and further substantiates this view. Second, this reading also plays into extensive themes about Mashiach laying down his humanity, as well as showing that Elohim's divine nature neither bled nor died on the stake (Acts 20:28). This is one of the clearest examples where original Jewish understanding was almost completely obliterated by Roman and Byzantine cultures who preferred polytheistic theologies. Peshitta, in the rival Persian Empire, escaped all these revisions and kept its original Eastern (and Jewish) values intact. On this matter, Stephen Silver noted: It is understood by the use of the phrase, *khaya b'qnomeh* in John 5:26, that Y'shua "had the price of redemption," "*Life in Himself*" to redeem all that "call upon his Name." Clearly, this was and is the "will of the Father." In Hebrews 2:9, *setar min Alaha* "*Life in Himself*" represents both Elohim in him, as well as Y'shua's "humanity"; obviously it was his humanity that was laid down that he might take it again (John 10:17). This was the "will of the Father made manifest in the Son" by his life, death and resurrection. There is a "remez" (hint) here that refers to Genesis 44:30, "*v'naf'sho k'shurah v'naf'sho*," "and his soul is knot-tied in his soul." Additionally, substituting *b'tibohte* for *min seta* is another reflection of Pagan thinking that teaches Torah was to be replaced by "grace." However, "*Life in Himself*" eternally manifests the grace of the Father and truth of Torah (John 1:17, Exodus 34:6). Torah, without Y'shua Mashiach, is a "dead letter." Y'shua Mashiach without Torah, is "sloppy agape."

17 Fulfilling Messianic prophecy, Psalm 22:22(23)

18 Fulfilling Messianic prophecy, Isaiah 8:17

19 Fulfilling Messianic prophecy, Isaiah 8:18



## : דלות עבריא ב :

4 כִּד סְהַד עֲלֵיהוֹן אֱלֹהָא בְּאַתְוֹתָא וּבְתַדְמַרְתָּא וּבְחִילָא מִשְׁחֻלְפָּא וּבְפֻלְגָּא דְרוּחָא  
דְקוּדְשָׁא דְאַתְיָהֲבוּ אֵיךְ צְבִינָה: 5 לֹא הוּא גִיר לְמִלְאכָא שְׁעֵבֵד עֲלֵמָא דַעֲתִיד  
דַעֲלוּהי מִמְלָלִינִן: 6 אֱלֹא אֵיךְ דִּמְסַהֵד כְּתָבָא נְאֻמַר מִנּוּ גִבְרָא דַעֲהֲדִתִּיחִי וּבְרָה  
דֶאנְשָׁא דְסַעֲרִתִּיחִי: 7 אִמְכַתִּיחִי קָלִיל מִן מִלְאכָא תְּשֻׁבוּחָתָא וְאִיקְרָא סְמַת בְּרִישָׁה  
וְאִשְׁלֻטְתִּיחִי בַעֲבָדָא דְאִידִיד: 8 וְכֹל מְדָם שְׁעֵבֵדַת תַּחֲתִי רְגֵלוּהי בְּהִי דִין דְכֹל  
מְדָם שְׁעֵבֵד לָהּ לֹא שִׁבְק מְדָם דְלֹא מִשְׁעֵבֵד הָשָׂא דִין לֹא עֲדָפִיל חֲזִינִן דְכֹל מְדָם  
מִשְׁעֵבֵד לָהּ: 9 הוּ דִין דִּמְךָ קָלִיל מִן מִלְאכָא חֲזִינִן דְהוּיִו יִשׁוּעַ מִטֵּל חֲשָׂא דְמוּתָה  
וְתִשְׁבוּחָתָא וְאִיקְרָא סִים בְּרִישָׁה הוּ גִיר סִטֵּר מִן אֱלֹהָא חֲלָף פִּלְנֵשׁ טַעֲם מוּתָא:  
10 יֵאָא הוּא גִיר לְהוּ דְכֹל בְּאִידָה וְכֹל מְטֻלְתָּה וּבִנְיָא סִגְיָא אֲעֵל לְתִשְׁבוּחָתָא  
דְלִרִישָׁא דְחִיִּיהוֹן בַּחֲשָׁה נְגַמְרִיּוּהִי: 11 הוּ גִיר דְקִדֵּשׁ וְהִגְוִן דְאַתְקִדְשׁוּ מִן חַד  
אַנְוִן פִּלְהוֹן מְטֵל הָנָא לֹא בִהְתָּ דִּנְקִרָא אַנְוִן אַחוּהִי: 12 כִּד אָמַר אֲסַפֵּר שִׁמְךָ לְאַחִי  
וּבְגִנָּה דַעֲדָתָא אֲשַׁבְּחֵךְ: 13 וְתוֹב דְאַנָּא אֶהוּא תְּכִיל עֲלוּהִי וְתוֹב הָא אָנָּא וּבִנְיָא  
דִּיהֵב לִי אֱלֹהָא: 14 מְטֵל גִיר דְבִנְיָא אֲשַׁתּוּפֹו בְּסִכְרָא וְדָמָא אָף הוּ בָּהּ בְּדְמוּתָא  
אֲשַׁתּוּפֵת בְּהִין בְּהִלִּין דְבְּמוּתָה נִכְטֵל לְמַן דְאַחִיד שׁוֹלְטָנָא דְמוּתָא דְאַתּוּהִי  
סְטָנָא: 15 וְנִשְׁרָא לְהִגְוִן אִילִין דְבְּדַחֲלֵתָא דְמוּתָא בְּכִלְהוֹן חִיִּיהוֹן מִשְׁעֵבֵדִין הוּ  
לַעֲבֻדוּתָא: 16 לֹא הוּא גִיר מִן מִלְאכָא נִסְב אֱלֹא מִן זִרְעָה דְאַבְרָהָם נִסְב: 17 מְטֵל  
הָנָא זִדְק הוּא דְכֹל מְדָם נִתְדָמָא לְאַחוּהִי דְנֶהוּא מִרְחֻמָּא וּרַב פּוֹמְרָא מִהִימָנָא  
בְּדִאֱלֹהָא וְנֶהוּא מַחֲסָא עַל חֻטְהוּהִי דַעֲמָא: 18 בְּהִי גִיר דְהוּ חֵשׁ וְאַתְנַסִּי מִשְׁכַּח  
דְנַעֲדֵר לְאִילִין דְמִתְנַסִּין:

20 The words “immortal/mortal manifestation” do not appear here but are implied in this same discussion that begins in verse 6, Y’shua’s death is genuinely human as opposed to an appearance only. One could also render the implied concept as “nature” as Murdock has done, because heavenly Messengers do not die but Y’shua’s human nefesh did. The reference from Proverbs “*he is made lower than the Messengers*” appears in 2:7 and is confirmed again in 2:9 – “*Y’shua humbled himself to become a little lower than the Messengers.*” The “nature” context becomes more likely when we consider 2:11; Y’shua calls his followers “brothers” because he also has the same genuine humanity as they. The Western Peshitto however reads, “*For death was not authorized over the Messengers, but over the seed of Awraham it was authorized.*” While Murdock seems to largely prefer Western Peshitto readings he has preferred the Eastern here, probably because the latter is well attested to and also consistent with the most ancient Greek manuscripts.

21 Fulfilling Messianic prophecy, Isaiah 41:8-9



1. Therefore, my Set Apart Brothers who are called with a calling that is from heaven, consider this Apostle and High Priest of our profession, Y'shua the Mashiyach:<sup>22</sup> 2. who was faithful to him that made him, as was Moshe in all his house.<sup>23</sup> 3. For much greater is the glory of this man, than that of Moshe; just as the glory of the builder of a house, is greater than that of the structure. 4. For every house is built by some man; but he who builds all things is Elohim. 5. And Moshe, as a servant, was faithful in all the house, for an attestation to those things that were to be spoken by him: 6. but the Mashiyach as the Son, (is) over his own house; and we are his house, if we retain to the end confidence, and the victory of hope in him. 7. Because the Ruach haKodesh has said: Today, if you will hear<sup>24</sup> his voice, 8. and do not harden your hearts to bring him to wrath, like those who provoke, and as in the day of temptation in the wilderness, 9. when your fathers tried my patience, and proved, (and) saw my works forty years. 10. Therefore I was disgusted with that generation, and said: This is a people, whose heart has strayed, and they have not known my ways: 11. so that I swore in my anger, that they should not enter into my rest.<sup>25</sup> 12. Beware, therefore, my Brothers, so that there will not be in any of you an evil heart that does not believe, and you depart from the living Elohim. 13. But look deeply into yourselves<sup>26</sup> all the days, during the day which is called today; and let none of you be hardened, through the deceitfulness of sin. 14. For we have part with the Mashiyach, if we endure in this firm confidence, from the beginning to the end: 15. as it is said, Today, if you will hear his voice, and do not harden your hearts, to anger him. 16. But who were they that heard, and angered him? It was not all they, who came out of Egypt under Moshe. 17. And with whom was he disgusted forty years, but with those who sinned, and whose corpses fell in the wilderness? 18. And of whom swore he, that they should not enter into his rest, but of those who did not believe? 19. So we see that they could not enter, because they did not obey.

## Chapter 4

1. Let us fear, therefore, or else while there is a firm promise of entering into his rest, any among you should be found coming short of entering. 2. For to us also is the announcement,<sup>27</sup> as well as to them: but the Word they heard did not benefit them because it was not combined with the faith of those who heard it. 3. But we who have believed do enter into rest. But as he said, As I have sworn in my anger that they will not enter into my rest: for behold, the works of Elohim existed from the foundation of the world. 4. As he said of the Shabbat, Elohim rested on the seventh day from all his works.

22 This verse reflects an insight that is only found within Aramaic! Y'shua, because he was not from the tribe of Levi, is not being called *cohen*, but *kumree*, which is the designation for a non-Levitical priest like Jethro. This is vital, as it points to Mashiyach being "like a priest after Melchisedec" (Psalm 110) as a non-Aaron figure who in effect becomes the High Priest who intercedes for Israel. The Peshitta Tanakh consistently translates *cohen/kahna* into *kumree* with regards to these same men (Genesis 14:18, Exodus 2:16, 3:1 and 18:1). Another magnificent part of this verse is the phrase, "*called with a calling.*" *Yayikra* "and he called," is the original Hebrew name of the third Book of Torah (named Leviticus--Greek for "book of Levites"). The Aramaic word *qarya* is derived from the exact same root. The "calling that is from heaven" to follow Mashiyach is to be "called to" service in YHWH as were the Leviim who were Cohanim along with Moshe. We know that, according to Acts 6:7, a large number of Cohanim (Priests) also entered into this High Calling to represent YHWH in Mashiyach Y'shua; this Priesthood in Mashiyach is what Avraham paid a tithe into. Consider how Kadosh (set-apart) this High Calling is according to YHWH! The importance of this word *kumree* in this letter cannot be overstated as it appears here nearly two dozen times, exactly the same way (4:14, 5:1, 5:5, 5:6, 6:20, 7:1, 7:11, 7:15, 7:17, 7:21, 7:23, 7:26, 7:27, 7:28, 8:1, 8:3, 8:4, 9:6, 9:25, 10:11, 10:21, 13:11). In some verses, *kumree* is used twice to cement the point Paul is making. Furthermore, this word is utterly unique to Hebrews because of its exclusive emphasis on Mashiyach, the true High Priest who gives eternal atonement. By contrast, in every other book of the Renewed Covenant, we are confined solely to the word *kahna/cohen*, as this refers to the regular kind of priest. However, perhaps the most remarkable aspect of all is that Peshitta Hebrews actually "out Judaizes" the Tanakh, since the Hebrew Bible makes no distinction between Levite priests like Aaron and righteous "Elohim Fearers" like Melchisedec and Jethro. Therefore, in this instance, we clearly see that Shaliach Paul is again demonstrating that he is very "*zealous for Torah*" as he always claimed.

23 B'midbar/Numbers 12:7

## : דלות עבריא ג :

1 מְכִיל אַחֵי קְדִישָׁא דְאַתְקְרִיתוּן בְּקִרְיָנָא דְמִן שְׁמִיָּא חֲזֹאֵהִי לְהֵנָּה שְׁלִיחָא וְרַב  
פּוּמְרָא דְתוֹדִיתֵין יֵשׁוּעַ מְשִׁיחָא: 2 דְּמַהִימֵן לְמִן דְּעֵבְדָּהּ אִיךְ מוֹשֶׁה בְּכֻלָּהּ בֵּיתָה:  
3 סִגְיָאָה הִי גִיר תְּשׁוּבָתָהּ דְּהֵנָּה טַב מִן דְּמוֹשָׁא אִיפְנָא דְסִגְיָא אִיקְרָא דְבִנְיָה  
דְּבֵיתָא טַב מִן בְּנִינָה: 4 כָּל בֵּיתָא גִיר מִן אִנְשֵׁי הוּא מִתְבָּנָא הוּא דִין דְּכָנָא כָּל אֱלֹהָא  
הוּא: 5 וּמוֹשֶׁה אִיךְ עֵבְדָּא אֶתְהִימֵן בְּבֵיתָא כְּלָה לְסִהְדוּתָא דְאֵילִין דְּעֵתִידִין הִנֵּי  
לְמַתְמַלְלוּ בְּאִידָהּ: 6 מְשִׁיחָא דִין אִיךְ בְּרָא עַל בֵּיתָה וְאִתְּוּהִי בֵּיתָה חֲנִן אֵן עֲדָמָא  
לְחִרְתָּא נֶאֱחֹד גְּלוּתָא אָפָא וְשׁוּבָהָרָא דְסִבְרָה: 7 מְטַל דְּאִמְרַת רִוּחָא דְקוּדְשָׁא  
דְּיוֹמָנָא אֵן בְּקֻלָּהּ תְּשַׁמְעוּן: 8 לֹא תִקְשׁוּן לְבִנְתָּכוֹן לְמַרְגּוּזוּתָהּ אִיךְ מִמְרַמְכָּנָא  
וְאִיךְ יוֹמָא דְנִסְיוֹנָא דְבִמְדִּבְרָא: 9 דְנִסְיוֹנִי אֲבָהִיכּוֹן וְכִחוּ חֲזוּ עֲבָדֵי אַרְבַּעִין שָׁנִין:  
10 מְטַל הֵנָּה מְאֵנֵת לִי בְּדָרָא הוּא וְאִמְרַת דְּעָמָא הוּא דְטַעָא לְבַהוּן וְהִנּוּן לֹא יִדְעוּ  
אוֹרְחָתִי: 11 וְאִיךְ דִּימִית בְּרוּגְזִי דְלֹא נַעֲלוֹן לְנִיחָתִי: 12 אֲזַדְהֵרוּ הֲכִיל אַחֵי דְלִמָּא  
נֶהְיָא בְּאִנְשֵׁי מְנַכּוֹן לְבָא בִישָׁא דְלֹא מַהִימֵן וְתִפְרָקוֹן מִן אֱלֹהָא חִיָּא: 13 אֱלֹא בְּעוּ  
מִן נִפְשָׁכוֹן כְּלָהוּן יוֹמָתָא עֲדָמָא לְיוֹמָא דְמִתְקַרָּא יוֹמָנָא דְלֹא תִקְשָׁא אִנְשֵׁי מְנַכּוֹן  
בְּטַעֲוִיתָא דְחִטִּיתָא: 14 אֶתְחַלְטוּן גִיר עִם מְשִׁיחָא אֵן מִן רִישִׁיתָא וְעֲדָמָא לְאַחֲרִיתָא  
כֹּה בְּקִימָא הֵנָּה שְׁרִירָא נְחִמְסוּן: 15 אִיפְנָא דְאִמִיר דְּיוֹמָנָא אֵן בֵּרַת קְלָה תְּשַׁמְעוּן  
לֹא תִקְשׁוּן לְבִנְתָּכוֹן לְמַרְגּוּזוּתָהּ: 16 מִן אֲנָוִין גִיר הִנּוּן דְשַׁמְעוּ וְאִרְגּוּזוּהִי לֹא כְּלָהוּן  
הֵלִין דְנִפְקוּ מִן מִצְרַיִם בֵּיד מוֹשֶׁה: 17 וְבֵאלִיָּין מְאֵנֵת לָהּ אַרְבַּעִין שָׁנִין אֱלֹא בְּהִנּוּן  
דְּחִטוּ וְגִרְמִיָּהוּן נִפְלוּ בְּמִדְבָּרָא: 18 וְעַל אֵילִין יִמָּא דְלֹא נַעֲלוֹן לְנִיחָתָהּ אֱלֹא עַל  
הִנּוּן דְלֹא אֶתְטַפִּיסוּ: 19 וְחִזְיִין דְלֹא אֲשַׁכְחוּ לְמַעַל מְטַל דְלֹא הִימְנוּ:

## : דלות עבריא ד :

1 נִדְחַל הֲכִיל דְלִמָּא כֹּד קִיָּם מוֹלִפְנָא דְמַעֲלָתָא דְלִנְיָחָתָהּ נִשְׁתַּכַּח אִנְשֵׁי מְנַכּוֹן  
דְּפָאָשׁ מִן דְּלִמְעַל: 2 אָף חֲנִן גִיר אֶסְתַּבְּרוּן אִיךְ דְּאָף הִנּוּן אֱלֹא לֹא אוֹתֵרַת  
אֲנָוִין לְהִנּוּן מְלָתָא דְשַׁמְעוּ מְטַל דְלֹא מִמְזַגָּא הִנֵּת בְּהִימְנוּתָא לְהִנּוּן דְשַׁמְעוּהּ:  
3 עֲאֵלִינֵן דִין לְנִיחָתָא חֲנִן אֵילִין דְהִימְנֵן אִיפְנָא דִין אֲמַר אִיךְ דִּימִית בְּרוּגְזִי  
דְלֹא נַעֲלוֹן לְנִיחָתִי דְהֵא עֵבְדוּהִי דְאֱלֹהָא מִן שׁוּרְיָה דְעֻלְמָא הוּא: 4 אִיךְ  
דְאִמַר עַל שְׁבָתָא דְאַתְנִיחַ אֱלֹהָא בְּיוֹמָא שְׁבִיעִיָּא מִן עֵבְדוּהִי כְּלָהוּן:

24 To the secular mind "hear" means to listen, apprehend or catch the drift of, audibly or otherwise. Then question it, research it, debate it, and check it out on the internet. Scripture says, "Out of heaven he made you hear his voice, that he might instruct you" (D'varim/Deut 4:36). The Voice of the Ruach haKodesh is the Word of YHWH. Hear (Shema) His voice in Scripture means that in the very instant the Ruach haKodesh speaks, we obey. We study Scripture in "prayer mode," to receive instruction and guidance. The key, to "hearing" the Ruach haKodesh is *obey* in the moment. It is radical obedience. 25 Psalm 95:7-11

26 "Look deeply into yourselves" all the "days, during the day" which is called "today;" is Messianic spiritual presence. We are *present* and *spiritually alive* in Mashiach "in this moment," in conversation and obedience to the Ruach haKodesh. Our spiritual dialogue with our Father YHWH is our life, we "pray without ceasing" (1 Thess 5:17) *observing* His Word.

27 The announcement being the Good News (Gospel); see Appendix *Good News*.

5. And here again, he said, They will not enter into my rest. 6. Therefore, because there was a place where one and another might enter; and those persons from the first to whom the Good News was delivered did not enter, because they had no faith: 7. again he established another day, a long time afterwards; as above written, that Dawid said, Today, if you will hear his voice, and do not harden your hearts. 8. For if Yehoshua,<sup>28</sup> the son of Nun, had given them rest, he would not have spoken afterwards of another day. 9. For there remains a Shabbat<sup>29</sup> for the people of Elohim. 10. For he who had entered into his rest has also rested from his works as Elohim did from his.<sup>30</sup> 11. Let us, therefore, strive<sup>31</sup> to enter into that rest; or else we fall short, after the way of those who did not believe.<sup>32</sup> 12. For the Word of Elohim is living and all-efficient and sharper than a two-edged sword, and enters even to the deep penetration of the soul and the spirit, and of the joints and the marrow and the bones, and judges the thoughts and reasonings of the heart: 13. Neither is there any creature which is concealed from before him; but every thing is naked and laid bare before his eyes, to whom we are to give account. 14. Seeing then that we have a great High Priest, Y'shua the Mashiyach, the son of Elohim, who has ascended to heaven; let us persevere in professing him. 15. For we have not a high priest who cannot sympathize with our sickness; but (one) who was tempted in all respects like us, apart from sin. 16. Let us, therefore, approach with confidence to the throne of his grace, that we may obtain mercy, and may find grace for assistance in the time of affliction.

28 The name Joshua is derived from the Hebrew *Yehoshua*; the shortened form first appears in Nehemiah 8:17 as "*Yeshua*". Yehoshua did not usher in the *Olam Haba* "rest"; Yehoshua ben Nun is a "type" of Mashiyach ben David.

29 Lamsa also targums this more properly in terms of direct intention/meaning. "*It is therefore the duty of the people of Elohim to keep the Sabbath!*" The fact is, though, neither Aramaic nor Greek has "Shabbat rest"; the word "rest" was added by replacement theologians in a bid to twist the Seventh Day Shabbat into a futuristic fulfillment. Paul teaches that the Kedoshim (Set Apart people) who enter into Shabbat here and now, are entering into the work of the Ruach haKodesh, but also towards the eternal Shabbat of the *Olam Haba* (World/Age to Come). Paul is writing to a Jewish audience; he need not explain the joy of Shabbat, but he magnifies *haMishchah* (the anointing) received on Shabbat that is a taste of the *Olam Haba*. The Ruach haKodesh (Shabbat Bride) in the Spirit of Mashiyach makes Shabbat a very special time. Because a person goes to church on Saturday does not necessarily indicate that they automatically enter into Shabbat. For some, "Sabbath" is a denominational or doctrinal theology, rather than weekly Set Apart time to wait on YHWH and His Mashiyach. The Fourth Commandment, to remember the Shabbat, is from YHWH; the theology to not observe Shabbat originates with early Christo-Pagans who integrated Christian values into calendars that were based on sun worship.

Theological attempts to use this verse to abolish Shabbat are founded on both pagan and anti-Semitic rhetoric. Notice that in Greek Bibles the term *sabbatismos* is sandwiched between the *katapauo* (vs 8) and *katapausis* (vs 10) which is a common Greek term for "rest". In reality Greek speakers have clarified the meaning of *sabbatismos* as the observance of Shabbat. See Justin, Dialogue with Trypho 23:3; Epiphanius, Adversus Haereses 30:2:2; Martyrium Petri et Pauli 1; Apostolic Constitutions 2:36:2.

However, in an interesting response to these assertions, some have suggested that the Aramaic equivalent word in question, *lmashbato*, is in infinitive form as a verb. To their mind, that suggests a meaning closer to "rest" as opposed to "*the* Shabbat" as a formal time of the week, i.e., as a proper noun. However, even if this is granted, the root for the "rest" is still *shbt*, which brings us back to Shabbat as a seventh (also *shbt*) interval or (possibly) in the sense of an annual occasion that counts as "Shabbat" irrespective of the day of the week it falls on. Either way, though, we are still talking about continual moedim (sacred occasion) patterns derived from Tanakh and mentioned in a letter written to the Hebrew people! So, if it is "keep Shabbat" as in "keep the rest" it still brings us to that seventh/sacred interval and the sense of "keep (counting) the sevens (to) rest." The proof of this matter, however, resides in the fact that another verb for "rest" is used all over this passage. The word *anikh/amikh*, which is derived from the root *nkh*, and clearly connotes a generic "rest," appears in Hebrews 4:1, 3, 4, 5, 8, 10 and 11. It is only with the connection of the phrase "the people of Elohim" that Rav Shaul then deliberately brings in the root of seven, *shbt*, so either by pshat or more esoteric reckoning the seventh day is certainly intended. In fact, such a tactic can even be shown to be part of his writing style. Why else would he in verse 4 use the words "Shabbat", "seventh" and "rest" in one sentence, knowing these were derived from the exact same root?

Finally, it is worth noting how both Murdock and Etheridge have basically transposed the infinitive phrase so that it has the effect of a noun in a practical sense in English. Etheridge writes in his notes: "*Lemashbothu. Inf. Aphel of shabath, Quiévit; celebravit diem sabbathi*". He has translated it somewhat ambiguously, though not in a contradictory manner as, "*Therefore, yet to enjoy a shabathism is confirmed to the people of Aloha (Eloah/Elohim)*," even though the Latin he provides clearly reads as, "celebrate the Sabbath day." Please also note that he admits the word is in "inf. Aphel" (infinitive) form which again speaks to continuous/eternal celebration of the Shabbat. Etheridge also includes the "rest" meaning for completeness, but as a noun in

5 וְהָרַפָּא תוֹב אָמַר דְּלָא נַעֲלוֹן לְנִיחָתִי: 6 מָטֵל הָכִיל דְּאִית הָא אַתְרָא דִּאנָּשׁ אָנָּשׁ נַעֲלוֹ לָהּ וְהָנוּן דְּאַסְתַּבְּרוּ קְדָמָיָא לֹא עָלוּ בְּדִלָּא אַתְּסִפִּיסוּ: 7 תוֹב יוֹמָא אַחֲרָנָא סָאֵם מִן בְּתֵר זַבְנָא סָגִינָא אִיפְנָא דְמִן לַעֲל כְּתִיב דְּאִמַר דְּוִיד דְּיוֹמָנָא אֵן בְּקֻלָּה תִּשְׁמַעֲנוּן לֹא תִקְשׁוֹן לְבִנְתָּכוֹן: 8 אֱלוֹ גִיר יֵשׁוּעַ בַּר נּוֹן אֲנִיחַ הָא אָנוּן לֹא אָמַר הָא מִן בְּתֵרְפִין עַל יוֹמָא אַחֲרָנָא: 9 מְדִין קִים הוּ לְמַשְׁבְּתוֹ לַעֲמָה דְּאַלְהָא: 10 אִינָא גִיר דַּעַל לְנִיחָתָה אַתְתַּנִּיחַ אָף הוּ מִן עַבְדֵּרוּהִי אִיךְ דְּאַלְהָא מִן דִּילָה: 11 נְתַחֲפֵט הָכִיל דִּנְעוֹל לָהִי נִיחָתָא דְּלֹא נָפֵל בְּדִמוּתָא דִּהָנוּן דְּלֹא אַתְּסִפִּיסוּ: 12 חִיָּא הִי גִיר מְלָתָה דְּאַלְהָא וְכָל סַעְרָא וְחִרְיָפָא טָב מִן סַפְסָרָא דְּתֵרִין פּוֹמִיָּה וְעֵאלָא עַדְמָא לְפִוּרְשָׁנָא דִּנְפָשָׁא נִדְרוּחָא נִדְשִׁירָתָא נִדְמוּחָא נִדְגֵרְמָא וְדִינָא מַחֲשַׁבְתָּא וְתִרְעִיָּתָא דְּלָבָא: 13 וְלִית בְּרִיתָא דְּטִשְׁיָא מִן קְדָמָיָה אֱלָא כָּל מַדָּם עֲרֻטֵּל וְגֵלָא קְדָם עֵינוּהִי דְּלָה יְהִיבִין פְּתַגְמָא: 14 מָטֵל דְּאִית לֵן הָכִיל רַב פּוֹמֵרָא רַבָּא יֵשׁוּעַ מַשִּׁיחָא בְּרָה דְּאַלְהָא דְּסִלֵּק לְשִׁמְיָא נַחֲמָסֵן בְּתוּדִיתָה: 15 לֹא גִיר אִית לֵן רַב פּוֹמֵרָא דְּלֹא מַצָּא דִּנְחַשׁ עִם כְּרִיהוּתֵן אֱלָא דִּמְנָסִי בְּכָל־מַדָּם אַכּוּתֵן סִטֵּר מִן חֲטִיָּתָא: 16 נְתַקְרַב הָכִיל בְּגֵלָא עֵין לְכוּרְסָא דְּטִיבּוּתָה דִּנְסֵב רַחֲמָא וְנִשְׁכַּח טִיבּוּתָא לְעוֹדְרָנָא בּוֹבְנָא דְּאוּלְצָנָא:

English, even though he lists it as an Aphel verbal form which is technically correct from the Aramaic. This idea seems confirmed lastly with Murdock, who then has the interesting reading of, “Therefore it is established, that the people of Elohim are to have a sabbath.” Clearly Murdock then also thought that the infinitive form of *lmashbato* should be rendered in English as the noun “a Sabbath” and not as a generic verb meaning “to rest”; the former approach employed by Lamsa is also retained here.

30 While “rest” certainly has metaphoric attributes, it is clearly meant here as the very literal Seventh Day Shabbat. Paul says Shabbat was established from that Seventh Day of Creation when YHWH Himself rested (Genesis 2:2). Shabbat is extremely relevant to Netzari (Nazarenes) and “*Elohim fearing Gentiles*”; it could not possibly have changed during this period or any other period, as Christian theologians posture. It was not the followers of Y’shua who changed the day of rest from Shabbat to Sun-day, but Pagan philosophers skilled in syncretism who melded sun worship with early Roman based religio-political “Christianity.” Jewish and Gentile followers of Y’shua are well acquainted with Isaiah 56:1-8; (verse 3-5 relates to Gentiles); Isaiah 59:8-21; Isaiah 66:22-24; Ezekiel 46:1-4; Isaiah 42:1-4. Shabbat is a rehearsal of the 7th millennium; it is a sign between YHWH and all His people, both Jew and Gentile. Shabbat is a day which is commanded by YHWH that we cease from the mundane and enter into His rest in preparation for the *Olam Haba*. This letter from Rav Shaul was written for the benefit of Jewish followers of Mashiyach who were being enticed back into Rabbinical Judaism. Paul would most certainly not attempt to diminish the Seventh Day Shabbat to Jews who have Torah Consciousness. The Seventh Day Shabbat is the fourth of the *Aseret HaDibrot*, “the Ten Commandments” written by the finger of YHWH upon stone and transferred in Mashiyach to the hearts of His People! Please see *Shabbat* in Appendix.

31 “*Strive to enter into that rest*,” rather than Shabbat being done away with, Paul is saying Shabbat is an honor that is given in Mashiyach according to all righteousness. After laboring during the other six days of the week we enter into Mashiyach’s rest. In other words, we *get* to do Shabbat as part of our inheritance in the Kingdom of Heaven. This is a very clear and eternal element of Torah for all humanity—resting as and when Master YHWH rested. We must *strive* to come out of the world’s religions and the world’s ideas about the Kingdom of Heaven and enter into true Messianic rest.

32 “*After the manner of them who did not believe*.” According to Paul, there is no difference between those unbelievers who are spoken of in Psalm 95:7-11 and those who claim to be of Mashiyach, but don’t strive to enter His rest. In other words don’t be anti-Torah like “unbelievers,” and don’t follow “dispensationalist” or “replacement” theology like the “unbelievers.” But *believe* and enter into Mashiyach through obedience. Y’shua is Master of Shabbat therefore observe His Shabbat as he himself observed Shabbat along with his disciples. Y’shua and his Schlichim demonstrated the joy and elegance and delight of Shabbat without religious or cultural discrimination. Shabbat in Mashiyach is not a religious thing, or a Jewish identity thing, it is beautiful Kingdom of Heaven spirituality that is given in Mashiyach.

1. For every high priest who is from among men is established over the things of Elohim on behalf of men, that he may present the offering and the sacrifices for sin: 2. and he can humble himself and sympathize with the ignorant and the wrong-headed because he also is clothed with sickness.<sup>33</sup> 3. And, therefore, he is required for the people, as well as for himself, to present an offering for his sins. 4. And no one takes this honor on himself, but he who is called of Elohim, as Aaron (was). 5. So also the Mashiyach did not exalt himself to become a High Priest; but (it was) He (Master YHWH) who said to him, “You are my Son; this day have I begotten you.” 6. As he said also in another place: “You are a priest forever, after the likeness of Malki-Tzedek.” 7. Likewise, when he was clothed in flesh, he offered fervent prayers and pleadings with intense anxious tears, to him who was able to revive him from death; and he was heard. 8. And though he was a son, yet, from the fear and the sufferings he endured, he learned obedience. 9. And the result was that he was perfected and became the cause of eternal life to all them who obey him. 10. And he was named of Elohim, the High Priest after the likeness of Malki-Tzedek. 11. Now, concerning this person, Malki-Tzedek, we have much to discuss; but it is difficult to explain it because you are impeded<sup>34</sup> in your hearing. 12. For you should be teachers, seeing that you have been long in the doctrine. But now you need to learn again the first lines of the very beginning of the Word of Elohim:<sup>35</sup> and you have need of milk, and not of strong food. 13. For every one whose food is milk is unversed in the language of righteousness because he is a child. 14. But strong food belongs to the mature who, being investigators, have trained their faculties to discriminate good and evil.

## Chapter 6

1. Therefore let us leave the basics of the Word of the Mashiyach, and continue on to its perfection. Or will you again lay another foundation for the repentance which is from dead works and for the faith in Elohim 2. and for the doctrine of immersion, and for the laying on of a hand and for the resurrection from the dead, and for the eternal judgment? 3. We will do this, if Master YHWH permits. 4. But they who have once descended to immersion and have tasted the gift from heaven and have received the Ruach haKodesh 5. and have tasted the good Word of Elohim and the power of the world to come, 6. cannot again sin and a second time be renewed to repentance; or a second time execute him on a stake and insult the Son of Elohim.<sup>36</sup> 7. For the earth that drinks the rain which comes often upon it and produces the herb that is of use to those for whom it is cultivated, receives a blessing from Elohim. 8. But if it should put forth thorns and briers, it would be discarded and be approaching closely to a curse, and its end would be a conflagration. 9. But, concerning you, my Brothers, we are persuaded regarding better things about you, and things pertaining to life, although we speak in this way.

33 Compare the NIV reading “He is able to *deal gently* with those who are ignorant and going astray, since he himself is subject to *weakness*.” Hebrews 5:2. Notice that something very important is missing? Aramaic reads, “he can *humble himself, and sympathize* with the ignorant and the erring...” There is mercy in both readings but no “humility” in Greek, once again indicating that the Peshitta could not have been translated from Greek.

34 A close examination of Psalms 110:5 reveals an awesome Messianic component; however, this is one of 134 places where the Masoretic scribes willfully changed the original scrolls! Here is one of the places the scribes erased the name of YHWH and substituted “Adonai.” These changes are very deliberate and have been done in places where HaMashiyach is being revealed as “YHWH”. It is very clear that Mashiyach was to be presented as a physical corporal manifestation of YHWH Himself. Changing the text is very grievous; it is a transgression of several Commandments of YHWH, but these changes are being upheld by modern Rabbinical Judaism which continues to perpetrate the lie that, without these changes, Torah would be too difficult to understand! Although the “Sages” changed Torah to suit their own theology, the Spirit of YHWH continues to reveal the truth to those with a love for the truth.

35 See Psalms 107:11; John 3:34; Acts 7:38; Romans 3:2; 1 Peter 4:11; Revelation 17:17 and *Alef Tav* in Appendix.

36 Huge contrast between Aramaic and Greek. The Greek reads: “once having been *enlightened*...” This “enlightening” seems logical until we look at Aramaic: “But they who have once descended to *immersion*...” The difference is acute, since baptism is clearly a subject being introduced just two verses earlier. The reason for the Greek redaction to “enlightenment”

## : דלות עבריא ה :

1 כל רב פומרא גיר דמן בנינשא הוא חלף בנינשא קאם על אילין דדאלהא אנין  
דנקרב קורבנא ודבחא חלף חטאה: 2 אינא דמשפח דנמך נפשה ונחש עם אילין  
דלא ידעין וטעין מטל דאף הו כריהותא לכיש: 3 ומטלתה חיב הו דאיפנא  
דחלף עמא הכנא אף חלף נפשה נקרב על חטוהי: 4 ולא הוא לנפשה אנש נסב  
איקרא אלא אינא דמתקרא מן אלהא איפנא דאהרון: 5 הכנא אף משיחא לא הוא  
נפשה שפח דנהוא רב פומרא אלא הו דאמר לה דכרי אנת אנא יומנא ילדתך:  
6 איך דאף בדופתא אחרתא אמר דאנת הו פומרא לעלם בדמותה דמלפיוזק:  
7 אף פד בסכא לכיש הוא בעותא ותכשפתא בגעתא חילתניתא ובדמעא קרב  
הוא למן דמשפח הוא מן מותא דנחיוהי נאשתמע: 8 וכד טב ברא איתוהי מן  
דחלתא וחשא דסבל ילפה למשתמענותא: 9 והכנא אתגמר והוא לכלהון אילין  
דמשתמעין לה עלתא דחיא דלעלם: 10 נאשתמה מן אלהא רב פומרא בדמותה  
דמלפיוזק: 11 עלוהי דין על הנא מלפיוזק סגינא הי לן מלתא למאמרה ועסקא  
למפשוותה מטל דהנייתון לכון כריהא במשמעתכון: 12 חיבין הנייתון גיר מלפנא  
למהוא מטל דזבנא לכון ביולפנא השא דין תוב סניקין אנתון דתאלפון אילין  
אנין כתיבתא קדמייתא דריש מלוהי דאלהא והנייתון לכון סניקא על חלבא ולא  
על מאכולתא שרירתא: 13 כלנש דין דמאכולתה חלבא הו לא מפס במלתא  
דכאנותא מטל דשברא הו: 14 דגמירא הי דין מאכולתא שרירתא אילין דמטל  
דמדרשין אתנפקו רגשיהון למפרש טבתא וכישתא:

## : דלות עבריא ו :

1 מטל הנא נשבוק שוריא דמלתה דמשיחא ונאתא לגמירותא או למא  
תוב שתאסתא אחרתא מרמיתון לתיבותא מן עבדא מיתא ולהימנותא  
דבאלהא: 2 וליוולפנא דמעמודיתא ודסיסם אינא ולקנמתא דמן בית מיתא  
ולדינא דלעלם: 3 אן מריא מפס נעבד דהא: 4 אלא לא משכחין הגון דחדא  
זבן למעמודיתא נחתו וטעמו מוהבתא דמן שמיא ונסבו רוחא דקודשא:  
5 וטעמו מלתא טבתא דאלהא וחילא דעלמא דעתיד: 6 דתוב נחטון דמן  
דריש נחתדתון לתיבותא ומן דריש נזקפון לברה דאלהא ונצערון: 7 ארעא  
גיר דאשתית מטרא דאתא לה זבנין סגינא נאויעת עסבא דחשח להגון  
דמטלתהון מתפלחא מקבלא בורכתא מן אלהא: 8 אן הו דין דתפק קורטבא  
ודרדרא הויה לה מסליתא ולא רחיקא מן לוטתא אלא חרתה יקדנא הו:  
9 מפסינן דין עליפון אחי אילין דשפירן וקריבן לחיא אפן הכנא ממלנין:

may well have been due to early Gnostic influence that stressed Mashiych's knowledge over his actual power and incarnation of Deity. See also Hebrews 10:32.



10. For Elohim is not unrighteous to forget your works and your charity which you have shown in His Name, in that you have ministered and do minister to the Set Apart believers. 11. And we desire that each one of you may show this same activity for the completion of your hope, even to the end: 12. and that you do not faint; but that you be emulators of them who by faith and patience have become heirs of the promise. 13. For when Elohim made the promise to Awraham, because there was none greater than himself by whom he could swear, he swore by himself; 14. and said: Blessing, I will bless you, and multiplying I will multiply you. 15. And so he was patient and obtained the promise. 16. For men swear by one greater than themselves: and in every controversy that occurs among them, the sure termination of it is by an oath. 17. Therefore, Elohim, being abundantly willing to show to the heirs of the promise that his promising was irreversible, bound it up in an oath; 18. so that, by two things which cannot endure alteration, and in which Elohim cannot deceive, we, who have earnestly looked for refuge in him, might have great consolation and might hold fast the hope promised to us; 19. which is to us as an anchor that retains our soul so that it stays fixed; and it enters into that within the veil 20. where Y'shua has previously entered for us and has become a priest forever, after the likeness of Malki-Tzedek.

## Chapter 7

1. Now this Malki-Tzedek was king of Salem,<sup>37</sup> a priest of the most high Elohim: and he met Awraham when returning from the slaughter of the kings, and blessed him. 2. And to him Awraham set aside one-tenth portion of all that he had with him. And in addition, his name is interpreted king of righteousness; and again (he is called) King of Salem, that is, King of Peace.<sup>38</sup> 3. Of whom neither his father nor his mother are recorded in the genealogies; nor the origination of his days nor the closing of his life; but, after the likeness of the Son of Elohim, his priesthood remains for ever. 4. And consider how great he was to whom the patriarch Awraham gave tithes and first-fruits. 5. For they of the sons of Levi who received the priesthood, had a statute of Torah that they should take tithes from the people; they from their Brothers, because they also are of the seed of Awraham. 6. But this man who is not recorded in their genealogies, took one-tenth from Awraham; and blessed him who had received the promise. 7. And so it is beyond disputation that the lesser is blessed by the greater. 8. And here, men who die, receive the tithes; but there he of whom the Scripture testifies that he lives. 9. And through Awraham, as one may say, even Levi who receives tithes was himself tithed. 10. For he was yet in the loins of his father when he met Malki-Tzedek.<sup>39</sup> 11. If, therefore, perfection had been by means of the priesthood of the Levites in which Torah was imposed upon the people, why was another priest required who should stand up after the likeness of Malki-Tzedek? For it should have said, he will be after the likeness of Aaron. 12. But as there is a change in the priesthood, so also is there a change in the instruction (to the Levitical priests).<sup>40</sup>

<sup>37</sup> Genesis 14:18-20

<sup>38</sup> When Rav Shaul references the meaning of the names, he is **not** "translating" them for his audience of Hebrew and Aramaic speakers. Instead he is **teaching** from the meaning of the name. He is making a deep remez (hint), as any good Torah teacher would, that looking at the **meaning** of the title of the name reveals a deeper lesson: that of how righteousness and peace are related. The rest of chapter 7 easily bears this idea out.

<sup>39</sup> Here is the key that sets the context for Hebrews 8:13. Throughout chapter 7, it is the "instruction" (Torah) of the Levitical priests being discussed, pointing towards Awraham submitting his sons to be into the line of Melchisedec (Malki-Tzedek), by tithing to this man in advance. What happens is a switching of priestly modalities within Torah where the priestly model in Exodus gives way to its predecessor from Genesis, in accordance with all the prophecies in the Tanakh. Again, Pagan tradition uses this passage to teach that it is the "Law" that is passing away. Another vital component to understanding this priesthood is that the *akeida* (binding of Isaac) points to the Malki-Tzedek priesthood, not to the Levitical priesthood. The *akeida* is fully realized in Mashiyach ben Yoseph, the Suffering Servant who is Y'shua.

<sup>40</sup> Following the context, a change in the priestly line means a change in instructions that relate to priests.



## : דלות עבריא ו :

10 לא הָא הָא גִיר עוֹל אֵלֶּהָ דְנִטְעָא עֲדִיפּוֹן וְחוּבְכוֹן הוּא דְחוּיְתוֹן בְּשִׁמָּה דְשִׁמְשִׁתּוֹן  
לְקַדִּישָׁא וּמִשְׁמִישִׁתּוֹן: 11 צְבִינָן דִּין דַּאנֵּשׁ אַנֵּשׁ מִנְכוֹן הִי הָדָא חֲפִיטּוּתָא נַחְוָא  
לְשׁוּמְלִיָּא דְסִבְרָכוֹן עֲדָמָא לְחִרְתָּא: 12 וְדָלָא תִתְקַטֵּעַ לְכוֹן אֵלָא דְתִהְיוֹן מִמְרִינָא  
לְהִנּוֹן דְּבִהִימָנוּתָא וּבִנְגִירוֹת רִוְחָא הִנוּ יִרְתָּא דְמוֹלְכָנָא: 13 לְאַבְרָהָם גִּיר כֹּד  
מֶלֶךְ לָה אֵלֶּהָ מָטֵל דְּלִית הָא לָה דְרַב מְנָה דְנִאמָא בָּהּ יָמָא בְּנַפְשָׁה: 14 נֶאמַר  
דְּמִבְרָכוֹ אֲבִרְכָךְ וּמִסְגִּיּוֹ אִסְגִּיךְ: 15 וְהִכָּנָא אֲגָר רִוְחָה וְקָבֵל מוֹלְכָנָא: 16 בְּיִנְשָׁא  
גִיר בְּדִרְב מִנְהוֹן יָמִין וְעַל כָּל חֲרִין דִּהּוּא בִּינְתָהוֹן שׁוֹלְמָא שְׂרִירָא בְּמוֹמְתָא הָא  
לָה: 17 מָטֵל הָא יִתִּירָאִית צָבָא אֵלֶּהָ דְנַחְוָא לְיִרְתָּא דְמוֹלְכָנָא דְשׁוּדְיָה לָא  
מִשְׁתַּחֲלָף וְחִבְשָׁה בְּמוֹמְתָא: 18 דְּבִתְרִיתִין צְבָנוֹן דְּלָא מִשְׁתַּחֲלָפֵן דְּלָא מִשְׁכַּח  
אֵלֶּהָ דְנִדְגָל בְּהִין בּוֹיָא רַבָּא נֶהְיָא לֵן דְּאַתְגֻּסֵּן בָּהּ וְנֶאחֳדָּי סִבְרָא דְמִלִּיךְ לֵן:  
19 הוּא דֵּאִיתּוּהִי לֵן אִיךְ אֻקִּינָא דְלִבִּיךְ בְּנַפְשֵׁן דְּלָא תִתּוּזִיעַ וְעָאֵל לָגוֹ מִן אִפִּי  
תִרְעָא: 20 כּר דִּקְדָּם עַל חֲלָפִין יִשׁוּעַ וְהָא כּוּמְרָא לְעֵלָם בְּדִמוּתָה דְּמִלְכִּיזְדֵּק:

## : דלות עבריא ז :

1 הָא דִּין מִלְכִּיזְדֵּק אִיתּוּהִי מֶלֶךְ שְׁלִים כּוּמְרָא דֵּאֵלֶּהָ מְרִימָא וְהוּא אֶרְעָה  
לְאַבְרָהָם כֹּד חֲפָךְ מִן חֲרָבָא דְמִלְכָּא וּבִרְכָּה: 2 וְלָה פִּרְשׁ אֲבָרָהָם מַעְסָרָא מִן  
כָּלמִדָּם דֵּאִיתָ הָא עֲמָה מִתְּפִשֵּׁק דִּין שִׁמָּה מִלְכָּא דְכִּאֲנוּתָא וְתוֹב מֶלֶךְ שְׁלִים  
דֵּאִיתּוּהִי מִלְכָּא דְשְׁלָמָא: 3 דְּלָא אֲבוּהִי וְלָא אָמָה אֶתְכַתְּבוּ בְּשִׁרְכָתָא וְלָא רִישִׁיתָא  
דִּיּוּמוּהִי וְלָא שׁוֹלְמָא דְחִיּוּהִי אֵלָא בְּדִמוּתָא דְבִרָּה דֵּאֵלֶּהָ מְקוּיָא כּוּמְרוּתָה לְעֵלָם:  
4 חֲזוּ דִין כּמָא רַב הָא דֵּאֲבָרָהָם רִישׁ אֲבָהָתָא לָה יֵהֵב מַעְסָרָא דְרִישִׁיתָא: 5 אֵילִין  
גִיר מִן בְּנֵי לִוִּי דְמִקְבִּלִין הִנוּ כּוּמְרוּתָא פּוֹקֶדְנָא אִיתָ הָא לְהוֹן דְּנִמוּסָא דְנִסְכוֹן  
מַעְסָרָא מִן עֲמָא הָנוּן מִן אַחִיהוֹן כֹּד אָף הָנוּן מִן חֲצָה דֵּאֲבָרָהָם נִפְקוּ: 6 הָא  
דִּין דְּלָא כְּתִיב בְּשִׁרְכָתָהוֹן מַעְסָרָא שְׁקֵל מִן אֲבָרָהָם וּבִרְכָּה לְהוּ דְקָבֵל מוֹלְכָנָא:  
7 דְּלָא חֲרִינָא דִּין הוּא דְבִצִּיר מִתְּבַרְךְ מִן הוּא דְמִיתָר מְנָה: 8 וְהִרְכָּא בְּיִנְשָׁא דְמִיתִין  
נִסְכִּין מַעְסָרָא לְהֵל דִּין הוּא דֵּאִסְהָדַּ עֲלוּהִי כְּתָבָא דְחִי הוּא: 9 נֶאִיךְ אַנֵּשׁ נֶאמַר בִּיד  
אַבְרָהָם אָף לִוִּי הוּא דְמַעְסָרָא נִסֵּב הָא אָף הוּא אֶתְעִסֵּר: 10 עֲדָפִיל גִיר בְּחֲצָה הָא  
דֵּאֲבוּהִי כֹד אֶרְעָה לְמִלְכִּיזְדֵּק: 11 אֵלוֹ הָכִיל גְּמִירוּתָא בִּיד כּוּמְרוּתָא דְלִוְיָא אִיתִיהּ  
הִנֵּה דְכָה סִים נִמוּסָא לְעֲמָא לְמָנָא מִתְּבַעָא הָא כּוּמְרָא אַחֲרָנָא דְנִקּוּם בְּדִמוּתָה  
דְּמִלְכִּיזְדֵּק אָמַר דִּין דְּבִדְמוּתָה דֵּאֲהֲרוֹן נֶהְיָא: 12 אֵלָא אִיכָנָא דֵּהָא שׁוּחֲלָפָא  
כּוּמְרוּתָא הִכָּנָא הָא שׁוּחֲלָפָא אָף בְּנִמוּסָא:

13. For he of whom these things were spoken was born of another tribe of which no one ever ministered at the altar. 14. For it is manifest that our Master (Y'shua) arose from Yehuda, from a tribe of which Moshe said nothing concerning a priesthood. 15. And moreover this is further manifest from his saying that another priest will stand up after the likeness of Malki-Tzedek, 16. who was not according to the Torah of physical requirements, but according to the power of an indestructible life. 17. For he testified of him: You are a priest forever, after the likeness of Malki-Tzedek. 18. And the change which was made in the first statute was on account of its powerlessness and because there was no usefulness in it. 19. For the instruction<sup>41</sup> (of the priests) made nothing perfect, but there has come in its place a better hope<sup>42</sup> by which we draw near to Elohim. 20. And he confirmed it to us by an oath. 21. For they became priests without an oath; but this man by an oath. As he said to him by Dawid: Master YHWH has sworn, and will not lie, You are a priest forever, after the likeness of Malki-Tzedek. 22. By all this, is that a superior covenant<sup>43</sup> of which Y'shua is the guaranteed provider. 23. And they as priests were numerous because they were mortal and were not permitted to continue: 24. but this man, because he stands up forever, his priesthood shall not pass away: 25. and he is able to resurrect forever them who come to Elohim by him; for he always lives and sends up prayers for them. 26. For a priest like to him was also suitable for us; one pure and without evil and without stain; one separated from sins and exalted higher than heaven; 27. and who is not required, every day, like the (Aaronic) high priest, to first offer sacrifices for his own sins and then for the people; for this he did once, by offering up himself. 28. For Torah appointed flawed men priests; but the word of the oath which was subsequent to Torah appointed the Son who is eternally perfect.

## Chapter 8

1. Now the sum of the whole is this; we have a High Priest who is seated on the right hand of the throne of the Majesty in heaven: 2. And he is the minister of the sanctuary and of the true tabernacle which Elohim has pitched, and not man. 3. For every high priest is established to offer oblations and sacrifices; and therefore, it was proper that this one should also have something to offer.<sup>44</sup> 4. And if he were on earth, he would not be a priest because there are priests (there) who offer gifts<sup>45</sup> in accordance with Torah: 5. (namely) they who minister in the emblem and shadow of the things in heaven: as it was said to Moshe when he was about to build the tabernacle, See and make every thing according to the pattern which was showed you in the mount.

41 *Namusa* may refer to *Torah* proper, or *instruction* relating to a group or people. The line of thought begins in 7:17 which would demand that *namusa/instruction* relates to the Aaronic priestly order, not *Torah* as a whole. The toggling between the two priestly lines of Melchisedec (Bereshit/Genesis) and Aaron (Vayiqra/Leviticus) is a common theme in Tanakh, which predicts that the one must give way to the other. For those who are adamant that Paul can only be referring to *Torah* (the Law), then consider that Paul is writing to Jews! If Paul were writing to Christians he might have written, "for the *Bible* perfected nothing" because a "Holy Book" in itself cannot bring perfection even if the Book itself were Perfect. Only the Spirit of YHWH who wrote Torah or "the Bible" can bring perfection. All religions have a "Holy Book" (or two), but imagine how different the world would be if everyone actually followed what their Holy Books teach? Torah reveals Mashiyach who brought a better hope! Do we throw out the Book? That would be foolish theology! And this is not what Paul is teaching! The world is not lacking "holy books" but many souls are lacking in the motivation and desire to live Righteous and Sanctified lives unto YHWH.

42 *Sebar* could be "hope" but also "Good News/Gospel." More than any other author, Shaul routinely exploits this root word "*sebar*" in his writings, which is as strong a signature for his writing style as could be found in the NT.

43 Here is one of the many places where Christo-Pagans (Marcion) inserted the word "testament" rather than "covenant" in order to twist the values of the *Renewed Covenant* (Jeremiah 31) into a Hellenized theology that abolishes Torah and replaces Israel with their church systems. Testament does NOT equal covenant, nor does the "Testament" of Y'shua abolish the Covenant; rather it upholds Jeremiah 31:31-34.

44 Again the references relate to Torah (instruction) about the priestly services, **not the Torah** (Revelation at Sinai), even though both are referenced by the same word in both Hebrew and in Aramaic.

45 Present tense, clearly indicating the Temple in Jerusalem was standing when this Epistle was written.

## : דלות עבריא ז :

13 הו גיר דאָטאָמר עלוהי הָלִין מִן שִׁרְבָתָא הו אחרתָא אַתִּילָד דאנש מִמְתּוּם מְנָה  
לא שמש במדבָחָא : 14 גליא הי גיר דמִן יְהוּדָא דנח מִרְן מִן שִׁרְבָתָא דלא אָמר  
עליה מוֹשֶׁה מָדַם עַל כּוֹמְרָתָא : 15 ויִתִּירָאִית תּוֹב יִדְעָא בְּהִי דְאָמר דְּבַדְמוּתָהּ  
דמלפִיזֶדֶק קָאָם כּוֹמְרָא אחרנָא : 16 הו דלא הָנָא בְּנִמוּסָא דפּוֹקֶדְנָא פִּגְרָנִיא הָנָא  
אַלָּא בחילָא דחֵטָא דלא מִשְׁתַּרְיִן : 17 מִסְהָד גִּיר עלוהי דאנת הו כּוֹמְרָא לעֵלָם  
בְּדִמוּתָהּ דמלפִיזֶדֶק : 18 שוּחֶלְפָּא דִּין דִּהָנָא לְפּוֹקֶדְנָא קִדְמִיָּא מְטֵל מחילוּתָהּ  
וְדִיּוֹתָרְנָן לִית הָנָא בָּהּ : 19 מָדַם גִּיר לא גִּמַּר נְמוּסָא עַל דִּין חלְפוּהי סִבְרָא דמִיתָר  
מְנָה דְּכָה מִתְקַרְבִּין לאֲלֶהָא : 20 ושרָה לֵן בְּמוֹמְתָא : 21 הָנוּן גִּיר דלא מוֹמְתָא  
הוּו כּוֹמְרָא הָנָא דִּין בְּמוֹמְתָא אִיךְ דָּאֵמַר לָהּ בִּיד דִּינִי דִּימָא מְרִיא וְלָא נִדְגַל דאנת  
הו כּוֹמְרָא לעֵלָם בְּדִמוּתָהּ דמלפִיזֶדֶק : 22 הָנָא כָּלָה מִיתָרָא דִּיתָקָא הָדָא דִּהָנָא  
כָּה עֲרָבָא יִשׁוּעַ : 23 וְהָנוּן הוּו כּוֹמְרָא סְגִיָּאא מְטֵל דמִיתִין הוּו וְלָא מִשְׁתַּבְּקִין  
הוּו דנִקְנוּן : 24 הָנָא דִּין מְטֵל דלעֵלָם קִים לא עֲבָרָא כּוֹמְרוּתָהּ : 25 וּמִשְׁכַּח  
למַחֲזִי לעֵלָם לאֲלִין דמִתְקַרְבִּין באִידָהּ לאֲלֶהָא חִי הו גִּיר בְּכִלְזִבֵּן וּמִסְק צְלוּתָא  
חלְפִיהוּ : 26 דאִיךְ הָנָא גִּיר כּוֹמְרָא אִיךְ זֶדֶק הָנָא לֵן דְּכִיָּא דלא בִּישׁוּ וְדלא טוֹלְשָׁא  
דפִּרִיק מִן חֲטָהּ וּמְרִים לעֵל מִן שְׁמִיָּא : 27 ולִית לָהּ אֹלְצָנָא כְּלִיּוֹם אִיךְ רַבִּי  
כּוֹמְרָא דלוקֶדֶם חלָף חֲטָהּ וְהִידִין נִקְרַב דְּבַחָא וְהִידִין חלָף עֲמָא הָדָא גִּיר עֲבָדָה חֲדָא  
זִבֵּן בְּנַפְשָׁהּ דקֶרֶב : 28 נְמוּסָא גִּיר בְּנִינְשָׁא הו פִּרְיָהּא מְקִים כּוֹמְרָא מְלִתָּא דִּין  
דמוֹמְתָא דִּהָנָת בְּתָר נְמוּסָא בְּרָא גְמִירָא לעֵלָם :

## : דלות עבריא ח :

1 רִישָׁא דִּין דְּכִלְהִין אִית לֵן כַּב כּוֹמְרָא אִינָא דִּיתָב מִן יְמִינָא דכּוֹרְסִיא דרַבּוּתָא  
בְּשִׁמְיָא : 2 וְהָנָא מִשְׁמִשְׁנָא דכִּית קוֹדֶשָׁא וְדִמְשַׁכְנָא דשרָרָא הו דְּקִבְעַ אֲלֶהָא וְלָא  
בְּרַנְשָׁא : 3 כַּל כַּב כּוֹמְרָא גִּיר דקָאָם דנִקְרַב קוֹרְבָנָא וְדְּבַחָא מְטֵל הָנָא זֶדֶקָא הָנָא  
אִיךְ לֶהָנָא דִּהָנָא אִית לָהּ מָדַם דנִקְרַב : 4 נָאֵלוּ בארעָא הָנָא אֲפֵלָא כּוֹמְרָא הָנָא הָנָא  
מְטֵל דאִיתִיהוּ הוּו כּוֹמְרָא דמִקְרָבִין הוּו קוֹרְבָנָא אִיךְ דְּבִנְמוּסָא : 5 הָנוּן דמִשְׁמִשְׁיִן  
לְדִמוּתָא וְלִטְלִנִיתָא דִּהָלִין דְּבִשְׁמִיָּא אִיךְ דאֲתָאֵמַר לְמוֹשֶׁה כִּד עֲבָד הָנָא מִשְׁכַּנָּא  
דחִזִּי וְעֲבָד כְּלָמְדָם בְּדִמוּתָא הִי דאֲתַחֲזִית לָךְ בְּטוֹרָא :

6. But now, Y'shua the Mashiyach has received a ministry which is better than that: as also the covenant of which he is made the Mediator is better, and is given with better promises than the former. 7. For, if the first (covenant) had been faultless, there would have been no place for this second (one).<sup>46</sup> 8. For he rebukes them and says: Behold the days come, says Master YHWH, when I will complete with the family of the house of Israel and with the family of the house of Yehuda, a renewed covenant;<sup>47</sup> 9. not like the covenant which I gave to their fathers in the day when I took them by the hand and brought them out of the land of Egypt; (and) because they continued not in my covenant, I also rejected them, says Master YHWH. 10. But this is the covenant which I will give to the family of the house of Israel after those days, says Master YHWH: I will put my Torah in their minds and inscribe it on their hearts;<sup>48</sup> and I will be to them a Elohim, and they will be to me a people. 11. And one will not teach his son of the city<sup>49</sup> nor his brother, nor say: You shall know your Master YHWH: because they will all know me, from the youngest of them to the oldest. 12. And I will forgive them their iniquity; and their sins will I remember no more. 13. In that he said a Renewed (Covenant), he made the first old; and that which is old and decaying, is near to disappearing.<sup>50</sup>

## Chapter 9

1. Now, under the first (covenant), there were ordinances of ministration and an earthly sanctuary. 2. For in the first tabernacle which was erected there was the menorah and the table and the bread of the presence; and this was called the Sanctuary. 3. But the inner tabernacle which was within the second veil was called the Kadosh Kadoshim.<sup>51</sup> 4. And there were in it the golden censer and the ark of the covenant<sup>52</sup> which was all overlaid with gold; and in it were the golden urn which contained the manna and the rod of Aaron which sprouted, and the tables of the covenant; 5. and over it were the cherubim of glory which overshadowed the mercy seat. But there is not time to speak particularly of each of the things which were so arranged. 6. And into the outer tabernacle the priests at all times entered and performed their ministration. 7. But into the inner tabernacle, once a year only, the high priest entered, with the blood which he offered for himself and for the sins of the people.

46 Most Christians seem to forget that without the first covenant, the second one is impossible! In very short order Rav Shaul will quote Jeremiah 31:31-34, indicating that the *Renewed Covenant* is a contingency triggered by, and deriving authority from, the first covenant. YHWH declared that the Ancient Covenant He made with Israel was good; it was to bring life, but the people of Israel chose to willfully break this Covenant and treat it as a vain thing. See Deuteronomy 32:46, 47.

47 Paul makes reference to the Renewed Covenant (Jeremiah 31:31-34) nine times in this letter.

48 See *Judaizers and Legalism* in Appendix.

49 The phrase in Aramaic is *bar medinteh*, which literally means "son of his city" but idiomatically carries the meaning of "fellow citizen, neighbor" and most definitely a metaphor Greek does not have. This fact puts Peshitta well before the end of the Second Century when the mistranslated Greek texts were done. It is also important to note that this is the last book of the Eastern canon. As a result, the entire collection must have circulated prior to this very early date.

50 The context is Jeremiah 31:31-34, what is "near to disappearing" is the *sinful predisposition* of man that breaks Torah, not the standard of Torah. Remember that we broke Torah, not YHWH. YHWH did not drop the standard of Torah because Israel chose disobedience; rather, He installed a Renewed Covenant to write Torah upon the heart through the work of the Ruach haKodesh, according to Mashiyach. The fact of the matter is that in Mashiyach, YHWH raised the bar; He magnified Torah; see Isaiah 42:21. Because mankind broke Covenant, YHWH requires complete renovation on our part, not YHWH's part of the Covenant. This verse in its twisted form, became one of the "crown jewels" of Torahless Christianity which teaches that Torah is decaying and is near to disappearing, but nothing could be farther from the truth. See 2 Peter 3:16 and *Epistle to the Hebrews* in Appendix. Also, the underlying foundation of Calvinism is that we all "have" a "sinful nature" however no such concept is found in Scripture, only a *nature of man* or "*human nature*." In Galatians 3:27, Ephesians 4:24, and Colossians 3:10 Rav Shaul exhorts followers of Mashiyach to "put on the new man" and "put on Mashiyach." We are called to reject all false religion and doctrine that makes void YHWH's Torah (instruction in righteousness) according to the old man (sinful predisposition) and live in the *new man* who has a "*righteous predisposition*" and delights in Torah and Mashiyach.

## : דלות עבריא ח :

6 הָשָׂא דִּין תְּשַׁמְשֵׁתָּא דַּמִּיתָרָא מִן הִי קָבֵל יִשׁוּעַ מִשִּׁיחָא אַכְמָא דַּמִּיתָרָא אָף  
דִּיתִיקָא הִי דַּעבִיד בָּהּ מַצְעִיָּא וּבִשְׁוֹדֵיָּא דַּמִּיתָרִין מִן דְּהִי אֶתְיַהֲבַת: 7 אֱלוֹ גִיר  
אִיתִיהּ הֵנָּה קְדָמִיתָא דְּלֵא רִשְׁנָן לִית הָנָא אֶתְרָא לְהָדָא דְּתִרְתִּין: 8 רִשָּׁא לְהֹון גִּיר  
וְאִמֵּר דְּהָא יִמְתָּא אֶתִּין אִמֵּר מְרָא וְאִגְמֹור עַל בֵּיתָא דְּכִית אִיסְרִיל וְעַל בֵּיתָא  
דְּכִית יְהוּדָא דִּיתְקָא חֲדָתָא: 9 לֹא אִיךְ הִי דִּיתְקָא דִּיהֲבַת לֵאבְהִיהֹון בְּיוֹמָא דַּאחֲדָת  
בְּאִידִהֹון וְאִפְקַת אָנוּן מִן אַרְעָא דְּמַצְרִין מְטַל דְּהֵנוּן לֹא קִוּיוּ בְּדִיתְקָא דִּילִי אָף  
אָנָּא בִּסִּית בְּהֹון אִמֵּר מְרָא: 10 הָדָא דִּין דִּיתְקָא דַּאחֲל לְבֵיתָא דְּכִית אִיסְרִיל  
בְּתֵר יִמְתָּא הֵנוּן אִמֵּר מְרָא אֶתְלִיוֹהִי לְנִמוּסִי בְּמַדְעִיהֹון וְעַל לְפִנְתֵּהֹון אֶכְתִּבִּיהִי  
וְאִהֹון לְהֹון אָנָּא אֱלֹהָא וְהֵנוּן נְהֹון לִי עֵמָא: 11 וְלֹא נִלְף אָנָּשׁ לְבֵר מַדְיִנְתָּהּ אֶפְלָא  
לְאִחֻוִּי וְנִאִמֵּר דְּדַע לְמְרָא מְטַל דְּכֵלֵּהֹון נְדַעֲוֹנִי מִן זְעוּרֹהֹון וְעַדְמָא לְקִשִּׁישִׁהֹון:  
12 וְאִחְסָא אָנוּן מִן עוֹלֵהֹון וְחִטְהִיהֹון תּוֹב לֹא אֶתְדַכֵּר לְהֹון: 13 בְּהִי דַּאִמֵּר חֲדָתָא  
לְקַדְמִיתָא אַעֲתָקָה וְאִינָּא דַּעֲתָק וְסֵאב קָרִיב הוּא לְחֻבְלָא:

## : דלות עבריא ט :

1 בְּקַדְמִיתָא דִּין אִית הָנָא בָּהּ פּוֹקְדָא דְּתִשְׁמִשְׁתָּא וְכִית קוֹדֶשָׁא עֲלִמְנָא: 2 מִשְׁכָּנָא  
גִּיר קְדָמִיָּא דַּאֲתַעֲבִיד אִית הָנָא בָּהּ מְנִרְתָּא וּפְתוּרָא וְלַחַם אָפָּא וּמִתְקָא הָנָא בֵּית  
קוֹדֶשָׁא: 3 מִשְׁכָּנָא דִּין גְּוִיָּא דִּלְגוֹ מִן אִפִּי תַרְעָא דְּתִרְתִּין מִתְקָא הָנָא קְדוֹשׁ קוֹדֶשָׁא:  
4 וְאִית הָנָא בָּהּ בֵּית בְּסִמָּא דְּדִהֲבָא וּקְבוּתָא דְּדִיתְקָא דְּקִרִימָא כָּלָה בְּדִהֲבָא וְאִית  
בָּהּ קִסְטָא דְּדִהֲבָא הִי דַּאִית הָנָא בָּהּ מְנָנָא וּשְׁבִטָא דַּאֲהֲרֹון הוּא דַּאֲפִרַע וְלֹחָא  
דְּדִיתְקָא: 5 וְלַעַל מְנָה כְּרוּבָא דְּשׁוֹבְחָא דְּמִטְלִין עַל חוֹסְיָא לֹא הָנָא דִּין זְבָנָא הוּא  
דְּנִאִמֵּר עַל חֲדָא חֲדָא מִן הָלִין דְּהִכְנָא מִתְקַנֵּן הִי: 6 וְלִמְשַׁכְנָא בְּרִיָּא בְּכֻלְזֹבֵן  
עָאִלִּין הִי כּוּמְרָא וּמִשְׁלָמִין הִי תִשְׁמִשְׁתֵּהֹון: 7 לְמִשְׁכָּנָא דִּין דִּלְגוֹ מְנָה חֲדָא הוּא  
בִּשְׁנִתָּא בְּלַחֲוֹהִי עָאֵל הָנָא רַב כּוּמְרָא בְּדָמָא הוּא דְּמַקְרַב הָנָא חֲלָף נִפְשָׁה וְחֲלָף  
סְכֻלֻתָּה דַּעֲמָא:

51 *Kadosh Kadoshim* (Set Apart of the Set Aparts) translated as “Holy of Holies”; however, it is important to note that many religions use “holy” as a term to denote what is sacred unto them. In the Malchut Elohim, the term *Kadosh* denotes the “nature” of YHWH. YHWH is the sole Creator and sustainer of Life; He has made distinct “boundaries” in Himself which He reveals according to His Word and through the Ruach haKodesh. The word *holy* is derived from *heile* which means to be warmed by the sun. It has a direct connection to sun worship; this is not a matter of semantics, but of understanding and applying what belongs unto YHWH and that which is not of Him. In Christianity being “holy” is often thought of as “being like Jesus” although most Christians wouldn’t dare to live like Y’shua and His Talmidim for fear of being “too Jewish,” or being labeled as legalists! Y’shua and His followers were Torah Observant; it is within Torah Observance that one can truly define what it means to be “Set Apart unto YHWH.” “But know that YHWH has Set Apart him that is Chasid (righteous) for Himself: YHWH will hear when I call unto him” (Psalm 4:3).

52 Some theologians posture that there was no censor in the inner sanctum for more information see *Epistle to the Hebrews* in Appendix.

8. And by this the Ruach haKodesh indicated that the way to the Set Apart (places) was not yet manifested so long as the first tabernacle was standing: 9. and it was a symbol for that time during which oblation and sacrifices were offered that could not make perfect the conscience of him who offered them: 10. but (they consisted) only in food and drink and in the ablutions of diverse things which were flesh ordinances, and were set up until the time of restoration. 11. But the Mashiyach who came was a High Priest of the good things which he created: and he entered into the great and perfect tabernacle which was not made with hands and was not of these created things. 12. And he did not enter with the blood of goats and calves; but with the blood of himself he entered once into the sanctuary and obtained eternal redemption. 13. For if the blood of goats and calves, with the ashes of a heifer, was sprinkled upon them that were defiled and sanctified them as to the purification of their flesh; 14. then how much more will the blood of the Mashiyach, who by the eternal Spirit offered himself without blemish to Elohim, purge our conscience from dead works so that we may serve the living Elohim? 15. And for this reason he became the Mediator of the renewed covenant,<sup>53</sup> that he might by his death be redemption to them who had transgressed the first covenant; so that they who are called to the eternal inheritance might receive the promise. 16. For where there is a testament, it indicates the death of him who made it. 17. For it is valid only of a deceased (person) because it has no use so long as the maker of it lives. 18. Therefore also the first (covenant) was not confirmed without blood. 19. For when the whole ordinance had been propounded by Moshe to all the people, according to Torah; Moshe took the blood of a heifer and water, with scarlet wool and hyssop,<sup>54</sup> and sprinkled upon the books and upon all the people;<sup>55</sup> 20. and said to them, This is the blood of the covenant which is enjoined by Elohim. 21. With that blood he also sprinkled upon the tabernacle and upon all the vessels of ministration: 22. because everything, according to Torah, is purified with blood: and without the shedding of blood there is no forgiveness of sin. 23. For it was necessary that these, the representations<sup>56</sup> of heavenly things, should be purified<sup>57</sup> with those things; but the heavenly things themselves, with a sacrifice<sup>58</sup> superior to them.

<sup>53</sup> See Matthew 26:28

<sup>54</sup> Critics of Hebrews sometimes claim this statement is inaccurate because the sprinkling of the book is not mentioned in Exodus 24, nor the mixture stated therein. However, take a closer look: Leviticus 14:6 mentions *scarlet yarn*, referencing the color, not the material. Most experts assume "thread" is implied (Genesis 38:28), just like the Hebrew does not say "hand" directly when Benjamin is interpreted literally as "son of my right" but everyone knows it is "right hand." Wool is, of course, *white* in its natural state, but Torah commands it to be dyed scarlet, which is why Isaiah uses the metaphor in the first place. And where did Rav Shaul get the idea that the scarlet material was wool? Probably from Exodus 26:31, 36 which indicates the tentway is made of (a) "**scarlet (insert material of choice here)**" and (b) "**fine twisted linen.**" In other words, the linen is *not* dyed and material (a) is clearly *not* linen. What's left if not wool? Scarlet goat hair? No! The fact is, specific material is *not* mentioned in Torah unless required, as is in Leviticus 13:47-48 and Deuteronomy 22:11 which forbids the making of garments from more than one material; but there are two issues. "*You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet (material) and fine twisted linen you shall make it*" (Ex. 28:15). If it were all linen it would say so, and though it is possible to weave linen and wool into *one yarn*, this is clearly not being done here, either. Garment (A) 100% *wool yarn*, and garment (B) 100% *fine twisted linen*. The linen certainly does not have wool in its thread, or vice versa.

<sup>55</sup> There are two separate issues here. First, there is a clear telescoping of two events we know to be separated by the monthly timetable established by the Tanakh. *Two* events are being taught together at one time to establish a spiritual point; the seams are quite evident. Event #1 in Hebrews 9:19-20 teaches that the blood is for atonement. Event #2, the blood being sprinkled on the tabernacle later. This appears to suggest the blood from that day lasted eight to nine months and then was sprinkled on the tabernacle, but again, this is how events are combined to make a spiritual point. Clearly Paul knew, as did his audience, that additional blood prepared in the same manner was required in Exodus 40. Although the reading may appear as "this same blood" the meaning is more like "blood derived from this same manner." This becomes clear when we realize that Exodus 24:5 refers to burnt offerings and sacrificed bulls, whereas Exodus 40:29 refers to burnt offerings and

8 בהָדָא דִּין מוֹדַעא הֵנָּה רִוּחָא דְקוֹדֶשָׁא דְלֹא אֶתְגַּלִּית עֲדָפִיל אֲרוּחָא דְקִדְשָׁא כְּמָא זִבְנָא דְאִיתָּהּ הָנָא קִימָא לְמִשְׁכָּנָא קְדָמָא: 9 וְאִיתְּוִי הָנָא מִתְּלָא הָנָא לְזִבְנָא הוּ דִּכָּה קוֹרְבָנָא וְדִבְחָא מִתְּקִרְבִּין הֵנוּ אֵילִין דְּלֹא מִשְׁכַּחֲנִין הֵנוּ לְמַגְמֵר תִּארְתָּהּ דְּמִן דְּמִקְרָב לֵהוּ: 10 אֲלֵא בְּמֵאכְלָא וּבְמִשְׁתֵּיא בְּלַחוּד וּבְמַעֲמֻדֵּתָא דְּזִנִּין זִנִּין דְּאִיתְּהִין פּוֹקֶדָא דְּסִכְסָא דְּסִימִין עֲדָמָא לְזִבְנָא דְּתוֹרְעָא: 11 מִשִּׁיחָא דִּין דְּאִתָּא הָנָא רַב כּוֹמֶרָא דְּטִבְתָּא דְּסַעֲרָא וְעַל לְמִשְׁכָּנָא רַבָּא נְמִשְׁלָמָא דְּלֵא עֲבִיד בְּאִידִיָּא וְלֹא הָנָא מִן הָלִין בְּרִיתָא: 12 וְלֹא עַל בְּדָמָא דְּצִפְרִיָּא וְדִעְגְלָא אֲלֵא בְּדָמָא דְּנִפְשָׁה עַל חֵדָא זִבְן לְבִית מְקִדָּשָׁא וְאַשְׁכַּח פּוֹרְקָנָא דְּלַעֲלֵם: 13 אֵן גִּיר דְּמָא דְּצִפְרִיָּא וְדִעְגְלָא וְקִטְמָא דְּעִגְלָתָא מִתְּרַסָּס הָנָא עַל אֵילִין דְּמִתְּטִמְאִין הֵנוּ וּמִקְדָּשָׁא לֵהוּן לְדוֹכִיָּא דְּסִרְהוּן: 14 כְּמָא הִכִּיל יִתְרָאִית דְּמָה דְּמִשִּׁיחָא דְּבִרְוּחָא דְּלַעֲלֵם נִפְשָׁה קִרְבָּה דְּלֹא מוֹם לֹאֲלֵהָ נִדְּכָא תִּארְתָּהּ מִן עֲבָדָא מִיתָא דְּנִשְׁמָשׁ לֹאֲלֵהָ חֵיָּא: 15 מְטֵל הָנָא הוּ הָנָא מִצְעִיָּא דְּרִיתָקָא חֵדָתָא דְּבִימֻתָּהּ הוּ הָנָא פּוֹרְקָנָא לֵאֵילִין דְּעִבְרוּ עַל דְּרִיתָקָא קְדָמִיתָא דְּנִסְכּוֹן מוֹלְכָנָא אֵילִין דְּאִתְּקִרְיוּ לִירְתוּתָא דְּלַעֲלֵם: 16 אֵיכָא גִיר דְּאִיתָּהּ דְּרִיתָקָא מוֹתָא הוּ מַחוּיָּא דְּהוּ דְּעִבְדָּהּ: 17 עַל מִיתָא דִּין בְּלַחוּד מִשְׁתַּרְרָא מְטֵל דְּכָמָא דְּחִי הוּ דְּעִבְדָּהּ לִית בָּהּ חִשְׁחוּ: 18 מְטֵל הָנָא אֲפֻלָּא קְדָמִיתָא דְּלֹא דְּמָא אֲשַׁתְּרַת: 19 כֹּד אֲתַפְקֵד גִּיר כְּלָה פּוֹקֶדָא מִן מוֹשָׁא לַעֲמָא כְּלָה בְּנִמוּסָא נִסְבָּה הָנָא מוֹשָׁא דְּמָא דְּעִגְלָתָא וּמִיָּא בְּעִמְרָא דְּזוֹחֻרִיתָא וְזוּפָא וְרַס עַל סְפָרָא וְעַל עֲמָא כְּלָה: 20 וְאִמֵּר לֵהוּן הָנָא הוּ דְּמָא דְּרִיתָקָא הִי דְּאִתְּפַקֶּדָתָּ לְכֹון מִן אֲלֵהָ: 21 אֲף עַל מִשְׁכָּנָא וְעַל כְּלָהוּן מֵאֲנָא דְּתִשְׁמִשְׁתָּא מִנָּה מִן דְּמָא רַס: 22 מְטֵל דְּכָלְמָדָם בְּדָמָא הוּ מִתְּדַכָּא בְּנִמוּסָא וְדִלָּא שׁוּפָעָא דְּמָא לִית שׁוּבְכָנָא: 23 אֲנִינָקָא הִי גִיר דְּהָלִין דְּדִמּוּתָא אֲנִין דְּשִׁמְיָנִיתָא בְּהָלִין מִתְּדַכָּין הָלִין דִּין שִׁמְיָנִיתָא בְּדִבְחָא דְּמִיתְרִין מִן הָלִין:

meal offerings. We could be much more demanding and ask where is the specific reference to the sacrificed bull in Exodus 40, but that is hardly the smoking gun against Hebrews. Again, telescoping does not mean this is one flowing event; the details from both events are being used in a spiritual discussion, something sages and rabbis have done from the beginning. On the other hand, blood is still involved with the burnt offering: *"The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before YHWH in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting"* (Leviticus 4:7). The second issue is that there are multiple references to the altar being sprinkled with blood, and the people having themselves sprinkled with blood from the same sacrifice. Therefore, it would not be inaccurate to conclude, given the book's placement by the altar, that it also received an amount of blood.

56 The word *damota* indicates a representation, not an exact reflection, of an object. Sometimes critics of Hebrews say that the comparison of the earthly Temple objects to the heavenly puts the epistle into error. However, if exact reflection/image was intended, another word, *tzelma*, would have been used. This word is used, for example, in Hebrews 1:3, where Y'shua is called the exact identical reflection/image of YHWH's nature.

57 The Aramaic word *daka* (purification) refers only to earthly representations of Temple objects, not the heavenly. The items in the Heavenly Temple need no such purification.

58 The word here, *debkha*, appears the same way in the singular and plural form. In this context, there is only one sacrifice superior to the earthly Temple, and that is Y'shua himself.



24. For the Mashiyach entered not into the sanctuary made with hands which is the emblem of the true (sanctuary): but he entered into heaven itself to appear in the presence of Elohim for us. 25. Neither (was it necessary) that he should offer himself many times as the high priest entered every year into the sanctuary with blood not his own: 26. otherwise, he must have suffered many times since the commencement of the world; but now in the end of the world, he has once offered himself in a self-sacrifice to abolish sin. 27. And, as it is appointed to men that they must once die, and after their death is the judgment; 28. so also the Mashiyach was once offered; and, by himself, he burned away the sins of many: and a second time, without sins, will he appear for the life of them who expect him.

## Chapter 10

1. For in Torah there was a shadow of the good things to come; not the substance of the things themselves. Therefore, although the same sacrifices were every year offered, they could never make perfect those who offered them. 2. For, if they had perfected them, they would long ago have desisted from their offerings because their conscience could no more compel them who were once purified, on account of their sins. 3. But in those sacrifices, they every year recognized their sins. 4. For the blood of bulls and of goats cannot purge away sins. 5. Therefore, when entering the world, he said: In sacrifices and oblations you have not had pleasure; but you have clothed me with a body. 6. And whole burnt offerings on account of sins you have not asked. 7. Then I said: Behold I come, as it is written of me in the beginning<sup>59</sup> of the books, to do your will, O Elohim. 8. He first said: Sacrifices and oblations and whole burnt offerings for sins which were offered according to Torah, you did not desire; 9. and afterwards he said: Behold I come to do your will, O Elohim: hereby, he abolished the former that he might establish the latter. 10. For by this His will we are sanctified through the offering of the body of Y'shua the Mashiyach a single time. 11. For every high priest who stood and ministered daily, offered again and again the same sacrifices which never were sufficient to purge away sins. 12. But this (Priest) offered one sacrifice for sins, and forever sat down at the right hand of Elohim; 13. and afterward waited until his foes should be placed as a footstool under his feet. 14. For by one offering he has perfected forever, them who are sanctified by him. 15. And the Ruach haKodesh also testifies to us by saying: 16. This is the covenant which I will give them after those days, says Master YHWH: I will put my Torah into their minds and inscribe it on their hearts; 17. and their iniquity and their sins I will not remember against them.<sup>60</sup> 18. Now, where there is a forgiveness of sins there is no offering for sin demanded. 19. We have therefore, my Brothers, assurance in entering into the sanctuary by the blood of Y'shua

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<sup>59</sup> Please see *Alef Tav* in Appendix.

<sup>60</sup> Again Paul references Jeremiah 31:31-34.

## : דלות עבריא ט :

24 לָא הָאָה גִּיר לְבִית מְקַדָּשׁ דַּעֲבִיד בְּאִידְיָא עַל מְשִׁיחָא דְאִיתּוּהִי דְמוּתָא דְהוּ שְׂרִירָא אֵלָא לָהּ לְשִׁמְיָא עַל דְּנִתְחִזָּא קֳדָם פְּרָצוּפָה דְאַלְהָא חֲלָפִין : 25 אֶפְלָא דְנִקְרַב נִפְשָׁה זְבֻנְתָּא סְגִיאתָא אִיךְ דַּעֲבִיד הָאָה רַב כּוּמְרָא וְעָאֵל בְּכַל שְׁנָא לְבִית מְקַדָּשׁ בְּדָמָא דְלָא דִּילָהּ : 26 וְאֵן לָא חִיב הָאָה דְזְבֻנְתָּא סְגִיאתָא גִּנְשׁ מִן שׁוּרְיָה דַּעֲלָמָא הָשָׂא דִּין בְּחִרְתָּהּ דַּעֲלָמָא חֲדָא הוּ זֶכֶן קֳרַב נִפְשָׁה בְּדִיחֻתָּהּ דְנִבְטָלִיָּה לְחֻטִּיתָא : 27 וְאִיפְנָא דְסִים לְבִנְיָנָשׁ דְּחֲדָא זֶכֶן נִמְוִתּוּן וּמִן בִּתְרָא מוּתְהוּן דִּינָא : 28 הֲכֵנָּא אָף מְשִׁיחָא חֲדָא זֶכֶן אֲתִקְרַב וּבְקִנּוּמָה דִּבַּח חֻטְּאָה דְסְגִיָּאא דִּתְרִיתִין דִּין זְבֻנִּין דְלָא חֻטְּהִין מִתְחִזָּא לְחִיָּהוּן דְאִילִין דְמַסְפִּין לָהּ :

## : דלות עבריא י :

1 נְמוּסָא גִּיר טְלָנִיתָא אִית הָאָה בָּהּ דְטֻבָּתָא דַּעֲתִידֵן לָא הָאָה קְנוּמָא דִּילְהִין דְצֻבּוּתָא מְטַל הָנָא כִּד בְּכַל שְׁנָא הֲנוּן כִּד הֲנוּן דְבִחָא מִתְקַרְבִּין הוּוּ לָא מְמִתּוּם אֲשַׁכּחוּ דְגִמְרוּן לְאִילִין דְמִקְרָבִין לְהוּן : 2 אֵלוּ גִיר גִּמְרִין הוּוּ כְּבֵר דִּין אֲתַתְּנִיחוּ מִן קוּרְבָּנִיהוּן מְטַל דְלָא מְכִיל טְרִיָּא הִנֵּת לְהוּן תִּאֲרַתְהוּן בְּחֻטְּאָה לְאִילִין דְּחֲדָא זֶכֶן אֲתַדְפִּיר לְהוּן : 3 אֵלָא בְּהוּן בְּדִבְחָא מְדַפְרִין חֻטְּהִיהוּן בְּכַל שְׁנָא : 4 לָא גִיר מְשַׁכּח דְמָא דִּתּוּרָא וְדַצְפְּרִיָּא לְמַדְפְּרִי חֻטְּאָה : 5 מְטַל הָנָא כִּד עָאֵל לַעֲלָמָא אָמַר בְּדִבְחָא וְקוּרְבָּנָא לָא צִבִּית פִּלְגְּרָא דִּין אֲלַבְשָׁתֵּנִי : 6 וִיקְדָּא שְׁלָמָא דְחֻלְף חֻטְּאָה לָא שְׁאֵלַת : 7 הִידִין אֲמַרְתָּ דְהָא אָנָּא אֲתָא אָנָּא דְבִרִּישׁ כְּתָבָא כְּתִיב עָלֵי דַּעֲבִיד צִבִּינְךָ אֲלֵהָא : 8 מִן לַעֲלָא אָמַר דְבִבְחָא וְקוּרְבָּנָא וִיקְדָּא שְׁלָמָא דְחֻלְף חֻטְּאָה לָא צִבִּית הֲנוּן דְמִתְקַרְבִּין הוּוּ בְּנִמּוּסָא : 9 וּבִתְרָה אָמַר דְהָא אֲתָא אָנָּא דַּעֲבִיד צִבִּינְךָ אֲלֵהָא בְּהֲדָא בְּטַל לְקַדְמִיתָא דְנִקִּים לְדִתְרִיתִין : 10 בְּהֲנָא גִיר צִבִּינָה אֲתִקְדָּשׁ בְּקוּרְבָּנָא דְפִלְגְּרָה דִּישׁוּעַ מְשִׁיחָא דְחֲדָא זֶכֶן : 11 כֹּל רַב כּוּמְרָא גִיר דְקָאָם הָאָה נִמְשַׁכּח פְּלִיּוּם הֲנוּן בְּהֲנוּן דְבִחָא מְקַרְבִּי הָאָה אִילִין דִּמֵּן מִתּוּם לָא מְשַׁכּחִין הוּוּ לְמַדְפְּרִי חֻטְּאָה : 12 הָנָא דִּין חִד דְבִחָא קֳרַב חֻלְף חֻטְּאָה וִיטֵב עַל יְמִינָא דְאַלְהָא לַעֲלָם : 13 וּמִקְנָא מְכִיל עֲדָמָא דְנִתְתַּסִּימוּן בַּעֲלִדְבֻבּוּהִי פּוּבְשָׁא תַּחִית רְגִלוּהִי : 14 בְּחִד גִּיר קוּרְבָּנָא גִמַּר לְאִילִין דְמִתְקַדָּשִׁין בָּהּ לַעֲלָם : 15 סִהֲדָא לֵן דִּין אָף רוּחָא דְקוּדְשָׁא דְאַמְרַת : 16 הֲדָא הִי דִּיתְקָא דְאַתָּל לְהוּן מִן בִּתְרָא יוּמְתָא הֲנוּן אָמַר מְרִיא אֲתִלְיוּהִי לְנִמוּסֵי בְּמַדְעִיהוּן וְעַל לְבִנְתְּהוּן אֲכַתְבִּיוּהִי : 17 וְעוֹלְהוּן וְחֻטְּהִיהוּן לָא אֲתַדְכֵּר לְהוּן : 18 אִיכָּא דִּין דְאִית שׁוּבְקָנָא דְחֻטְּאָה לָא מִתְבַּעַצ קוּרְבָּנָא דְחֻלְף חֻטְּאָה : 19 אִית לֵן הֲכִיל אַחֵי גִלְיֹת אָפָּא בְּמַעֲלָנָא דְבִית קוּדְשָׁא בְּדָמָה דִּישׁוּעַ :

20. and by a path of life which he has now consecrated for us through the veil that is his flesh.<sup>61</sup> 21. And we have a high priest over the house of Elohim. 22. Let us therefore draw near with a true heart and with the confidence of faith, being sprinkled as to our hearts and pure from an evil conscience, and our body being washed with pure water. 23. And let us persevere in the profession of our hope and not waver; for he is faithful who has made the promise to us. 24. And let us look on each other for the excitement of love and good works. 25. And let us not forsake our meetings as is the custom of some, but entreat one another and the more, as you see that day draw near. 26. For if a man sin voluntarily after he has received a knowledge of the truth, there is no longer a sacrifice which may be offered for sins: 27. but the fearful judgment impends, and the zeal of fire that consumes the adversaries. 28. For if he who transgressed the Torah of Moshe, died without mercies at the mouth of two or three witnesses; 29. how much more, do you think, will he receive capital punishment who has trodden upon the Son of Elohim and has accounted the blood of his covenant by which he is sanctified, as the blood of all men and has treated the Spirit of grace in an insulting manner?<sup>62</sup> 30. For we know him who has said, Retribution is mine and I will repay; and again, Master YHWH will judge his people. 31. It is very terrible to fall into the hands of the living Elohim.<sup>63</sup> 32. Therefore, recall the former days, those in which you received immersion<sup>64</sup> and endured a great conflict of sufferings with reproach and affliction; 33. and you were a gazing stock, and also were the associates of persons who endured these things: 34. and you were grieved for those who were imprisoned; and you cheerfully endured the plundering of your goods because you knew that you had a possession in heaven, superior and not transitory. 35. Therefore do not discard your confidence which is to have a great reward. 36. For you have need of patience that you may do the will of Elohim and may receive the promise. 37. Because, yet a little, and it is a very little time when he that comes, will come, and will not delay. 38. Now the just by my faith will live: but if he draw back, my soul will not have pleasure in him. 39. But we are not of that drawing-back, which leads to destruction, but of that faith which makes us possess our soul.

## Chapter 11

1. Now faith is the assurance of the things that are in hope as if they were in actual reality. (Faith is also) the manifesting of the things that are (still) invisible.<sup>65</sup> 2. And for it the ancients are well testified of.<sup>66</sup> 3. For by faith we understand that the worlds were shaped by the Word of Elohim; and that things seen originated from those that are not seen. 4. By faith, Abel offered to Elohim a better sacrifice than that of Cain; and on account of it, he is testified of that he was righteous, and Elohim bore testimony to his offering; and in consequence of it, that although he is dead, yet he speaks.

61 And on the other side of that "veil" is the Ruach haKodesh, (Isaiah 11:1-2, Zechariah 12:10).

62 This admonition is perhaps a midrash about "*blaspheming against the Ruach haKodesh*" as mentioned by Y'shua in Matthew 12:32.

63 Perhaps this is a veiled reference to a disaster that befell King David: "*Go and speak to David, 'YHWH says this: I offer you three things; choose which one of them I am to inflict on you.' So Gad went to David and said, 'Which do you prefer: to have three years of famine befall your country; to flee for three months before a pursuing army; or to have three days of epidemic in your country? Now think, and decide how I am to answer Him who sends me.'*" David said to Gad, '*I am very apprehensive. Better to fall into YHWH's hands, since His mercies are great, than to fall into the hands of men!*'" So David chose the epidemic. It was the time of the wheat harvest. So YHWH unleashed an epidemic on Israel from that morning until the time determined; plague ravaged the people and, of the people from Dan to Beersheba, seventy thousand died." (2 Samuel 24:12-15 NJB) If this is Rav Shaul's point it is sobering. David knew it was better to fall into YHWH's mercies, and yet 70,000 people died in 3 days. This would then suggest, "You know how David was righteous, and yet this happened to him. If you aren't as righteous as David was how much worse will your fate be when you fall into YHWH's hands?"

64 Notice the Greek: "...having been *enlightened*..." (The Greek-English Interlinear New Testament, UBS Ed.). The Greek redaction to "*enlightenment*" is likely due to Gnostic influences that postured *gnosis* (knowledge) as the prerequisite for salvation; see Hebrews 6:6.

## : דלות עבריא י :

20 ואורחא דחיא דחדת לן השא באפי תרעא דאיתוהי בסרה: 21 ואית לן כומרא  
רבא על ביתה דאלהא: 22 נקורב הכל בלבא שרירא ובתולנא דהימנותא כד  
רסיסין לבנותן ודכין מן תארטא בישתא ומסחי פגרון במיא דכיא: 23 ונחמסן  
בתודיתא דסברן ולא נצטלא מהימן הו גיר מן דמלך לן: 24 ונחור חד בחד  
בגורגא דחובא ודעבדא טבא: 25 ולא נהוא שבקין כושין איך דאית עידא  
לאנש אנש אלא בעו חד מן חד יתיראית כמא דחזיתון דקרב יומא הו: 26 אן גיר  
בצבינה נחטא אנש מן בחר דקבל ידעתא דשררא לית מפיל דבחחא דתתקרב  
חלף חטהא: 27 אלא עתיד הו דינא דחילא וטננא דנורא דאכל לבצעלדכבא:  
28 אן גיר אינא דעבר על נמוסא דמושא על פום תרין ותלתא סהדין דלא רחמין  
מא: 29 כמא סברין אנתון יתיראית מסם ברשא נקבל אינא דדשה לברה דאלהא  
וחשב דמא דדינתקא דילה איך דכלנש דכה אתקדש וצער לרוחא דטיבותא:  
30 ידעין להו דאמר דדילי הי תבעתא ואנא אפרוע ותוב דנדון מריא לעמה:  
31 דחלתא הי רבתא למפל באידוהי דאלהא חיא: 32 אתדכרו הכל ליומא  
קדמא הנון דבהון קבלתון מעמודיתא ואגונא רבא סיברתון דחשא בחסדא  
ובאולצנא: 33 ודהיתון חזונא ואף אשתופתון לאנשא דהלן סיברו: 34 וכאב  
לכון על אילין דאסירין וחטופא דנכסיפון בחדותא סיברתון מטל דידעין  
אנתון דאית לכון קנינא בשמיא דמיתר הו ולא עבר: 35 לא הכל תובדון גליות  
אפא דאית לכון דעתיד לה אגרא סגיא: 36 מסיברנותא הו גיר מתבעיא לכון  
דתעבדון צבינא דאלהא ותסבון מולכנא: 37 מטל דקליל הו זבנא וטב זעור  
דנאתא הו דאתא ולא נוחר: 38 כאנא דין מן הימנותא דילי נחא נאן מתקטעא  
לה לא צביא בה נפשי: 39 חנון דין לא הוין דקוטעא דמובלא לאבדנא אלא  
דהימנותא דמקניא לן נפשו:

## : דלות עבריא יא :

1 איתיה דין הימנותא פיסא על אילין דאיתיהין בסברא איך הו דהוי  
להין בסוערנא וגלינא דאילין דלא מתחזין: 2 ובהדא הות סהדותא על  
קשישא: 3 בהימנותא גיר מסתפלינן דאתתקנו עלמא במלתא דאלהא  
והלן דמתחזין הוי מן אילין דלא מתחזין: 4 בהימנותא קרב הכל  
דבחחא דמיתרא טב מן דקאין לאלהא ומטלתה הות עלוהי סהדותא  
דכאנא הו וסהד על קורבנה אלהא ומטלתה אף כד מית ממלל:

65 The word *sebara* as noted previously, is a favorite of Paul's and means "hope." It is beautifully contrasted here with the near-homonym *soarana* (fact/evidence) as a narrative to Mashiach's teaching that even faith the size of a mustard seed can move mountains.

66 This faith speech is reminiscent of a similar one Mar Stephen gave in Acts 7, and Acts 8:1 tells us Rav Shaul was there giving approval to his death. Perhaps some of that occasion is being recalled here.

5. By faith Enoch was translated and did not taste death; and he was not found because Elohim had translated him: for, before he translated him, there was testimony of him that he pleased Elohim. 6. But, without faith, a man cannot please Elohim. For he that draws near to Elohim must believe His existence and that He will recompense those who seek Him. 7. By faith Noah, when he was told of things not seen, feared; and he made himself an ark for the life of his household, whereby he condemned the world and became an heir of the righteousness which is by faith. 8. By faith Awraham, when he was called, obeyed and departed to the place which he was to receive for an inheritance: and he departed while he had no idea where he was going. 9. By faith he became a resident in the land that was promised him as in a foreign land; and resided in tents with Yitz'chak and Ya'akov, the heirs with him of the same promise. 10. For he looked for the city that has a foundation of which the builder and maker is Elohim. 11. By faith Sarah also, who was barren, acquired the power to receive seed; and out of the time of her years, she brought forth because she firmly believed that he was faithful who had promised her. 12. Therefore, from one man failing through age, myriads were born, like the stars in the heavens and like the sand on the shore of the sea which is beyond all counting. 13. All these died in faith and did not receive their promise; but they saw it from a distance and rejoiced in it; and they confessed that they were strangers and pilgrims on the earth. 14. Now they who say thus show that they seek a city. 15. But if they had been seeking that city from which they came out, they had opportunity to return again and go to it. 16. But now it is manifest that they longed for a better (city) than that, (namely) for that which is in heaven. Therefore Elohim did not refuse to be called their Elohim; for he prepared for them the city. 17. By faith Awraham, in his trial, offered up Yitz'chak; and he laid on the altar his only son whom he had received by promise. 18. For it had been said to him, In Yitz'chak will your seed be called. 19. And he reasoned with himself that Elohim was able even to raise (him) from the dead: and therefore, in the representative type (of a resurrection), he was restored to him. 20. By faith in what was to be, Yitz'chak blessed Ya'akov and Esau. 21. By faith Ya'akov, when dying, blessed each of the sons of Yosip and bowed himself on the top of his staff. 22. By faith Yosip, when dying, was mindful of the departure of the children of Israel and gave direction concerning his bones. 23. By faith the parents of Moshe, after he was born, hid him three months because they saw he was a goodly child; and they were not impeded by the command of the king. 24. By faith Moshe, when he became a man, refused to be called the son of Pharaoh's daughter. 25. And he chose to be in suffering with the people of Elohim and not to live indulgently in sin for a short season: 26. And he considered the reproach of the Mashiyach a greater treasure than the hoarded riches of Egypt; for he looked towards the reward. 27. By faith he left Egypt and was not terrified by the wrath of the king; and he continued to hope, just as if he saw the invisible Elohim.

## : דלות עבריא יא :

5 בהימנוּתָא אַשְתַּנִּי חנוּךְ וּמוֹתָא לֹא טַעַם וְלֹא אַשְתַּכַּח מְטַל דְּשַׁנְיָה אֱלֹהָא מִן קֳדָם דְּנִשְׁנִיָּוְהִי גִיר הִנֵּה עֲלוּהִי סְהִדוּתָא דְּשַׁפֵּר לֹאֲלֹהָא : 6 דְּלֹא הִימְנוּתָא דִּין לֹא אֲנִשׁ מְשַׁכַּח דְּנִשְׁפֵּר לֹאֲלֹהָא חֵיב הוּא גִיר מִן דְּמִתְקַרֵּב לִנְתָּ אֱלֹהָא דְּנִהִימִן דַּיְתוּהִי וְלֹאֲלִין דְּבָעִין לֹה הָנָא פְּרוּעָא : 7 בהימנוּתָא גִּוּחַ כִּד אֲתַמְלִל עֲמָה עַל אֵילִין דְּלֹא מִתְחִזֵּין הוּי דְּחַל וְעַבְדִּי לֹה קְבוּתָא לְחִיָּא דְּבִנֵּי בִיתָה דְּכָה חֵיבָה לְעִלְמָא וְהוּא יִרְפָּא דְּכֹאנוּתָא דְּבהימנוּתָא : 8 בהימנוּתָא אֲבִרְהֵם כִּד אֲתַקְרִי אַשְתַּמַּע דְּנִפּוֹק לֹאֲתָרָא הוּ דַּעֲתִיד הָנָא דְּנִסְבִּי לִירְתוּתָא וְנִפֵּק כִּד לֹא יָדַע הָנָא לֹאֲיָכָא אֲזַל : 9 בהימנוּתָא הָנָא תּוֹתָבָא בִּארְעָא הִי דַּאֲתַמְלִכַת לֹה אֵיךְ דְּבִנְוִכְרִיתָא וְכַמְשַׁכְנָא עֵמֶר עִם אִיסְחָק וִיעֲקוֹב בְּנֵי יִרְתוּתָא דִּילָה דְּמוֹלְכָנָא : 10 מִסְכָּא הָנָא גִיר לְמַדִּינָתָא דְּשִׁתְּאִסְתָּא אֵית לֹה דְּאוּמָנָה וְעַבְדִּיהָ אֱלֹהָא הוּ : 11 בהימנוּתָא אָף סָרָא דַּעֲקֵרְתָּא הִנֵּה נִסְבִּית חֵילָא דְּתַקְבֵּל זִרְעָא וְדִלָּא בּוֹבְנָא דְּשַׁנְיָה יִלְדַת עַל דַּאשְׁרֵת דְּמַהִימִן הוּא הוּ דְּמִלֵּךְ לֹה : 12 מְטַל הָנָא מִן חַד דְּבִטְל בְּסִיבּוּתָא אֲתִילְדוּ סְגִיָּאא אֵיךְ כּוֹכְבָא דְּבִשְׁמִיָּא וְאֵיךְ חֵילָא דַּעַל סְפִתָּה דִּימָא דְּמִנֵּן לִית לֹה : 13 בהימנוּתָא מִיתוּ הֵלִין פְּלִהוֹן וְלֹא נִסְבוּ מוֹלְכָנָהוֹן אֲלֹא מִן רֹחַקָא חִזְאוּהִי וְחִדְּיו כֹּה נֹאוּדִיו דַּאֲכִסְנִיָּא אֲנוּן וְתוֹתָבָא בִּארְעָא : 14 אֵילִין דִּין דְּהֵלִין אֲמִרִין מַחֲזִין דְּלְמַדִּינָתָהוֹן בָּעִין : 15 נֹאלוּ לְמַדִּינָתָא הִי דְּנִפְקוּ מִנָּה בָּעִין הוּוּ אֵית הָנָא לִהוֹן וְבִנָּא דְּתוֹב נְהַפְכוֹן נֹאזִלוֹן לֹה : 16 הָשָׂא דִּין יִדְעָא דְּלִדְטָבָא מִנָּה רְגִין הוּוּ לְהִי דַּאֲיִתִּיהָ בְּשַׁמִּיָּא מְטַל הָנָא לֹא נִכָּף אֱלֹהָא דַּאֲלֵהוֹן נִתְקַרָּא טִיב לִהוֹן גִּיר מַדִּינָתָא : 17 בהימנוּתָא קִרְבִּי אֲבִרְהֵם לֹאֲיִסְחָק בְּנִסְיוֹנָה וְלִיחִידָה אֲסָק לְמַדְבְּחָא לְהוּ דְּקִבֵּל הָנָא בְּמוֹלְכָנָא : 18 אֲתֹאמֵר הָנָא לֹה גִיר דְּבֹאֲיִסְחָק נִתְקַרָּא לֵךְ זִרְעָא : 19 נֹאֲתִרְעִי הָנָא בְּנִפְשָׁה דְּמִטִּיָּא בַּאֲיִדוּהִי דַּאֲלֹהָא אָף מִן מִיתָא לְמַקְמוּ וּמְטַל הָנָא בְּמִתְלָא אֲתִיָּהֵב לֹה : 20 בהימנוּתָא דְּמָדָם דַּעֲתִיד הָנָא בְּרִךְ אִיסְחָק לִיעֲקוֹב וְלַעֲסוּ : 21 בהימנוּתָא כִּד מֵאָת יַעֲקוֹב בְּרִךְ לְכָל חַד חַד מִן בְּנוֹהִי דִּיוֹסָף וְסָגִיד עַל רִישׁ חוּטְרָה : 22 בהימנוּתָא יוֹסֵף כִּד מֵאָת עֵהִד לְמַפְקָתָא דְּבִנֵּי אִיסְרָאֵל וּפְקִיד עַל גְּרַמּוּהִי : 23 בהימנוּתָא אֲבִהוּהִי דְּמוֹשָׁא טְשִׁיָּוְהִי כִּד אֲתִילִיד יִרְחָא תִלְתָּא דְּחִזּוּ דְּשַׁפִּיר הָנָא טְלִיָּא וְלֹא דְּחִלוּ מִן פּוֹקֲדָנָא דְּמִלְכָּא : 24 בהימנוּתָא מוֹשֶׁה כִּד הָנָא גִּבְרָא כְּפֹר דְּלֹא נִתְקַרָּא בְּרָא לְבִרְתָּה דְּפִרְעוֹן : 25 וְגִבְרָא לֹה דְּבֹאוֹלְצָנָא עִם עֲמָה דַּאֲלֹהָא נִהוּא וְלֹא דְּזִבְן זַעוֹר נִתְבַּסֵּם בַּחֲטִיָּתָא : 26 נֹאֲתִרְעִי דְּמִיתֵר הוּ עוֹתִרָא דְּחִסְדָּה דְּמִשְׁיָחָא טִב מִן סִימָתָה דְּמַצְרִין חָאֵר הָנָא גִיר בְּפִוּרְעִין אֲגָרָא : 27 בהימנוּתָא שְׁבָקָה לְמַצְרִין וְלֹא דְּחַל מִן חִמָּתָה דְּמִלְכָּא וְסִיבֵר אֵיךְ הוּ דְּחִזָּא הָנָא לֹאֲלֹהָא דְּלֹא מִתְחִזָּא :

28. By faith, they kept the Paskha (Passover)<sup>67</sup> and the sprinkling of blood that he who destroyed the firstborn might not approach them. 29. By faith they passed the Sea of Reeds as on dry land; and in it the Egyptians were swallowed up when they dared to enter it. 30. By faith the walls of Jericho fell down when they had been circled for seven days. 31. By faith Rahab, the harlot did not die with them who did not believe, when she received the spies in peace. 32. What more will I say? For I have little time to tell of Gideon and of Barak, and of Samson and of Jephtha, and of Dawid and of Samuel, and of the other prophets: 33. who, by faith dominated kingdoms, and worked righteousness, and received promises and closed the mouths of lions 34. and quenched the force of fire and were rescued from the edge of the sword, and were healed of diseases, and became strong in battle, and routed the camps of enemies, 35. and restored to women their children by a resurrection from the dead. And some died under tortures and did not hope to escape that there might be for them a better resurrection; 36. and others endured mockings and scourgings; others were delivered up to bonds and prisons; 37. others were stoned; others were sawed; others died by the edge of the sword; others roamed about clothed in sheep skins and goat skins and were needy and afflicted and agitated 38. persons of whom the world was not worthy, and yet they were as wanderers in the desert and in mountains, and in caves and in caverns of the earth. 39. And all these, of whose faith there is testimony, did not receive the promise: 40. because Elohim had provided the aid for us so that without us they should not be perfected.

## Chapter 12

1. Therefore let us also, who have all these witnesses surrounding us like clouds, cast from us all impediments and sin which is always prepared for us; and let us run with patience the race that is appointed for us. 2. And let us look on Y'shua who has become the beginning and the completion of our faith; who, on account of the joy there was for him, endured the stake and surrendered himself to shame; and is seated on the right hand of the throne of Elohim. 3. Behold, therefore, how much he suffered from sinners, for they were adversaries of their own soul, that you may not be discouraged nor your soul become remiss.<sup>68</sup> 4. You have not yet come to blood in the contest against sin. 5. And you have forgotten the encouragement which says to you, as to children, My son, disregard not the discipline of Master YHWH; nor let your soul faint when you are rebuked by him. 6. For whom Master YHWH loves He disciplines and He reproves those sons for whom He has kind regards. 7. Therefore endure the disciplining because Elohim is dealing with you as with sons. For what son is there whom his father does not discipline? 8. But if you are without that discipline with which everyone is disciplined, you have become strangers and not sons.

67 So, how does Rav Shaul praise these souls for keeping Pesach and then suddenly turn around and say not to observe it? Shaul kept the Feasts of YHWH and taught others to do the same. Pagan festivals can never replace the Set Apart Moedim.

68 Some of the biggest hurdles that Greek primacists face have to do with books that come after John. Many Greek scholars admit that the differences between the Greek families of texts and the Peshitta prove that Aramaic was original and not translated from Greek. However, in the case of Matthew, Mark, Luke and John, these same scholars had the Old Syriac Group that they manipulated to act as a buffer between Greek and the Peshitta. They argue that the Peshitta was revised from the Old Syriac and that the Old Syriac, in turn, was translated from Greek. It is impossible that the "Gospels" were first recorded in Aramaic from the Old Syriac; scholarly adherence to such a fallacy is wanting. The same diversity of readings occurs in books which the Old Syriac does not cover! When a major divergence is found, it is much more astute to conclude that the Peshitta was never dependent on Greek; here is a powerful case in point. Not only has Greek lost volumes of magnificent poetry, but here the Greek redactor dropped an entire phrase! Greek reads: "*Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart*" (Hebrews 12:3 The Greek-English Interlinear New Testament, UBS 4th Edition, Nestle-Aland 26th Edition). Aramaic reads: "Behold, therefore, how much he suffered from sinners, **for they were adversaries of their own soul**, that you may not be discouraged, nor your soul become remiss." Obviously NOT just some small omission here! Consider also the poetry that was lost in Greek. Here are the original sounds: (1) kma saybar min khatayeh hanun (2) d'hanun hawu saqubleh l'naphshayhun (3) d'la teman l'khun (4) w'la tethrapa naphshkhun: A beautiful message lost in all Greek versions, Y'shua states "**they**" were adversaries of their own soul. Furthermore, perhaps if the original text had retained the entire verse, there would have been much less impetus for the Crusades against Jews!



## : דלות עבריא יא :

28 בהימנותא עבד פצחא נרסס דמא דלא נתקרב להון הו דמחבל הוא בוכרא:  
29 בהימנותא עברו ימאדסוף איך דעל ארעא יבישתא ובה אתבלעו מצריא כד  
אמרחו עלוהי: 30 בהימנותא שוריה דאיריחו נפלו מן דאתפרכו שבצא יומין:  
31 בהימנותא רחב זניתא לא אבדת עם הגון דלא אשתמעו דקבלת לגשושא  
בשלמא: 32 ומנא תוב אמר זעור הו לי גיר זבנא דאשתעא על גדיעון ועל ברק  
ועל שמשון ועל נפתח ועל דויד ועל שמואל ועל שרפא דנביא: 33 אילין  
דבהימנותא זכו למלכותא ופלחו פאנותא וקבלו מולכנא וסכרו פומא דארינותא:  
34 ודעכו חילא דנורא נאתפציו מן פומא דסיפא נאתחילו מן כורהנא והו  
חילתנא בקרבא וסחפו משריתא דבעלדבכא: 35 ויהבו לנשא בניהין מן קימתא  
דמיתא נאחרנא בשנא מיתו ולא סכיו למתפציו דקימתא מיתרתא תהוא  
להון: 36 אחרנא דין לבזחא ולנגדא עלו אחרנא לאסורא ולחברשיא אשתלמו:  
37 אחרנא אתרגמו אחרנא אתנסרו אחרנא בפומא דסיפא מיתו אחרנא אתפרכו  
כד לבישין משכא דאמרא ודעזא וסניקין ואליצין ומטרפין: 38 אנשא דלא שוא  
הוא להון עלמא והו איך טעיא בחורבא ובטורא ובמערא ובפצריה דארעא:  
39 והלין פלהון דהות עליהון סהדותא בהימנותהון לא קבלו מולכנא: 40 מטל  
דאלהא קדם חר בצודרנן דילן דלא בלעדיון נתגמרון:

## : דלות עבריא יב :

1 מטל הנא אף חנן דאית לן הלין פלהון סהדא דאיך עננא חדירין לן נשדא מנן  
פל יוקרין אף חטייתא דבבלזבן מטיבא הי לן ובמסיברנותא נרהטיוהי לאגונא  
הנא דסים לן: 2 ונחור בישוע דהו הוא רישא וגמורא להימנותן דחלק חדותא  
דאית הנא לה סיבר צליבא ועל בהתתא אמסר ועל ימינא דכורסיה דאלהא יתב:  
3 חזו הכיל כמא סיבר מן חטיא הגון דהגון הו סקובלא לנפשהון דלא תמאן  
לכון ולא תתרפא נפשכון: 4 לא עדכיל מטייתון עדמא לדמא באגונא דלוקבל  
חטייתא: 5 וטעיתוניהי ליולפנא אינא דאיך דלבנא אמר לכון ברי לא תהמא מן  
מרדותה דמריא ולא תרפא נפשך אמתה דמנה מתפנן אנת: 6 למן דרחם גיר מריא  
רדא לה ומנגד לבנא אילין דהו צבא בהון: 7 סיברו הכיל מרדותא מטל דאיך  
דלות בנא סער צאדיכון אלהא אינו גיר ברא דלא רדא לה אבוהי: 8 ואן דלא  
מרדותא אנתון הי דבה מתרדא בלנש הויתון לכון נוכריא ולא בנא:

9. And if our fathers of the flesh disciplined us and we revered them, how much more should we be submissive to our spiritual fathers<sup>69</sup> and live? 10. For they disciplined us for a short time according to their pleasure; but Elohim, for our advantage that we may become partakers of his Set Apart (Spirit).<sup>70</sup> 11. Now all discipline in the time of it, is not accounted a matter of joy but of grief: yet, afterwards, it yields the fruits of peace and righteousness to them who are exercised by it. 12. And so, strengthen your relaxed hands and your quaking knees: 13. and make straight paths for your feet that the limb which is lame may not be disjoined but may be healed. 14. Follow after peace with every man; and after being Set Apart, without which a man will not see our Master (Y'shua). 15. And be careful or else any be found among you destitute of the grace of Elohim; or else some root of bitterness shoot forth germs and trouble you, and thereby many be defiled: 16. or else anyone be found among you a fornicator or a reckless one like Esau who for one mess of food sold his birthright. 17. For you know that, afterwards when he wished to inherit the blessing, he was rejected; for he found not a place for repentance although he sought it with tears. 18. For you have not come to the fire that burned and the tangible (mount); nor to the darkness and obscurity and raging storm; 19. nor to the sound of the shofar and the voice of words which they who heard entreated that it might no more be spoken to them; 20. for they could not endure what was commanded. And even a beast, if it approached the mountain, was to be stoned. 21. And so terrible was the sight that Moshe said, I fear and tremble. 22. But you have come to Mount Tsiyon and to the city of the living Elohim, the Urishlim that is in heaven; and to the assemblies of myriads of Messengers; 23. and to the assembly of the first-born who are enrolled in heaven and to Elohim the judge of all; and to the spirits of the just who are perfected; 24. And to Y'shua, the Mediator of the renewed covenant; and to the sprinkling of his blood which speaks better than that of Abel. 25. Beware, therefore, or else you refuse (to hear) him who speaks with you. For if they did not escape who refused (to hear) him who spoke with them on the earth, how much more will we not if we refuse (to hear) him who speaks with us from heaven? 26. Whose voice (then) shook the earth; but now he has promised and said yet again once more, I will shake not the earth only but also heaven. 27. And these words, once more, indicates the transformation of the things that are shaken because they are fabricated; that the things which will not be shaken may remain. 28. Since, therefore, we have received a Kingdom that is unshaken, let us grasp the grace from which we may serve and please Elohim with reverence and fear. 29. For our Elohim is a consuming fire.

69 The KJV reads, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the 'Father of spirits', and live?" This "Father of Spirits" from Greek is spurious at best as it has no second mention in Scripture to witness its authenticity. Even the title: Epistle to the Hebrews, provides some insight about returning to our Hebrew "**Spiritual Fathers.**" The "**Spiritual Fathers**" have been discussed extensively throughout this Epistle, especially in these last two chapters, which also provides another clue. Compare Luke 1:17,72; Acts 7:38; 22:3; 28:17; Romans 15:8; Hebrews 8:9. Malachi 4:6 "*And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, or else I come and smite the earth with a curse.*" (Also compare 1 Peter 1:10-12.) The many levels of evidence for Aramaic primacy is so extensive, that to simply compare Peshitta with Greek text is only a very humble beginning; we must note the core values behind Hebrew and Greek cultures which also "translate" into the text. The original text provides conclusive evidence that the Malchut (Kingdom of) Elohim is the continuum of Faith, the Ancient Path of YHWH (Jeremiah 6:16) whose central goal then, now and in the future, is the Torah Mashiach.

70 The *beauty* of the Set Apart Spirit is realized when we become partakers of the Spirit of Mashiach (Y'shua), when he is brought into our *neschama* (spirit) and we become co-laborers with him. The Spirit of Mashiach leads us away from sin, we observe Torah and put trust in YHWH through Y'shua for our salvation, see Psalm 29:2; 96:9; 110:3-4.

## : דלות עבריא יב :

9 וְאֵן אַבְחִין דְּכִסְרָא רָדִין הוּוּ לֵן וּבְהַתִּין הוּוּן מְנַהוּן כְּמָא הָכִיל חִיבִינֵן דְּנִשְׁתַּעְבְּד  
לְאַבְוָהִין דְּרוּחָתָא וּנְחָא: 10 הֵנוּן גִּיר לִזְבֵּן הוּ זְעוּר אִיךְ דְּצָכִין הוּוּ רָדִין הוּוּ  
לֵן אֱלֵהָא דִּין לְעוֹדְרָנֵן דְּנִשְׁתַּוְתָּהּ לְקַדִּישׁוּתָהּ: 11 כָּל מְרִדּוּתָא דִּין בּוֹבְנָה לֹא  
מִסְתַּבְּרָא דְדַחֲדוּתָא הִי אֱלֹא דְכְרִיטָא לְחַרְתָּא דִּין פֹּאכָא דְשִׁלְמָא וְדוֹדִיקוּתָא  
יְהֵבָא לְאִילִין דְּכָה אֶתְדַרְשׁוּ: 12 מְטֵל הָנָא אִידִיפּוֹן מִשְׁרִיתָא וְבוֹרְפִיבּוֹן רַעֲלָתָא  
שָׁרְרוּ: 13 וְשִׁבְלָא תְרִיצָא עֲבָדוּ לְרַגְלִיפּוֹן דְּהַדְמָא דְחַגִּיר לֹא נָטַעַשׂ אֱלֹא נְתָאסָא:  
14 הִרְטוּ בְתֵר שִׁלְמָא עִם כָּל אִנְשׁ וּבְתֵר קַדִּישׁוּתָא דְכָלְעֲדִיהָ אִנְשׁ לְמַרְן לֹא חִזָּא:  
15 וְהִנִּיתוּן זְהִירִין דְלִמָּא אִנְשׁ נִשְׁתַּכַּח בְּכּוֹן דְּחִסִּיר מִן טִיבּוּתָא דְאַלְהָא אוּ דְלִמָּא  
עֲקָרָא דְמַרְכָּא נִפְקַע עוֹפִיא וְנַהֲרָבּוֹן וְכָה סְגִיאָא נִסְתִּיבּוֹן: 16 אוּ לִמָּא אִנְשׁ נִשְׁתַּכַּח  
בְּכּוֹן דְּזִנִּי וְרַפָּא אִיךְ עִסוּ דְבַחֲדָא מְאֻכּוּלָתָא וְזָבֵן בּוֹכְרוּתָהּ: 17 יִדְעִין אֲנַתּוּן גִּיר  
דְּאִיךְ מִן בְּתָרְפֵן צָבָא הוּא דְנִאֲרַת בּוֹרְכָתָא וְאִסְתִּילִי אֲתָרָא גִיר לְתִיבּוּתָא לֹא אֲשַׁכַּח  
כִּד בְּדַמְעָא בַּעֲהָ: 18 לֹא גִיר אֶתְקַרְבְּתוֹן לְנוּרָא דִיקְדָּא וּמִתְגַּשָּׂא אֲפֻלָּא לְחִשּׁוּכָא  
וְלַעֲרַפְלָא וְלַעֲרוּרָא: 19 וְלֹא לְקָלָא דְקִרְנָא וְלְקָלָא דְמֵלָא הוּ דְהֵנוּן דְשִׁמְעוּהָ  
אֲשַׁתְּאֻלוּ דְלֹא נִתְמוּסַף נִתְמַלֵּל עֲמַהוּן: 20 לֹא גִיר מִשְׁכַּחִין הוּוּ לְמַסִּיבּוֹ  
מִדָּם דְּאִתְפַּקְדוּ דְאַפֵּן חִיטָא תִתְקַרְבַּ לְנֹת טוּרָא תִתְרַגֵּם: 21 וְהִכְנָא דְחִיל הוּא  
חִזּוּא דְמוֹשָׂא אֲמַר דְדַחֲלִיל אִנְא וְרַחֲמִית אִנְא: 22 אֲנַתּוֹן דִּין אֶתְקַרְבְּתוֹן לְטוּרָא  
דְצַהֲיוֹן וְלִמְדִינְתָא דְאַלְהָא חִיטָא לְאוּרְשָׁלַם דְבִשְׁמִיא וְלִכְנִשָּׂא דְרִבּוּתָא דְמִלְאכָא:  
23 וְלַעֲדָתָא דְבוֹכְרָא דְמִתְפַּתְבִּין בְּשִׁמְיָא וְלֹא לְהָא דִינָא דְכָל וְלְרוּחָתָא דְכֹאנָא  
דְאַתְגַּמְרוּ: 24 וְלִישׁוּעַ מְצַעֲיָא דִינִיתְקָא חֲדָתָא וְלִרְסֵס דְמָה דְמַמְלָל טַב מִן הוּ  
דְהִכִּיל: 25 אֲזוּדְהוּוּ הָכִיל דְלִמָּא תִשְׁתַּאֲלוֹן מִן מִן דְמַלְל עֲמַכּוֹן אֵן גִּיר הֵנוּן לֹא  
אֲתַפְצִיו דְאַשְׁתַּאֲלוּ מִן דְמַלְל עֲמַהוּן בְּאַרְעָא חֲדָ כְּמָא חֲנֵן אֵן נִשְׁתַּאֲלִי מִן מִן דְמַלְל  
עֲמֵן מִן שְׁמִיא: 26 אִינָא דְקִלְהָ אֲרַעָא אֲזִיעַ הָשָׂא דִין מַלְךְ וְאִמַר דְתוֹב חֲדָא זָבֵן  
אִנָּא אֲזִיעַ לֹא בְלַחוּד אֲרַעָא אֱלֵהָ אִיךְ שְׁמִיא: 27 הֲדָא דִין דְאִמַר חֲדָא זָבֵן מַחוּיָא  
שׁוּחֻלְפָּא דְהֵנוּן דְמִתְזִיעִין מְטֵל דְעַבִּידָא אֲגוֹן דְנִקְנוֹן הֵנוּן דְלֹא מִתְזִיעִין: 28 מְטֵל  
הָכִיל דְקַבְלֵן מְלָכוּתָא דְלֹא מִתְזִיעָא נִאֲחוּד טִיבּוּתָא דְכָה נִשְׁמַשׁ וְנִשְׁפָּר לְאַלְהָא  
בְּתַחֲמַצְתָא וּבְדַחֲלָתָא: 29 אֱלֵהֵן גִּיר נוּרָא הוּ אֶכְלָתָא:

1. Let love for the Brothers dwell among you. 2. And do not forget kindness to strangers; for by this some have been privileged to entertain Messengers without even knowing! 3. And remember those in prison as if you were bound with them: and recollect those in affliction as being yourselves clothed in flesh. 4. Marriage is honorable in all and their bed undefiled: but prostitute partners and adulterers, Elohim will judge. 5. Let not your mind love money, but let what you have, satisfy you. For Master YHWH Himself has said, I will never leave you nor loosen the hand towards you. 6. And it belongs to us to say confidently, My Master (Y'shua) is my helper, I will not fear. What can man do to me? 7. Remember your guides<sup>71</sup> who have spoken to you Elohim-inspired concepts; observe the perfection of their works and imitate their faith. 8. Y'shua the Mashiyach is the same yesterday, today, and forever.<sup>72</sup> 9. Be not led away by strange and variable doctrines. For it is a good thing that we strengthen our hearts with grace and not with meats, for those have not benefited who walked in them. 10. And we have an altar of which they who minister in the tabernacle have no right to eat. 11. For the flesh of those animals whose blood the high priest brought into the sanctuary for sins, was burned without the camp. 12. For this reason Y'shua also, that he might sanctify his people with his blood, suffered without the city. 13. Therefore, let us also go forth to him, without the camp, clothed with his reproach: 14. (for we have here no abiding city; but we expect one that is future): 15. and through him, let us at all times offer to Elohim the sacrifices of praise, that is, the fruits of lips which give thanks to His Name. 16. And do not forget to do good and share with the poor; for with such sacrifices a man is pleasing to Elohim. 17. Confide in your guides and listen to them; for they watch for your souls as men who must give an account of you that they may do this with joy and not with anguish; for that would not be profitable to you. 18. Pray for us; for we trust we have a good conscience (before you), that in all things we desire to behave honestly. 19. Especially do I request you to do this, that I may return to you speedily. 20. May the Elohim of peace who brought up from the dead the great Shepherd of the flock, by the blood of the everlasting covenant, namely Y'shua the Mashiyach, our Master (Y'shua), 21. make you perfect in every good work that you may do his will; and himself operate in you that which is pleasing in his sight through Y'shua the Mashiyach to whom be glory forever and ever. Amen. 22. And I beseech you, my Brothers, that you be patient under this word of encouragement because it is only briefly that I have written to you. 23. And know you that our brother Timothy is set at liberty: and if he come soon I, with him, will see you. 24. Send peace to all your guides and all the Set Apart believers. All they of Italy<sup>73</sup> greet you. 25. Grace be with you all. Amen.

*End of the Letter to the Hebrews which was written from Italy of Rome  
and was sent by the hands of Timothy.*

71 The Aramaic *midebrana* is more of a "ruler" or "leader," who leads as a "guide" rather than in a passive theoretical sense like a "hit and miss guide" whose advice could be construed as optional. Paul offers many beautiful characteristics of righteous living and leadership qualities. In verse 1, *let love for the Brothers dwell in you*. Verse 2, *kindness to strangers*. Verse 4, *honorable marriages*. Verse 5, *mind not on love of money*, live a modest lifestyle in servitude to YHWH. Verse 7, provide *Elohim-inspired concepts* and witness the *perfection* of their works. Verse 9, *not led by strange and variable doctrines* but *strengthens hearts with grace*. Verse 15, *offers sacrifices of praise to Elohim*. Verse 16, *does good and shares with poor*. Verse 16, *accountable to YHWH and serves with joy*. Verse 18, *behaves honestly*. Paul ministers with a wonderful and elegant love towards "my set Apart Brothers who are called with a calling that is from heaven" Hebrews 3:1, as in Phil 3:14 he says, "the call of Elohim from on high" revealing a grateful and humble leadership spirit. Paul appeals for us to "consider this Schlich (Apostle) and High Priest of our profession, Y'shua the Mashiyach" (Hebrews 3:1) framing his words in such spiritual eloquence and servitude that we can envision him coming alongside his Brothers and Sisters and lifting us up to Mashiyach. This is the beauty of holiness working in our precious Rav Shaul, it is Mashiyach in him that inspires us.

72 Rav Shaul knows Y'shua as the Word of YHWH who is Mashiyach, as the same yesterday, today, and forever, and all things were created by the Word of YHWH from the beginning of time. It was Mashiyach who spoke with Noah and Abraham and gave the Torah to Moshe, which is why it is very wicked for Christians to speak evil of Torah and suggest that Israel could not keep the Torah which was given them, when YHWH Himself says, "But the word is very nigh unto you, in your mouth, and in your heart, that you may do it" (D'varim/Deut. 30:14).

73 Although it is very apparent that Rav Shaul (Paul) wrote the book of Hebrews; the church founder Origen stated that "only

## : דלות עבריא יג :

1 חובא דאחא נכתר בכון: 2 ורחמתא דאכסניא לא תטעון בהדא גיר שנו אנשא דכד לא רגישין נקבלון מלאכא: 3 עהדו לאילין דאסירין איך הו דעמהון אסירין אנתון אתדכרו לאילין דאליצין איך אנשא דכסרא לבישין אנתון: 4 מיקר הו זונגא בכל וערסהון דכיא הי לונגא דין ולגירא דאן אלהא: 5 לא הוא רחם כספא רעינכון אלא נספק לכון מדם דאית לכון הו גיר מריא אמר דלא אשבקך ולא ארפא כך אידא: 6 ואית לן דנאמר תכילאית מרי מעדדני לא אדחל מנא עבד לי ברנשא: 7 הויתון עהדין למדברניכון אילין דמללו עמכון מלתא דאלהא אתבקו בשולמא דדובריהון ומרו בהימנותהון: 8 ישוע משיחא אתמלי ויומנא הויו ולעלם: 9 לילפנא נוכריא נמשחלפא לא תתדברון שפיר הו גיר דבטיבותא נשרר לפנתן ולא במאכלתא מטל דלא אתעדו אילין דהלכו בהין: 10 אית לן דין מדבחה דלא שליט למאכל מנה להון דבמשכנא משמשי: 11 חיותא גיר הלן דמעל הוא דמהין רב פומרא לבית מקדשא חלה חטהא בסרהין יקד הוא לבר מן משריתא: 12 מטל הנא אף ישוע דנקדש לעמה בדמה לבר מן מדינתא חש: 13 נאף חנן הכיל נפוק לנתה לבר מן משריתא בד שקילין חסדה: 14 לית לן גיר מדינתא דמקויא הרפא אלא לאידא דעתידא מסכנין: 15 ובאידה נסק דבחה דתשבוחתא בכלוכן לאלהא דאיתיה פארא דספנתא דמודין לשמה: 16 ולא תטעון מרחמנותא ושותפותא דמסכנא בהלן גיר דבחה שפר אנש לאלהא: 17 אתטפסו למדברניכון ואשתמעו להון הון גיר שהרין חלה נפשתכון איך אנשא דיהבין חושבנכון דבחדותא נהון עבדין הדא ולא בתנחתא מטל דלא פקחא לכון: 18 צלו עלין תכילין גיר דתארפא טבתא אית לן דבכלמדם צנין דשפיר נתדבר: 19 יתיראית בעא אנא מנכון דתעבדון הדא דבעל אתפנא לכון: 20 אלהא דין דשלמא הו דאסק מן בית מיתא לרעיא רבא דמרעיתא בדמא דדיתקא דלעלם דאיתוהי ישוע משיחא מן: 21 הו נגמורכון בכל עבד טב דתעבדון צנינה והו נסעור בן מדם דשפיר קדמוהי ביד ישוע משיחא דלה שובחה לעלם עלמין אמין: 22 בעא אנא דין מנכון אחי דתגרון רוחכון במלתא דבויאא מטל דבועוריתא הו כתבת לכון: 23 דעו דין לאחון טימתאוס דאשתרי ואן בעל נאתא עמה אחיכון: 24 שאלו בשלמא דכלהון מדברניכון ודכלהון קדישא שאלין בשלמכון פלהון דמן איטליא: 25 טיבותא עם כלכון אמין:

God knows who wrote this.” In the Middle East, there are no doubts. Clement, Eusebius and Jerome state that Hebrews was originally written in Hebrew. However, since Paul was the main scapegoat for the establishment of the Hellenized Christian religion, it only stands to reason that Hellenic theologians preferred to paint Paul as a Grecian Academic, rather than Hebrew Jew or Messianic Pharisee. All of his earliest Aramaic manuscripts end with “written from Italy... sent by the hands of Timothy.” Timothy was imprisoned along with Rav Shaul in Rome, but released beforehand to deliver Paul’s letters (see Romans 16:21; Philippians 1:1; 1 Thessalonians 3:2; 1 Timothy 1:18; 2 Timothy 1:2; Philemon 1:10, 13). The *Margaritha*, an ancient Aramaic source, states that there are “Fourteen epistles of the Great Apostle Paul” which includes Hebrews.

Chapter 1

1. YA'AKOV, a servant of Elohim, and of our Master Y'shua the Mashiyach; to the twelve tribes<sup>1</sup> dispersed<sup>2</sup> among the peoples; greeting (peace). 2. Let it be all joy to you, my Brothers, when you enter into many and various trials. 3. For you know that the trial of (your) faith, makes you possess patience. 4. And let patience have its perfect work so that you may be complete and perfect<sup>3</sup> and may lack nothing. 5. And if any of you lacks wisdom, let him ask (it) of Elohim who gives to all freely and reproaches no one; and it will be given him. 6. But let him ask in faith, and without hesitation. He who hesitates is like the waves of the sea which the wind overturns. 7. And let not that man expect to receive anything of Master YHWH, 8. who is hesitating in his mind and unstable in all his ways. 9. And let the depressed brother rejoice in his elevation; 10. and the rich, in his depression; because, like the flower of an herb, so he passes away. 11. For the sun rises in its heat, and dries up the herb; and its flower falls, and the beauty of its appearance perishes: so also the rich man withers in his ways. 12. Blessed is the man who endures temptations so that when he is proved he may receive a crown of life which Elohim has promised to them that love Him. 13. Let no one when he is tempted, say: "I am tempted of Elohim," for Elohim is not tempted with evils, nor does He tempt any man. 14. But every man is tempted by his own lust; and he lusts and is drawn away. 15. And this (his) lust conceives and brings forth sin; and sin when mature, brings forth death. 16. Do not mistake this, my beloved Brothers. 17. Every good and perfect gift comes down from above, from the Father of (Heavenly) Lights<sup>4</sup> with whom is no changing, not even the shadow of change. 18. He saw fit, and gave new birth to us by the Word of Truth, that we might be the first-fruits of His creatures. 19. And you all be, my beloved Brothers, quick to hear and slow to speak, and slow to anger: 20. for the anger of man does not result in the righteousness of Elohim. 21. And so, throw all that is defiled and the myriads of evil things far away from yourselves and with meekness, receive the Word that is implanted in our nature which is able to resurrect your souls. 22. But be doers of the Word, and not hearers only; and do not deceive yourselves. 23. For if any man will be a hearer of the Word and not a doer of it, he will be like one who sees his face in a mirror: 24. for he sees himself and passes on and forgets what a man he was. 25. But everyone that looks upon the perfect Torah of liberty and lives fully in it, is not a hearer of something to be forgotten, but a doer<sup>5</sup> of the things; and he will be blessed in his work. 26. And if any one thinks that he worships Elohim and does not subdue his tongue, but his heart deceives him; his worship is desolate. 27. For the worship that is pure and Set Apart before Elohim the Father, is this: to visit the fatherless and the widows in their affliction; and: that one keep himself without blemish from the world.

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1 See *Twelve Tribes* in Appendix.

2 To Jews scattered "among the peoples" which addresses Jews living among and as Gentiles. See *Dispersion* in Appendix.

3 Please see Matthew 5:48 and footnote on *perfect* in Colossians 4:12.

4 See *Father of Heavenly Lights* in Appendix.

5 While there are two different Aramaic words for "hear" and "do" the word for "hear" in Aramaic also means "to do"; the Hebrew equivalent, *shema*, means the same. Ya'akov's Hebraic thought and intention are clearly represented in this verse.

## : אגרתא דיעקוב א :

1 יעקוב עבדה דאלהא ודמנן ישוע משיחא לתרתעסרא שרפן דזריען בעממא  
שלם: 2 כל חדא תהוא לכון אחי פד תעלון לנסיונא משחלפא וסגיאא: 3 ידעין  
אנתון גיר דבוקיא דהימנותא מקנא לכון מסיברנותא: 4 לה דין למסיברנותא  
נהוא לה עבדא משמליא דתהוון גמירין נמשלמנין ובמדם לא הניתון חסירין:  
5 אן אנש דין מנכון חסיר מן חכמתא נשאל מן אלהא דיהב לכל פשיטאית ולא  
מחסד ומתנהבא לה: 6 נשאל דין בהימנותא פד לא מתפלג הו גיר דמתפלג  
דמא לגללא דימא דשגשא להון רוחא: 7 ולא נסבר הו ברנשא דנסב מדם מן  
מריא: 8 אינא דפליג ברעינה ושלגיש בכלהין אורחתה: 9 נשתבהר דין אחא  
מפיכא ברומרמה: 10 ועתיכא במוככה מטל דאיך הכבא דעסבא הכנא עבר:  
11 דנח גיר שמשא בחומה ומופש לה לעסבא והכבה נפל ושופרא דחונה  
אבד הכנא אף עתיכא חמא בהופכוהי: 12 טובוהי לגברא דמסיבר נסיונא  
דמא דאתבחר נסב כלילא דחיא הו דמלך אלהא לאילין דרחמין לה: 13 לא  
נאמר אנש פד מתנסא דמן אלהא מתנסא אנא אלהא גיר לא מנסי בבישתא  
והו לאנש לא מנסא: 14 אלא אנש אנש מן רגתה הו מתנסא ומתרגל ומתנגד:  
15 והדא רגתא בטנא וילדא חטייתא חטייתא דין מא דאתגמרת ילדא מותא:  
16 לא תטעון אחי חביכא: 17 כל מוהבתא טבתא ומשמליתא מן לעל נחתא  
מן אבא דנהירא הו דלית לותה שוחלפא מדם אפלא טלניתא דשוגנאי:  
18 הו צבא וילדן במלתא דקושטא דנהוא רשיתא דברייתא: 19 נאנתון אחי  
חביכא כלנש מנכון נהוא מסרהב למשמע ומוחר לממללו ומוחר למרגז:  
20 רוגזה גיר דגברא ודיקויתא דאלהא לא עבד: 21 מטל הנא ארחקו מנכון  
כלה טנפוטא וסוגאא דבישוטא ובמכיוותא קבלו מלתא דנציכא בכינן דהי  
משכחא דתחא אנן נפשתיכון: 22 הו דין עבדא דמלתא ולא שמועא בלחוד  
ולא תטעון נפשתיכון: 23 אן אנש גיר נהוא שמועה דמלתא ולא עבדא הנא  
דמא להו דחזא אפוהי במחזיתא: 24 חזא גיר נפשה ועבר וטעא דאיכנא  
הוא: 25 כל דין דחר בנמוסא משלמנא דחארותא וקוי בה לא הוא שמועא  
דשמעא דמתטעא אלא עבדא דעבדא והנא טובנא נהוא בעבדה: 26 נאן אנש  
סבר דמשמש לאלהא ולא אחד לשנה אלא מטעא לה לבה דהנא סריקא הי  
תשמשתא: 27 תשמשתא גיר דכיתא וקדישתא קדם אלהא אבא הדא הי למסער  
יתמא וארמלתא באולצניהון ולמטר אנש נפשה מן עלמא דלא טולשא:



1. My Brothers, do not hold to the faith of the glory of our Master Y'shua the Mashiyach with double-minded hypocrisy. 2. For if there come into your assembly a man with rings of gold or splendid garments and there come in a poor man in ragged and stained garments; 3. and respect is shown to him who is clothed in splendid garments, and you say to him, "Be honorably seated;" while to the poor man, say, "Stand way over there," or "sit here (in low prostration) before my footstool;" 4. are you not showing double mindedness among yourselves and becoming advocates of evil thoughts? 5. Hear, my beloved Brothers; has not Elohim chosen the poor of the world, the rich in faith, to be heirs in the Kingdom which Elohim has promised to them that love him? 6. But you have despised the poor man. Do not rich men exalt themselves over you and drag you before the tribunals? 7. Do they not hate that worthy Name,<sup>6</sup> which is invoked upon you? 8. And if in this you fulfill the Torah of Elohim, as it is written, "You will love your neighbor as yourself," you will do well: 9. but if you have partiality towards persons, you commit sin; and you are convicted by Torah as breakers of Torah. 10. For he that will keep the whole Torah and yet fail in one aspect of it, is an enemy to the whole Torah. 11. For he who said, "You will not commit adultery," said also, "You will not kill." If then you commit no adultery, but you do murder, you have become a defiler of Torah. 12. So speak and so act as persons that are to be judged by the Torah of perfect freedom. 13. For judgment without mercy will be on him who has practiced no mercy: by mercy, you will be raised above judgment. 14. What is the use, my Brothers, if a man say, "I have faith," and he has no works? Can his "faith" resurrect him?<sup>7</sup> 15. Or if a brother or sister be naked, and destitute of daily food, 16. and one of you say to them, "Go in peace, warm yourselves, and be full;" and you do not give them the necessities of the body, what is the use? 17. So also faith alone, without works, is dead. 18. For a man may say, you have faith and I have works; show to me your faith that is without works and I will show to you my faith by my works. 19. You believe that there is one Elohim; you do well; the demons also believe and tremble. 20. Would you know, O weak man, that faith without works is dead? 21. Awraham our father, was not he justified by works<sup>8</sup> in offering his son Yitz'chak<sup>9</sup> upon the altar? 22. Do you realize that his faith aided his works, and that by the works his faith was rendered complete? 23. And the Scripture was fulfilled which says: "Awraham believed in Elohim,<sup>10</sup> and it was credited to him for righteousness"<sup>11</sup> and he was called the Friend of Elohim. 24. You see that by works a man is justified<sup>12</sup> and not by faith alone. 25. So also Rahab the harlot, was she not justified by works when she entertained the spies and sent them forth by another way? 26. As the body without the spirit is dead, so faith without works is dead also.

6 The Name invoked upon you is YHWH.

7 Literally "restore life", not "save" as often translated.

8 Some theologians allege this teaching to be opposite of the Pauline Epistles, such as Galatians. The reality is that Paul was grossly misquoted whereas Ya'akov was not. Rav Shaul did not accept empty ritual devoid of proper spiritual focus. He was Torah Observant; he kept the Moedim (feast days), the Shabbat, and took one or more Nazirite vows; he fasted on Yom Kippur, ate "clean" food and lived a Set Apart life in Mashiyach Y'shua. The fact is that Romans 7:12 totally harmonizes Galatians with, and complements, Galatians and Ya'akov.

9 A very clear wordplay exists here, with the phrase *asiq l'Aisakq*, or "offering Yitzchak". *Asiq* is a very rare word used for "offering"; the only reason to do so is to show a clever association between the Aramaic spelling and sound of these two words.

10 Isaiah 41:8

11 Genesis 15:6

12 The Hebrew word for a righteous *soul* = **tsadiq**; *righteousness* = **tsedeq**; *justified* = **tsadaq**; notice they are the same word. A soul without righteousness can never be "*justified*" regardless of what theologians claim. The original root word for *justified* relates to *righteous action*. However, mainstream Christianity teaches that a person is "*justified*" solely on the merits of *belief* in Y'shua, and that observing Torah is impossible. Even in Ya'akov's day, some individuals wanted cerebral belief to "*justify*" themselves, which is impossible. Y'shua's person (example) and Spirit is meant to literally be imparted into us; this must be evidenced by our actions, otherwise we do not belong to him. Theological, or cerebral "*belief*" without works, is dead religion; but active literal Faith comes to life in Mashiyach. Torah Observance/obedience is clear evidence that we have passed from death to life. See John 5:29, Matthew 7:23.

## : אגרתא דיעקוב ב :

1 אחי לא במסב באפא תהוון אחידין להימנותא דתשבוחתה דמרן ישוע משיחא: 2 אן גיר נעול לכנושתכון אנש דעזקתה דדהבא או דמאנויה שפירא ונעול מסכנא במאנא צאא: 3 ותחורון בהו דלביש מאנא שפירא ותאמרון לה אנת הרפא תב שפיר ולמסכנא תאמרון לה אנת קום להל או תב לך הרפא קדם כובשא דרגלין: 4 לא הא אתפלגתון לכון בנפשכון והניתון מפרשנא דמחשבתא בישתא: 5 שמעו אחי חביבא לא הוא למסכנא דעלמא עתירא דין בהימנותא גבא אלהא דנהוון ירתא במלכותא הי דמלך אלהא לאילין דרחמין לה: 6 אנתון דין שטתוניהי למסכנא לא הא עתירא משתעלין עליכון והנן נגדין לכון לבית דינא: 7 לא הא הנן מגדפין על שמא טבא דאתקרי עליכון: 8 נאן נמוסא דאלהא בהדא משלמיתון איך דכתיב דתרחם לקריבך איך נפשך שפיר עבדין אנתון: 9 אן דין באפא נסבין אנתון חטיא עבדין אנתון ומתכונין אנתון מן נמוסא איך עברי על נמוסא: 10 אינא גיר דכלה נמוסא נטר ובחדא שרע לכלה נמוסא אתחביב: 11 הו גיר דאמר דלא תגור הו אמר דלא תקטול אן דין לא גאר אנת אלא קטל אנת הנית לך עבר על נמוסא: 12 הכנא הניתון ממללין והכנא הניתון סערין איך אנשא דבנמוסא דחארותא עתידין אנתון למתדנו: 13 דינא גיר הוא דלא רחמא על הו דלא עבד רחמא משתעלין אנתון ברחמא על דינא: 14 מנא הננא אחי אן אנש אמר דאית לי הימנותא ועבדא לית לה דלמא משכחא הימנותא דתחיויה: 15 נאן אחא או חתא נהוון ערטלין וחסיירין סיברתא דיומא: 16 ונאמר להון אנש מנכון זלו בשלמא שחנו וסבעו ולא תתלון להון סניקותה דפגרא מנא הננא: 17 הכנא אף הימנותא דלא עבדא מיתא הי בלחודיה: 18 אמר גיר אנש לך אית לך הימנותא ולי אית לי עבדא חוני הימנותך דלא עבדא ונאנא מחנא אנא לך הימנותי מן עבדי: 19 מהימן אנת דחד הו אלהא שפיר עבד אנת אף שאדא מהימנין ורעלין: 20 צבא אנת דין דתדע או ברנשא חלשא דהימנותא דלא עבדא מיתא הי: 21 אבון אברהם לא הוא מן עבדא אזדדק דאסק לאיסחק ברה על מדבחא: 22 חזא אנת דהימנותה סיעת לעבדויה ומן עבדא הימנותה אתגמרת: 23 ושלם כתבא דאמר דהימן אברהם באלהא ואתחשבת לה לזדיקו ורחמא דאלהא אתקרי: 24 חזא אנת דמן עבדא מזדדק ברנשא ולא הוא מן הימנותא בלחוד: 25 הכנא אף רחב זניתא לא הוא מן עבדא אזדדקת דקבלת לגשושא וברחמא אחרתא אפקת אגון: 26 איפנא דפגרא דלא רוחא מית הו הכנא אף הימנותא דלא עבדא מיתא הי:

1. Let there not be many teachers among you, my Brothers; knowing that as such we will receive a more severe judgment. 2. For we all offend in many things. Whoever does not offend in discourse is a perfect man who can also keep his whole body in servitude. 3. Behold, we put bridles into the mouth of horses that they may obey us; and we turn about their whole body. 4. Huge ships also, when strong winds drive them, are piloted by a small rudder, to whatever place the pilot looks to. 5. So likewise the tongue is a small member and it uplifts itself. Also a little fire inflames large forests. 6. Now the tongue is a fire, and the world of sin is like a forest. And this tongue, which is one among our members, corrupts our whole body; and it inflames the series of our generations that roll on like a wheel; and it is itself on fire.<sup>13</sup> 7. For all natures of beasts and birds and reptiles of the sea or land are dominated by the nature of man. 8. But the tongue has no one been able to tame: it is an evil thing, unruly and full of deadly poison. 9. For with it, we bless Master YHWH and Father; and with it we curse men who were made in the image of Elohim: 10. and from the same mouth issues forth curses and blessings. My Brothers, these things should not be. 11. Can there flow from the same fountain, sweet and bitter waters?<sup>14</sup> 12. Or can the fig-tree, my Brothers, bear olives?<sup>15</sup> or the vine, figs? So also salt waters cannot be made sweet. 13. Who is wise and instructed among you? Let him show his works in praiseworthy actions, with modest wisdom. 14. But if bitter envy be in you, or contention in your hearts, do not exalt yourselves against the truth and do not lie. 15. For this wisdom comes not down from above; but is earthly, and from the devices of the soul, and from demons. 16. For where envy and disputation are, there also is confusion and everything wrong. 17. But the wisdom which is from above is perfect<sup>16</sup> and full of peace, and mild and submissive, and full of compassion and of good fruits, and without partiality and without respect of persons. 18. And the fruits of righteousness are sown in fertile land<sup>17</sup> by them who make peace.<sup>18</sup>

13 James uses two words that can mean "fire"; the first and most common is *nohra* in the first portion of the verse. However, in the latter part of the verse James chooses a rare word, *yaqad*, which has a very interesting dual meaning in its root according to the Comprehensive Aramaic Lexicon: yqd N yqd 1 Syr fire: 2 Syr holocaust: LS2 306: LS2 V: yaqdA) yqd V: 011 BibArDan, Paor elseinian, CPA, Sam, Syr to burn: 012 Paor elseinian, Syr to be burned: 013 JLA, Syr to be ardent: 014 Syr to be frozen: 051 Syr to be burned: 052 Syr to suffer: 031 Paor elseinian, Syr to burn: 032 Syr to bake: 033 JLAGal to inflame with love: 061 Syr to be kindled: 062 Paor elseinian, Syr to be burned: LS2 306. Figuratively, *yaqad* also means "to boast", and it is in this manner that James draws a direct parallel from both meanings as if to say, "If you *yaqad* (boast) too much, then you will *yaqad* (burn)." This was not the only time the dual meaning of this root was exploited by a Renewed Covenant writer.

14 A midrash on Yiremyahu (Jeremiah): "Who will find me a wayfarer's shelter in the desert, for me to quit my people, and leave them far behind? For all of them are adulterers, a conspiracy of traitors. They bend their tongues like a bow; not truth but falsehood holds sway in the land; yes, they go from crime to crime, but me they do not know, YHWH declares. Let each be on his guard against his friend; do not trust a brother, for every brother aims but to supplant, and every friend is a peddler of slander. Each one cheats his friend, never telling the truth; they have trained their tongues to lie and devote all their energies to doing wrong. You live in a world of bad faith! Out of bad faith, they refuse to know me, YHWH declares. And, so, YHWH Sabaoth declares, now I shall purge them and test them, no other way to treat the daughter of my people! Their tongue is a deadly arrow; their words are in bad faith; with his mouth each wishes his neighbour peace, while in his heart plotting a trap for him. Shall I fail to punish them for this, YHWH demands, or on such a nation fail to exact vengeance?" (Jeremiah 9:1-8). Also see Psalm 120:1-4.

15 Olives were representative of the sacred line of Israel, as the oil that was used to light the lamps in the Tabernacle by Aaron and his sons (Leviticus 24:2-3). Figs on the other hand, while not always negative, were sometimes symbolic of a wider and more general spiritual prosperity: "YHWH, Elohim of Israel, says this, 'As these figs are good, so I mean to concern myself with the welfare of the exiles of Judah whom I have sent from this place to the country of the Chaldeans. My eyes will watch over them for their good, to bring them back to this country, to build them up and not to break them down, to plant them and not to uproot them. I shall give them a heart to acknowledge that I am YHWH. They will be my people and I shall be their Elohim, for they will return to me with all their heart.'" (Jeremiah 24:5-7).

## : אגרתא דיעקוב ג :

1 לָא סגיאא מלפנא נהוון בכון אחי אלא הויתון ידעין דדינא יתירא חביבין :  
 2 סגיאתא גיר משתרעין כלן כל דבמלתא לא שרע הנא איתוהי גברא גמירא  
 דמשכח נשעבד אף כלל פגרה : 3 הא גיר פגורא בפומא דרכשא רמינן איך  
 דנשתעבדון לן וכלל גושמהון מהפכין : 4 אף אלפא עשינתא כד דבין  
 להין רוחא קשיא מן קיסא זעורא מתנתפן לאתר דחאר צבנה דהו דמדבר :  
 5 הכנא אף לשנא הדמא הו זעורא ומשתעלא אף נורא זעורתא עכא סגיאא  
 מוקדא : 6 ולשנא נורא הו ועלמא דחטיא איך עכא הו והו לשנא כד איתוהי  
 בהדמין מכתם לה לכלל פגון ומוקד יופלא דשרבתן דרהטין איך גילגלא ויקד  
 אף הו בגורא : 7 כללון גיר כנא דחיותא ודפרכתא ורחשא דימא ודיבשא  
 משתעבדן לכנא דאנשותא : 8 לשנא דין אנש לא אשכח דנכבשוהי בישתא  
 הדא דלא מתתכסא מלא הו סמא דמותא : 9 בה מברכין למריא ואבא וכה  
 ליטנין לבנינשא דבדמותא דאלהא עבדין : 10 ומנה מן פומא נפקן בורכתא  
 ולוטתא לא ולא אחי דהלין הכנא נסתערן : 11 דלמא משכחא דמן חד מבושא  
 נפקון מלא חליא ומריא : 12 או דלמא משכחא תתא אחי דויתא תעבד או  
 גפתא תאנא הכנא אף לא מלא מליחא משכחין דנתעבדון חליא : 13 מנו  
 מנכון דחכים ורדא נחוא עבדוהי בהופכא שפירא בחכמתא מפיכתא : 14 אן  
 דין חסמא מריא אית בכון או חרינא בלפיכון לא תתחתרון על קושתא  
 ותדגלון : 15 מטל דהדא חכמתא מן לעל לא נחתת אלא איתיה ארעניתא  
 מן חושבא דנפשא ומן שאדא : 16 איכא גיר דאית חסמא וחרנא תמן אף  
 דלוחיא וכלמדס דביש : 17 חכמתא דין דמן לעל דכנא הי ומליא שלמא  
 ומפיכא ומשתמעניא ומליא רחמא ופארא טבא ודלא פלגותא הי ובאפא לא  
 נסבא : 18 פארא דין דודיקותא בשינא מזדערעין לאילין דעבדין שלמא :

16 Lamsa and many others translate shalma as "pure"; however, a better way to translate this, according to Dr. George A. Kiraz, is "perfect". The rest of the phrase, mikika w' meshtmanya literally means "complete compliance." Ya'akov being fluent in the Hebrew Scriptures extends the power of this statement from a verse in the Tanakh which states: "The mind (imagination) that is stayed on You, Thou will keep in perfect peace" (Isaiah 26:3). It is this "double shalom" that James is referencing but in a very clever and subtle way. Consider this entry from the Comprehensive Aramaic Lexicon on all potential meanings for the root of *shalma*, the Aramaic cognate of shalom: *shalma* 1 passim peace: 2 passim welfare: 3 passim safety: 4 passim greeting: 5 JLATg contentment: 011 passim to be whole: 012 passim to be complete: 013 Syr to be full: 014 Syr to be perfect: 015 Syr to finish: 0312 JLAGal to fill up. These are the meanings from this root word that Ya'akov is exploiting; perhaps he holds a degree of mirth with anticipation of someone getting the pun?

17 While the Greek *eyrene* appears as "peace" in almost every translation, the Aramaic here uses two different words; *shlama* is the phrase at the end of the passage and clearly must read "by those who make peace." However, the first "peace" occurrence is the word *shayna*, which can mean peace/stillness but also has an extremely interesting secondary meaning of "cultivated land." The sowing imagery validates and reinforces this to be the original meaning as intended by the writer. It dovetails perfectly with Y'shua's Sower Parable outlined in three Good News accounts and implied in the fourth (Matthew 13:3-23, Mark 4:3-20, Luke 8:5-17, John 12:24-26); it also presages the more detailed spiritual sowing discussion of Rav Shaul in 1 Corinthians 15.

18 Another midrash, this time on Yeshayahu (Isaiah): "For the work of righteousness shall be peace, And the effect of righteousness, calm and confidence forever. Then my people shall dwell in peaceful homes, in secure dwellings, in untroubled places of rest." (Isaiah 32:17-18 JPS 1985).

1. From where is it, that there are among you arguments and conflicts? Is it not from the lusts which war in your members? 2. You covet but do not possess; and you kill and envy, and effect nothing: and you fight and make attacks; and you do not have, because you do not ask. 3. You ask, and do not receive because you ask wickedly, that you may feed your lusts. 4. You adulterers, don't you know that the love of the world is hatred towards Elohim? He therefore who chooses to be a lover of this world is the enemy of Elohim. 5. Or do you think that the Scripture has vainly said: The spirit dwelling in us lusts with envy? 6. But our Master (Y'shua) has given us more grace. Therefore he said: Master YHWH brings low the arrogant, and gives grace to the humble. 7. Subject yourselves therefore to Elohim; and stand firm against the Accuser and he will flee from you. 8. Draw near to Elohim and He will draw near to you. Cleanse your hands, you sinners: sanctify your hearts, you who are divided in mind.<sup>19</sup> 9. Humble yourselves and mourn: let your laughter be turned into mourning, and your joy into grief. 10. Humble yourselves before Master YHWH and He will exalt you. 11. Speak not against each other, my Brothers; for he that speaks against his brother, or judges his brother speaks against Torah and judges Torah. And if you judge Torah, you are not a doer of Torah, but its judge.<sup>20</sup> 12. There is one Torah-giver<sup>21</sup> and Judge who can make alive and (can) destroy: but who are you that you judge your neighbor? 13. But what will we say of those who say: "Today or tomorrow we will go to such or such a city and will abide there a year; and we will traffic and get gain?" 14. And they do not know what will be tomorrow: for what is our life but an exhalation that is seen a little while and then vanishes and is gone? 15. Whereas they should say: "If Master YHWH wills it, and we live, we will do this or that." 16. They glory in their arrogance. All such glorying is evil. 17. He that knows the good and does it not, to him is sin.

## Chapter 5

1. O you rich ones, wail and weep on account of the miseries that are coming upon you. 2. For your wealth is spoiled and rotten; and your garments are moth-eaten: 3. and your gold and your silver have rusted through; and the rust of them will be testimony against you; and it will devour your flesh. You have heaped up a fire to you against the latter days. 4. Behold, the wages of the laborers who have reaped your ground, which you have criminally withheld, shouts out; and the shouting of the reapers has entered the ears of Master YHWH Tzva'ot. 5. For you have lived in pleasure on the earth, and reveled and feasted your bodies as in a day of slaughter. 6. You have condemned and murdered the just, and none prevented you.

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<sup>19</sup> Aramaic idiom, "you indecisive ones."

<sup>20</sup> If you add your own judgments to those already established in the Torah of YHWH, then you have judged Torah as insufficient, and are not allowing it to be your judge.

<sup>21</sup> One Torah Giver who gives One Torah. The halakha (way to observe Torah) is revealed by the Ruach haKodesh, and demonstrated in Mashiyach. The concept of "two torahs" - one oral and one written - is the basis of authority on which the Rabbinate operates. "The Rabbis" wrote their own "oral Torah" and give themselves the authority to interpret it; unfortunately, their oral Torah often speaks against both the Written Torah and haMashiyach. On the other hand, Christian theologians have made up their own "New Testament" based on their own non-Torah cultural value systems which makes void Torah and diminishes the true goal of Mashiyach.

## : אגרתא דיעקוב ד :

1 מן איפא אית בכון קרבא ומצותא לא הוא מן רגיתא דמקרבן בהדמיפון:  
2 מתרגרין אנתון ולית לכון וקטלין אנתון וטנין אנתון ולא אתיא באידיפון  
ונצין אנתון וקרבא עבדין אנתון ולית לכון מטל דלא שאלין אנתון: 3 שאלין  
אנתון ולא נסבין אנתון מטל דבישאית שאלין אנתון איך דתתרוסון רגיתא:  
4 גירא לא ידעין אנתון דרחממה דעלמא הנא בעלדביתא הי דאלהא אינא  
הכיל דצבא דנהא רחמא דעלמא הנא בעלדבבא הנא לאלהא: 5 או דלמא  
סריקאית סברין אנתון דאמר כתבא דבטננא רגא רוחא דעמרא בן: 6 טיבותא  
דין יתירתא יחב לן מרן מטל הדא אמר דאלהא ממכך לרמא ולמפיכא יחב  
טיבותא: 7 אשתעבדו הכל לאלהא וקומו לוקבל סטנא וערק מנכון: 8 וקרבו  
לנת אלהא ונתקרב לכון דכו אידיפון חטיא קדשו לבנתכון פליגי נפשא:  
9 אתמפכו ואתאבלו וגוחפכון לאבלא נההפך וחדנתכון לעקתא: 10 אתמפכו  
קדם מריא ונרמרמכון: 11 לא תהוון ממללין על חדדא אחי הו גיר דממלל  
על אחוהי או דאן לאחוהי ממלל על נמוסא ודאן לנמוסא ואן לנמוסא דאן  
אנת לא הנית עבודה דנמוסא אלא דינה: 12 חד הו סאם נמוסא ודינא דהו  
משבח דנחא ונובד אנת דין מן אנת דאן אנת לה לקריבך: 13 מנא דין נאמר  
אף על אילין דאמרין דיומנא או מחר אזלינן למדינתא אידיא דהי ועבדינן  
תמן שנתא חדא ומתתגרין ויתרינן: 14 ולא ידעין מנא הנא מחר מנא אנון  
גיר חזין אלא אן להגא דקליל מתחזא וטלק ומופא: 15 חלף דנאמרין דאן  
מריא נצבא ונחא עבדינן הדא או הי: 16 משתבהרין בחתירותהון כל שובהרא  
דאיך הנא בישא הו: 17 ואינא דינע טבתא ולא עבד לה חטהא הנא לה:

## : אגרתא דיעקוב ה :

1 או עתירא איללו ובכו על דוונא דאתין עליפון: 2 עותרכון גיר אתחבל וסרי  
ומאניפון אתאכלו מן ססא: 3 ודהבכון וסאמכון אשחת לה ושוחתהון הווא  
לסהדותא עליפון והי עתידא דתאכול בסרכון גורא פנשתון לכון ליוממא  
אחריא: 4 הא אגרא דפעלא דחצדו ארעתכון הו דטלמתון קעא וגעא דחצדו  
לאדנוהי דמריא צבאות עלת: 5 בסמתון גיר על ארעא ואתלעבתון ותרסיתון  
פגריפון איך דליומא דנכסתא: 6 חבתון וקטלתון לזדיקא ולא קם לוקבלכון:

7. But, my Brothers, be patient until the coming of Master YHWH; like the farmer who waits for the precious fruits of his ground and is patient as to them until he receives the early and the latter rain.<sup>22</sup> 8. So also be you patient and build up your hearts, for the coming of our Master (Y'shua) draws near. 9. Have no quarrel one against another, my Brothers, or else you be judged: for behold, the judgment stands before the door. 10. For patience in your great sufferings, my Brothers, take hold of the example of the prophets who spoke in the name of Master YHWH. 11. For behold, we ascribe blessedness to them who have persevered. You have heard of the patience of Job; and you have seen the result which Master YHWH created for him: for Master YHWH is merciful and compassionate. 12. But above all things, my Brothers, do not swear; neither "by heaven" nor "by the earth" nor by any other oath: but let your language be "yes, yes," and "no, no," or else you become subject to judgment. 13. And if any of you will be in affliction, let him pray; or if he be joyous, let him sing psalms. 14. And if one is sick, let him call for the elders of the assembly; and let them pray for him and anoint him with oil in the name of our Master Y'shua: 15. and the prayer of faith will heal him who is sick, and our Master (Y'shua) will raise him up; and if sins have been committed by him, they will be forgiven him. 16. And confess your faults<sup>23</sup> one to another, and pray one for another that you may be healed; for great is the power of the prayer which a righteous man prays. 17. Elijah also was a man of sensations like us, and he prayed that rain might not descend upon the earth; and it did not descend for three years and six months. 18. And again he prayed, and the heavens gave rain and the earth gave forth its fruits. 19. My Brothers, if one of you stray from the path of truth, and any one convert him from his error; 20. let him know that he who turns the sinner from the error of his way, will restore his soul from death and will cover<sup>24</sup> the multitude of his sins.

*End of the Letter of Ya'akov, the Shaliach*

22 Hosea 6:1-3 reveals Mashiach will come as the former and latter rain. See also Deuteronomy 11:14; Jeremiah 5:24; Joel 2:23.

23 Manifold Aramaic root meanings have resulted in a variety of Greek words, beginning with the phrase, "*Confess your faults one to another.*" The Aramaic word for "faults, sins" is *sakhlouthkhon*. Greek, however, uses several words to try to make its point. In the case of the Textus Receptus of Stephens 1550 and Scrivener 1894, as well as the Byzantine Majority text, the word of choice is *παράπτωμα* (paraptoma). The Alexandrian text has *ἁμαρτία* (hamartia). According to Strong's, *paraptoma* is defined as a "side-slip, lapse or deviation, unintentional error or willful transgression," or a very good equivalent to *sakhlouthkhon*. However, that the same can be said for the word used in the Alexandrian text, as Thayer's entry for hamartia clearly shows:

(1) equivalent to G264: (1a) to be without a share in: (1b) to miss the mark: (1c) to err, be mistaken: (1d) to miss or wander from the path of uprightness and honor, to do or go wrong: (1e) to wander from the law of God, violate God's law, sin:

(2) that which is done wrong, sin, an offense, a violation of the divine law in thought or in act:

(3) collectively, the complex or aggregate of sins committed either by a single person or by many.

The "miss the mark" definition is also particularly interesting since it dovetails with a very deep Semitic idiom. As was discussed earlier in Matthew, Mark, Luke and John, the word "Torah" in Hebrew shares the root "to shoot straight" with its Aramaic counterpart of *auraya*. Conversely then, someone who is considered evil does not shoot straight, but literally "misses the mark" when he sins!

24 "*Cover the multitude of his sin*" is a Hebraic way of expressing *kippur* (atonement). Those who were once on the path of truth, but break Covenant with YHWH are no longer under His covering or atonement, they are headed for death unless they make *teshuvah* (repentance) and turn from the error of their way. The person who turns the sinner from the error of his way is not the one who receives the covering of his sins (contrary to some theological models), only the person who makes *teshuvah* (repentance) receives YHWH's covering or atonement. Please see Yochanan 8:13 and Ezekiel 18:21. There are various



## : אגרתא דיעקוב ה :

7 אנתון דין אחי אגרו רוחכון עדמא למאיתיה דמריא איך אכרא דמספא  
לפארא יקירא דארעה ומגר רוחה עליהון עדמא דנסב מטרא בכירא ולקישא:  
8 הקנא אף אנתון אגרו רוחכון ולפנתכון שררו קרבת לה גיר מאיתיה דמרן:  
9 לא תפנתון חד על חד אחי דלא תתדינן הא גיר דינא קדם תרעא קאם:  
10 דמרתא לנביא סבו לכון אחי למגרת רוחא דאולצניכון הגון דמללו בשמה  
דמריא: 11 הא גיר יהבינן טובא לאילין דסיברו שמעתון מסיברנותה דאיוב  
וחרתא דעבד לה מריא חזיתון מטל דמרחמן הו מריא ומרחפן: 12 קדם כל מדם  
דין אחי לא הניתון זמן לא בשמיא ולא בארעא אפלא במומתא אחרתא אלא  
תהנא מלתכון אין אין ולא לא דלא תתחייבון תחית דינא: 13 ואן אנש מנכון  
נהא באולצנא נהא מצלא ואן חדא נהא מזמר: 14 ואן כריה נקרא לקשישא  
דעדפתא ננצלון עלוהי ונמשחונה משחא בשמה דמרן: 15 וצלוחא דהימנותא  
מחלמא לה להו דכריה ומקים לה מנן ואן חטהא עבדין לה משתבקין לה:  
16 הניתון דין מודין סכלתכון חד לחד ונהיתון מצלין חד על חד דתתאסון  
רב הו גיר חילה דצלוחא איךא דודיקא מצלא לה: 17 אף אליא ברנשא הנא  
חששא אכנתן וצלי דלא נחות מטרא על ארעא ולא נחת תלת שנין ושתא  
ירחין: 18 ותוב צלי ושמאי יהבו מטרא וארעא יהבת פאריה: 19 אחי אן אנש  
מנכון נטעא מן אורחא דקוששא ונפניוהי אנש מן טעיוותה: 20 נדע דהו דמהפך  
לחטיא מן טעיוותא דאורחה מחא נפשה מן מותא ועטא סוגאא דחטהוהי:

levels of *kavanah* (intent) of the heart by which YHWH judges each soul. Those who take pleasure in iniquity and refuse to receive the love of the truth, risk being given a spirit of deception from Elohim (2 Thess 2:10-12). According to Hebrews 6:4-6, "they who have once descended to immersion and have tasted the gift from heaven and have received the Ruach haKodesh and have tasted the good Word of Elohim and the power of the world to come, cannot again sin and a second time be renewed to repentance; or a second time execute him on a stake and insult the Son of Elohim." Without any doubt, the blood of the everlasting covenant is given to "make you perfect in every good work that you may do his will; and himself operate in you that which is pleasing in his sight through Y'shua the Mashiyach" (Hebrews 13:20-21). The New Covenant is given by YHWH (Covenantor) unto those who will turn from transgression against the Word of YHWH (Torah) and produce the fruits of genuine Covenantees. The Covenant YHWH made through His Son Y'shua Mashiyach is spoken of in Jeremiah which states, "Behold, the days come, says YHWH, that I will make a New Covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they broke, although I was an husband unto them, says YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, says YHWH, I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, says YHWH: for I will forgive their iniquity, and I will remember their sin no more. Thus says YHWH, which gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divides the sea when the waves thereof roar; YHWH of Hosts is His Name: If those ordinances depart from before me, says YHWH, then the seed of Israel also shall cease from being a nation before me for ever" (Jeremiah 31:31-36). Our souls are restored from death when we make true repentance that is acceptable to our Covenant Giver, we must thoroughly reject any religious or doctrinal model that is not based on all the elements of YHWH's Covenant. Please see *They Repented Not* in Appendix.

1. YEHUDAH, a servant of Y'shua the Mashiyach, and the brother of Ya'akov, to the called out people, (who are) the beloved of Elohim the Father, (and) the protected by Y'shua the Mashiyach: 2. Mercy and peace in love be multiplied to you. 3. My beloved, while I take all pains to write to you of our common life, it is needful for me to write to you, encouraging you to maintain a conflict<sup>1</sup> for the faith which was once delivered to the Set Apart believers. 4. For some have obtained entrance who from the beginning were registered beforehand under this condemnation: wicked men who pervert the grace of Elohim to impurity and deny him who is the only Lord<sup>2</sup> Elohim and our Master, Y'shua the Mashiyach. 5. And I wish to remind you, though you all know it, that Elohim, after once rescuing the people from Egypt, again destroyed them who did not believe. 6. And the Messengers that did not keep their first estate but left their station, he has reserved in chains unknown, under darkness, to the judgment of the great day. 7. As Sodom and Amorrhah and the surrounding cities which in like manner followed sexual sin and went after strange flesh are placed beneath eternal fire, being doomed to judgment. 8. In the same manner, too, these sensual dreamers defile the flesh and despise authority and despise excellence. 9. But Michael the chief Messenger who, in debate with the Accuser contended about the body of Moshe,<sup>3</sup> did not venture to bring against him a reviling declaration; but said, Master YHWH rebuke you.<sup>4</sup> 10. But these (men) blaspheme things which they do not understand; and in the things of which they have a natural persuasion as animal beings, in these they corrupt themselves. 11. Woe to them; for they have gone in the way of Cain; and after the error of Balaam, they have lusted for gain; and in the rebellion of Korah, they have perished.

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1 Maintain a "*conflict*" for the faith. Maintain the elements of Faith that cause the clash between the two opposing forces. If there is truth to the proverb that the opposite of love is not hate, but indifference: then the opposite of the Truth is not lies, but relativism. Relativism is the doctrine (thinking) that nothing is universally true; everything is relative to circumstances, application, feelings, or emotions. When Yehudah writes, "*maintain a conflict*" we are compelled to understand that the conflict is: "*for the faith which was once delivered to the Set Apart believers.*" The enemy has substituted Faith with socially acceptable religions as it is said; "YHWH created Faith, but the Devil made a religion out of it."

2 The Aramaic *Mara* "Lord" is defined in terms of human kings or false deities, not YHWH. It may appear as if this rule is being broken here but this is not the case. This is referred to as *metaphoric transference*, where two differing concepts are linked by metaphor. Consider the Pagan court of Belshazzar, which does not call upon the Name of YHWH. However, they use the Aramaic dialect to address their deities by the title *Mara*. Along comes Daniel who employs the word *Mara* to introduce them to YHWH, and he points out that there is only one *real* Master - *Mara* of Heaven. In later times, Jews who remained in Babylon would simply take off the *alap* and strip the word to its root level, using it for YHWH by adding on the simplified form of the name as YAH, which is the same Name (Psalm 68:4); hence *MarYah*. *MarYah* grew out of the usage of Daniel's writings, although it was not used during his time. Daniel was the pivot point for two reasons: (1) Daniel writes in Babylonian Aramaic, a close form to what the Peshitta Tanakh would later be translated into. Daniel is also the only writer in Tanakh to use *Mara*. (2) The use of *Mara* in Daniel is effectively split between human (4:19, 23) and divine (2:47, 5:23) applications, which reveals how the root *Mara* would become attached to *Yah* at a later time. Although the metaphoric usage *refers* to YHWH, it is not *equivalent* to the Name of YHWH in definition or usage. Compare: "*YHWH is a man of war: YHWH is His name*" (Exodus 15:3 JPS). "*Now I will scream like a woman in labor, gasping breathlessly*" (Isaiah 42:13-14 JPS). **With:** "*(YHWH) is not a man that He should be capricious; nor a Son of man that He should change His mind*" (Numbers 23:19 JPS). The first states that "*YHWH is a man of war*"; the second that YHWH wails "*like a woman in labor*" - but YHWH is neither mortal man, nor woman, it is metaphoric. There is also a Persian connection in Nehemiah: "*all who know enough to understand, join with their noble brothers and take an oath with sanctions to follow the Teaching of Elohim, given through Moses the servant of Elohim, and to observe carefully all the Commandments of YHWH Adonenu/ MarYah Maran, His rules and Laws*" (Nehemiah 10:29-30 MT/Peshitta Tanakh). Persia and Babylon are neighboring countries. Persians speak a similar but not identical Aramaic dialect whose influence is apparent even in Hebrew, here the Hebrew *Adonenu* was translated into the Aramaic *Maran*. Understanding these matters is important since YHWH Commands that we do *not* take His Name in vain, (Ex 20:7). That we honor and revere His Set Apart Name (Malachi 1:6). That we sanctify His Name (Isa 29:23). That, "*My name is great among the nations*" (Mal 1:11). Hundreds of verses tell of His Great Name. His Name and identity is in Y'shua who said, "*I have come in the name of my Father*" Yochanan 5:43.

## : אגרתא דיהודא א :

1 יהודא עבדא דיִשוע משיחא אחא דין דיעקוב לעממא קריא דבאלהא  
אבא רחמינ ובִישוע משיחא נטירין: 2 רחמא ושלמא וחובא נסגא לכוּן:  
3 חביבי בד כלה יציפּוּתא עבדא אנא למכתב לכוּן על חיא דילן דגנא אנקא  
אית לי למכתב לכוּן בד מפּיס אנא דאגונא תעבדון חלף הימנּוּתא אידא דחדא  
זכוּן אשתלמת לקדישא: 4 קנו גיר אנשין מעלנוּתא אילין דמן שוריא קדמו  
אתפּתבו בחויבא הנא אנשא רשיעא דלטיבוּתה דאלהן מהפּכין לטנפּוּתא ובהו  
דאיתוהי בלחודוהי מרא אלהא ומרן ישוע משיחא כפּרין: 5 למענהדוּתכוּן דין  
צבא אנא בד ידעין אנתון כלהין דאלהא בד חדא זכוּן לעמא מן מצרין פרק  
הי דתרתינ לאילין דלא הימנוּ אובד: 6 ולמלאכא אילין דלא נטרו רישנוּתהון  
אלא שבקו עומרא דילהון לדינא דיומא רבא באסורא לא ידיעא תחית עמטנא  
נטר: 7 איפנא דסדרום ועמורא ומדינּוּתא דחדריהין דבה בדמוּתא דהלן וני  
ואזל כתר בסרא אחרנא סימן תחית תחויבּוּתא דנורא דלעלם בד מחיכוּן לדינא:  
8 בה בדמוּתא אף הלן דבּחלמא משתגרין לכוּסרא מן מטנפּין למרוּתא דין  
טלמין ולתשבּוּחתא מגדפין: 9 מיכאיל דין ריש מלאכא הו דעם אכלקרצא  
בד דאן ממלל הנא מטל פגרה דמושא לא אמרח דניתא עלוהי דינא דגודפא  
אלא אמר דנגעור כן מריא: 10 הלן דין באילין דלא ידעין מגדפין באילין  
דין דכנינאית איך חינוּתא חרשטא מפּסין בהין מתחבלין: 11 וי להון דבאורחה  
דקאין אזלו וכתר טעיוּתה דכלעם באגרא אשתרחו וכעציוּתה דקורח אבדו:

3 Scholars suggest that this phrase “*Accuser contended about the body of Moshe*” was part of an oral tradition that was later weaved into an apocryphal pseudepigraphical work called *The Assumption of Moshe*. The tradition may have arisen because of the two men named Joshua: Joshua the son of Nun and Joshua the son of Yehozadak, that connect Moshe’s death scene in Deut 34, with the quotation in Zechariah.

4 “*YHWH rebuke you*” is the proper way to cast out demons, speaking our own words risks engaging demons and giving them permissions. “*YHWH rebuke you*” is quoted from Zechariah 3:1. The Hebrew *ga’ar* (rebuke) is also used this way in Malachi 3:11 where YHWH says, “I will *ga’ar* (rebuke) the devourer for your sakes.” The Hebrew Scriptures mention several classes of demons such as “*se’irim*” and “*shedim*.” In Lev 17:7 the Israelites sacrificed to *se’irim* (hairy beings or satyrs) also found in Isaiah 13:21; 34:14 and 2 Chron 11:15. The Israelites sacrificed to *shedim* (demons) Deut 32:17 and Psalm 106:37. Some Bible translations obscure the meaning of *se’irim* and *shedim* leading many Jews and Christians to believe that demons are not mentioned in the Hebrew Tanakh. Jewish and Christian traditions also obscure vital Scriptural elements of understanding the spiritual realm and knowing how to deal with demons. Rabbinical Judaism tries to defeat demons by religious traditions, prayer and keeping Torah, but not understanding the Kingdom of Heaven or knowing Mashiyach has left many souls exposed and vulnerable. The lower worlds (demons) created religious pride, elitism, discrimination, ego, sectarianism, and the pride of cultural identity to entrap souls in religious identity strongholds. The Christian world thinks along the lines of Dualism which comes from paganism. Dualism views YHWH as a Good God and the Devil as an evil “god,” and the two are at war with each other. In reality, YHWH is Echad (One), Master over all good and evil. YHWH sends the “angel of death” or “the destroyer” or “slaughterer” in Exodus 12:23 killing the firstborn sons. Scripture shows YHWH over all and in control of the demonic realm, “*And it came to pass on the morrow, that the evil spirit from Elohim*” (1 Sam 18:10). “*YHWH has put a lying spirit in the mouth of all of your prophets*” (1 Kings 22:23). “*YHWH has mingled a perverse spirit in the midst thereof*” (Isa 19:14). The story of Job sheds insight, “*And YHWH said to Satan, he is in your power; but save his life*” (Job 2:6). YHWH permits haSatan to only go so far. YHWH is the Lifegiver to the spirit realm. Paul writes, “*Elohim will send upon them the strength of a deception that they may believe a lie*” (2 Thess 2:11). Y’shua says “*Many will say to me in that day, ‘My master, my master! By your name, have we not prophesied? And by your name have we cast out demons? And by your name have we done many miracles? And then I will profess to them that from everlasting, I have not known you. Depart from me, you workers of iniquity’*” (Matt 7:22-23). Demons don’t prefer one religion over another, whether Judaism, Christianity, New Age, Evolutionism etc., what they want is control and authority over YHWH’s people.

12. These are they who, in their feastings<sup>5</sup> riot while polluting themselves, feeding themselves without fear; clouds without rain moved about by the winds; trees whose fruit has failed and they are without fruit, twice dead, and uplifted from their root; 13. raging waves of the sea which, by their foam, manifest their confusion; shooting stars for which is reserved the blackness of darkness forever. 14. And of them also prophesied Enoch who was the seventh from Adam when he said: "Behold, Master YHWH comes with myriads of his Set Apart believers;"<sup>6</sup> 15. to execute judgment upon all and to convict all the wicked because of all the deeds they have wickedly committed; and because of all the hard speeches which they, sinners without Elohim, have uttered." 16. These are they who argue and complain of everything while they walk according to their lusts; and their mouth speaks shocking things; and they flatter people for the sake of gain. 17. But do you, my beloved, remember the words which were spoken before by the Shlichim of our Master Y'shua the Mashiyach; 18. because they told you that in the end of the times there would be scoffers going after wickedness according to their lusts. 19. These are they that separate (themselves), sensual persons, not having the Spirit. 20. But, my beloved, you be newly strengthened in your Set Apart faith through the Ruach haKodesh, while you pray. 21. And let us keep ourselves in the love of Elohim while we wait for the mercy of our Master Y'shua the Mashiyach to our eternal life. 22. And some of them snatch you from the fire. 23. And when they repent, have compassion on them with fear, hating even the garment that is blemished by the flesh. 24. And to him who is able to preserve you faultless and spotless, and to establish you without a blemish 25. before his majesty with joy (namely), the only Elohim, our Deliverer, by means of Y'shua the Mashiyach our Master, be praise, and dominion and honor and majesty, both now and in all ages. Amen.

*End of the Letter of Yehudah the Shaliach, the brother of Ya'akov and Yosef.<sup>7</sup>*

<sup>5</sup> See *Feasts* in Appendix.

<sup>6</sup> We have witnessed an early influence of this Epistle, and we know that Jude was fully accepted on the Roman lists by the year 170, but an alleged problem shows itself when this Epistle is discussed. Specifically that Jude references two apocryphal books: "*But Michael, the chief messenger; when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him but said, 'YHWH rebuke you'*" (Jude 1:9). "*And about these also Enoch, in the seventh generation from Adam, prophesied, saying, 'Behold YHWH came with many thousands of His Set Apart ones'*" (Jude 1:14). The books quoted from were in circulation during the First Century; therefore, Jude could have also written his letter during this time. The quotation lends credence to that time period as it would have preceded rabbinic rulings of the late First Century that fixed the Jewish canon. Also, the Dead Sea Scrolls reveal a wide variety of books not officially canonized by Jews that nevertheless found strong adherents. Therefore, Jude was merely referring to stories he knew his audience would be familiar with. However, the final nail in the coffin comes with the help of Shaliach Paul: "*For in him it is we live and move and exist: as one of your own wise men has said: From him is our descent*" (Acts 17:28). "*Be not deceived; Evil stories corrupt well-disposed minds*" (1 Corinthians 15:33). *One of them, a prophet of their own, said, 'The Cretans are always liars, evil beasts, idle bellies'*" (Titus 1:12). Each of these passages quotes a Pagan poet! 1 Corinthians is drawing straight out of a play by Menander; Titus is a verbatim phrase lifted out of the poems of Epimenides, and the quote from Acts was so frequently used by Greek poets as to make a listing of them cumbersome and unnecessary! Has anyone then said Acts, Titus or 1 Corinthians should be excluded because they draw from sources that were not themselves ultimately canonized? Certainly not! Obviously both Jude and Paul knew something about the contemporary culture of those whom they were addressing, and they simply used this knowledge to make a point. Perhaps this indicates why the writings of Jude were rejected by some communities, while simultaneously enjoying widespread acceptance and influence by others from a very early date.

12 הָלִין אִיתְהוּן אֵילִין דְּבִנְיָתָהוֹן בְּדַ מְכַתְמִין מְתַפְרָפְעִין בְּדַ דְּלָא דְּחַלְתָּא  
נְפִשְׁהוֹן רְעִין עֲנָנָא דְּלָא מְטַרָא דְּמִן רוּחָא פְּהֵן אֵילָנָא דְּאוּפִי אֲבָהוֹן דְּאִיתְהוּן  
דְּלָא פֶּאֶרָא דְּמִיתוּ תְּנִינֹת וְסָלְקוּ מִן עֶקְרֵיהוֹן: 13 גִּלְלָא עֲזִיזָא דִּימָא דְּבִי  
רוּעַתָהוֹן מִחוּן בְּהַתְתָּהוֹן בּוּכְכָא מְטַעֲנָא לְהָלִין דְּעִמְטָנָא דְּחִשּׁוּכָא לְעָלִם לְהוֹן  
נְטִיר: 14 אֲתַנְבִּי דִּין אָף לְהָלִין הוּ דְּאִיתְהוּי דְּשִׁבְעָא מִן אָדָם חֲנוּךְ בְּדַ אֲמַר דְּהָא  
מְרִיא אֲתָא בְּרַבּוּתָא דְּקִדִּישָׁא: 15 דְּנַעֲבָד דִּינָא עַל כָּל וּלְמַכְסֹו לְכָל נְפִשְׁתָּא מְטַל  
כְּלָהוֹן עֲבָדָא אֵילִין דְּאִרְשֻׁעוּ וּמְטַל כְּלָהִין מְלָא קְשִׁיתָא אֵילִין דְּמִלְלוּ חֲטִיא  
רְשִׁיעָא: 16 הָלִין אָנוּן דְּמַרְטִינִין וְעַד לִין בְּכָל צִבְּוֹן בְּדַ אֵיךְ רִגְיָתָא דִּילָהוֹן מִהֲלָכִין  
וּפְּוֹמָהוֹן מִמְלָל גְּנִיחָתָא נְמַשְׁבַּחִין לְפִרְצוּפָא מְטַל יוֹתֶרְנָא: 17 אֲנַתּוֹן דִּין חֲבִיבִי  
אֲתַדְּכֹוּ לְמָלָא אֵילִין דְּקִדְּם אֲתָאֲמַר מִן שְׁלִיחוּהִי דְּמִן יִשׁוּעַ מְשִׁיחָא: 18 דְּאִמְרִין  
הוּ לְכוֹן דְּבַחֲרָתָא דְּזִבְנָא נְהוּן אֵילִין דְּמַבְּזִיחִין דְּאֵיךְ רִגְיָתָא דִּילָהוֹן אֲזִלִין בְּתֵר  
רוּשְׁעָא: 19 הָלִין אִיתְהוּן אֵילִין דְּמַפְרָשִׁין נְפִשְׁנָא דְּרוּחָא לִית לְהוֹן: 20 אֲנַתּוֹן  
דִּין חֲבִיבִי בְּהִימָנוּתָא דִּילָכוֹן קְדִישָׁתָא אֲתַבְּנוּ מִן דְּרִישׁ בְּרוּחָא קְדִישָׁא בְּדַ מְצִלִין:  
21 נְפִשׁ דִּין בַּחוּבָא דְּאֵלְהָא נְטִיר בְּדַ מְסִינִין לַחֲנִנָּה דְּמִן יִשׁוּעַ מְשִׁיחָא לַחֲיָא  
דִּילִן דְּלַעֲלִם: 22 וּלְמָנְהוֹן מִן מִן גִּירָא חֲטוּפּוֹ: 23 בְּדַ דִּין מְתַתִּין אֲתַרְחִמוּ עֲלֵיהוֹן  
בְּדַחֲלָתָא בְּדַ סְנִין אֲנַתּוֹן אָף לְכוּתִינָא דְּמִן בְּסָרָא דְּמַכְתָּמָא: 24 לְהוּ דִּין דְּמִשְׁכָּח  
דְּנַטִיר לִן דְּלָא שׁוֹרַעֲתָא וְדָלָא כּוֹתָמָא וְנָקִים דְּלָא מוּמָא: 25 בְּלַחוּדְהוּי אֵלְהָא  
פְּרוּקֵן בִּיד יִשׁוּעַ מְשִׁיחָא מִן קִדְּם תְּשַׁבּוּחָתָא בַּחֲדוּתָא לְהַ שׁוּבְחָא וְאוּחְדָּנָא  
וְאִיקָרָא וְכּוֹתָא אָף הָשָׂא וְכָלְהוֹן עֲלִמָא אֲמִין:

7 Yehudah 1:1 states that he is "the brother of Ya'akov," a more humble designation than saying "the brother of Y'shua," which he is. As he is signing off, Yehudah confirms his identification by also mentioning that he is "the brother of Yosef," who is another brother of Y'shua. Matthew and Mark agree these are the two eldest brothers, and they are in the order of their birth after Y'shua. Of the four brothers of Y'shua mentioned in the Gospels, at least two of them were actively plotting against him, trying to expose him and have him arrested during Sukkot. Both Ya'akov and Yehudah repented of their bad behavior and became followers. Perhaps Yosef also repented or at least became less hostile to merit his mention here, which leaves Shimon. Historical records do not mention whether Shimon recanted of his unbelief or his anger against Y'shua, we assume that he did later in life. Both Aramaic and Greek are very specific regarding Y'shua having many siblings. "And he did not know her until she had given birth to her first-born son, and she called his name Y'shua" Matt 1:25. Y'shua is unequivocally Maryam's firstborn son here, and the text clearly says Joseph and Mary did not start having sexual intercourse until she had given birth. In Matthew 13:55, "Is this not the son of the carpenter, his mother is called Maryam, and his brothers Ya'akov and Yoseh and Shimon and Yehuda? And his sisters, behold, are they not all with us?" Some scholars suggest Y'shua had at least three sisters as the text says, "all" rather than "both" sisters. Mark 6:3 gives concurring testimony. Yochanan 2:12 states, "After this he went down to Capurnakhum, he and his mother and his brothers and his disciples, and they stayed there a few days" which differentiates his blood brothers from his spiritual brothers. Sadly, Catholicism asserts the false teaching that Maryam is an "eternal virgin" and in so doing has discredited the Truth of Scripture and the testimony of witnesses.

## Chapter 1

1. PETER, a Shaliach of Y'shua the Mashiyach, to the elect and sojourners who are dispersed in Pontus and in Galatia and in Cappadocia and in Asia and in Bithynia, 2. to them who have been chosen, by the foreknowledge of Elohim the Father through sanctification of the Spirit, to the obedience<sup>1</sup> and the sprinkling of the blood of Y'shua the Mashiyach: May grace and peace abound towards you. 3. Blessed be Elohim, the Father of our Master Y'shua the Mashiyach who in his great mercy have begotten us anew, by the resurrection of our Master Y'shua the Mashiyach, to the hope of life 4. and to an inheritance incorruptible, undefiled and unfading, which is prepared for you in heaven; 5. while you are kept, by the power of Elohim and by faith, for the life that is prepared and will be revealed in the last times; 6. In which you will rejoice forever, notwithstanding you at the present time are under some pressure by the various trials that pass over you; 7. so that the proof of your faith may appear more precious than refined gold that is tested by fire, to glory and honor and praise at the manifestation of Y'shua the Mashiyach: 8. whom having not seen, you love; and in the faith of whom you rejoice with joy that is glorious and beyond expression, 9. that you may receive the reward of your faith, the life of your souls; 10. that life (namely) about which the prophets inquired when they were prophesying of the grace which was to be given to you. 11. And they searched for the time which the Spirit of the Mashiyach<sup>2</sup> dwelling in them did show and testify when the sufferings of the Mashiyach were to occur, and his subsequent glory. 12. And it was revealed to them with respect to all they were searching that, not for themselves were they inquiring, but for us<sup>3</sup> they were prophesying of those things which are now manifested to you by means of the things we have announced to you by the Ruach haKodesh sent from heaven; which things the Messengers also desire to look into. 13. Therefore, yourselves for action in your minds<sup>4</sup> and be awake perfectly and wait for the joy which will come to you at the revelation of our Master Y'shua the Mashiyach 14. as obedient children: and do not be participants again with those former lusts with which you lusted when without knowledge. 15. But you be Set Apart in all your conduct, as he is Set Apart who has called you. 16. Because it is written: "Be you Kadosh even as I am Kadosh." 17. And you are thus, you call on the Father<sup>5</sup> with whom is no respect of persons and who judges everyone according to his deeds,<sup>6</sup> pass the time of your stay with fear;<sup>7</sup> 18. since you know that neither with perishable silver nor with gold you were redeemed from your vain doings which you had by tradition from your fathers; 19. but with the precious blood of that Lamb, in which is no spot nor blemish, namely, the Mashiyach: 20. who was known beforehand to this, before the foundation of the world; and was manifested at the termination of the times for your sakes; 21. Who, by means of him, have believed in Elohim who raised him from the dead and conferred glory on him; that your faith and hope might be in Elohim.

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1 Being "elect" is also dependent upon whether a soul chooses and maintains obedience to YHWH, or not.

2 The "Spirit of Mashiyach" is the Ruach haKodesh (Set-Apart Spirit) which is YHWH. The revelation of Mashiyach was shown to Adam, Noah, Avraham, Yitzkhak, Ya'akov, Moshe, King David, Daniel and through all the Prophets of YHWH. Malachi 4:5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH: And he shall turn the heart (inner man) of the fathers to the children, and the heart (inner man) of the children to their fathers, or else I come and smite the earth with a curse." The heart, inner man, or spiritual man, if it be according to Mashiyach, has a common heritage or "family ties" with the forefathers of Torah.

3 "Us" includes everyone who is in Mashiyach and who lives according to Mashiyach and Torah.

4 Literally, "*gird up your loins.*"

5 Peter teaches that prayer is to be directed to the Father, not to Mashiyach; see Acts 1:24; *Prayer and Eighteen New Testament Misconceptions #13: Praying in the Name of Y'shua* in Appendix.

6 Our Father "*judges everyone according to his deeds*" here is where we find the biggest disconnect between true Faith and religious works. The religious worlds are notorious for excusing the wicked anti-Torah deeds of their patrons, things commonly required and expected of all human souls, as long as their adherents confess religious "belief." All religious people and institutions believe themselves to be operating on a God-given mandate, many see their "ministry" as a corporate entity "of God" making themselves believe they can bend rules, because it's all for "God's work." In reality, our "deeds"



## : אגרתא דפטרוס א :

1 פטרוס שליחא דישוע משיחא לגביא ותותבא דזריעין בפנטוס ובגלטיא  
ובקפודקיא ובאסיא ובביתוניא: 2 אילין דאתגביו במקדמות ידעתה דאלהא  
אבא בקדישותא דרוחא דנהון למשמעתא ולרסס דמה דישוע משיחא טיבותא  
ושלמא נסגא לנתכון: 3 מכרך הו אלהא אבוהי דמין ישוע משיחא הו דבחנונה  
סגיאא אולדן מן דריש בקיממה דישוע משיחא לסברא דחיא: 4 ולרתותא  
דלא מתחבלא ולא מתטנפא ולא חמא הי דמטיבא לכון בשמא: 5 כד נטירין  
אנתון בחילא דאלהא ובהימנותא לחיא דמטיבין דנתגלון לזבנא אחריא:  
6 דבהון תחדון לעלם אפן בהנא זבנא קליל מתתעיקין אנתון בנסיונא משחלפא  
דעדין עליכון: 7 איכנא דבוחרנא דהימנותכון נתחזא דמיתר מן דהבא סנינא  
דאתבקי בנורא לתשובותא ולאיקרא ולקולסא בגלינה דישוע משיחא: 8 הו  
דלא חזיתוהי ומחבין אנתון לה ובהימנותה רוזין אנתון בחדותא משבחתיא  
דלא מתמללא: 9 דתקבלון פורענא דהימנותכון חיא דנפשתכון: 10 הנון חיא  
דעקבו הנו עליהון נביא כד אתנביו על טיבותא דעתיך הנת דתתיב לכון:  
11 ובצו דבאינא זבנא מחוץ ומסהדא רוחה דמשיחא דעמרא בהון דעתידין  
חשוהי דמשיחא ותשובותה דמן בתרפן: 12 נתגלי להון כל דבצין הנו מטל  
דלו לנפשהון בצין הנו אלא לן דילן מתנבין הנו אילין דהשא אתגלי לכון ביד  
אילין דסברנכון ברוחא דקודשא דאשתדר מן שמא דבהין בהלין מתגררגין אף  
מלאכא דנדיקון: 13 מטל הנא חזוקו חצא דתרעיתכון נאתתעירו גמיראית וסברו  
על חדותא דאתא לכון בגלינה דמין ישוע משיחא: 14 איך בניא משתמענא  
ולא תשותתון תוב לרגיתכון קדמינא אילין דרגין הניתון דלא בידעתא:  
15 אלא הנו קדישין בכלהון הופכיכון איך דקדיש הו מן דקרבון: 16 מטל דכתיב  
דהייתון קדישין איכנא דאף אנא קדיש אנא: 17 נאן הו דאבא קרין אנתון הו  
דלית קדמוהי מסב באפא ודאן ללנש איך עבדוהי בדחלתא אתדברו בזבנא  
הנא דתותבותכון: 18 כד ידעין אנתון דלא בכספא דכלא ולא בדהבא אתפרקתון  
מן עבדיכון סריקא הנון דקבלתון מן אבהיכון: 19 אלא בדמא יקירא דאמרא  
דמומא וטולשא לית בה דאיתוהי משיחא: 20 הו דמקדם הנא פריש להדא מן  
קדם תרמינה דעלמא נאתגלי באחריתתהון דזבנא מטלתכון: 21 אילין דבאינה  
הימנתון באלהא הו דאקימה מן בית מינא ויהב לה שובחא דהימנותכון וסברכון  
נהוא על אלהא:

include our individual work ethic and stewardship of all our time and all of our money that we've earned or control. YHWH's judgment overrules the religious status quo. YHWH has "no respect of persons." Many who believe they are serving YHWH are working in direct opposition to the Kingdom of Heaven and are using the name of Jesus to beg for money, to these Y'shua promises to say, "I have not known you. Depart from me, you workers of iniquity!" (Matthew 7:23).

7 That is your life on Earth. Peter is treating the human life's short time as a sojourn, or nothing, compared to the times of eternal life in our home in the world to come.



22. While your minds became sanctified by obedience to the truth; and you be full of love, without respect of persons, so that you love one another out of a pure and perfect heart; 23. like persons born anew, not of seed that perishes but of that which does not perish, by the Living Word of Elohim who abides forever. 24. Because all flesh is as grass and all its beauty like the flower of the field. The grass dries up and the flower withers away; 25. but the Word of our Elohim abides forever: and this is the Word<sup>8</sup> that is announced to you.

### Chapter 2

1. Therefore, cease all evil and all deceit and hypocrisy and jealousy and backbiting. 2. And be like very small children; and crave the Word, as being the pure spiritual milk by which you are nourished up to life; 3. if you have tasted and seen that Master YHWH is good: 4. to whom you have come because he is a living stone, rejected indeed by men, but with Elohim elect and precious. 5. And you also, as living stones, are built and become spiritual temples and Set Apart priests for the offering of Spiritual Sacrifices,<sup>9</sup> acceptable before Elohim through Y'shua the Mashiyach. 6. For it is said in the Scripture, "Behold, in Tsiyon I lay a chosen and precious stone for the head of the corner; and whoever believes in him will not be ashamed." 7. On you therefore who believe is this honor conferred: but to them who do not believe 8. "he is a stone of stumbling and a rock of offense." And they stumble at it because they believe not the Word from where they were appointed. 9. But you are an elect race,<sup>10</sup> officiating as priests of the Kingdom; a Set Apart people, a redeemed congregation; that you should proclaim the praises of him who called you out of darkness to his precious light: 10. who formerly were not counted as a people but now are the people of Elohim; and also, there were (once) no mercies on you but now mercies are poured out upon you. 11. My beloved, I entreat you as strangers and pilgrims, separate yourselves from all lusts of the body, for they war against the soul. 12. And let your behavior be honorable before all men; so that they who utter evil speeches against you, may see your good actions and may praise Elohim in the day of trial. 13. And be submissive to all the sons of men, for Elohim's sake; to kings, on account of their authority; 14. and to judges because they are sent by him for the punishment of offenders, and for the praise of them that do well.<sup>11</sup> 15. For so is the will of Elohim, that by your good deeds you may stop the mouth of the foolish who do not know Elohim: 16. As free men, you are not like men who make their freedom a cloak for their wickedness, but as the servants of Elohim. 17. Honor all men; love your Brothers; fear Elohim; and honor kings.

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8 Quoting Isaiah 40:6-8 indicating the Word of YHWH is Y'shua Mashiyach, and Mashiyach is the Word of YHWH - which is very opposite to the Christian teaching that the Word of YHWH, or Torah, was done away with by Jesus! Y'shua's followers, Jewish or not, are Torah observant because they recognize this very important fact, that the Word of our Elohim abides forever!

9 The spiritual component of sacrifice is much more important than what is being "sacrificed"; otherwise it would have no more significance than a backyard barbecue. A sacrifice is evaluated by spiritual content that is elucidated in Torah, the Prophets and through Mashiyach. The surrender of one's will, peace offerings, bountiful offerings, thanksgiving offerings, mercy offerings, or sacrifices to establish resolve or new direction, congregational sacrifices, national sacrifices, sacrifices towards becoming Set Apart, or sacrifices to aid purity of thought and attitude are all potential "spiritual sacrifices." "Spiritual sacrifices" unto YHWH are Set Apart by the intent of the heart and are distinct from the sacrifices towards the physical gods of materialism, relativism or religious identity. All authentic spiritual sacrifices have components of Righteousness, Judgment, Justice, Mercy and Faith; they are not cerebral, but spiritual, neither are they done in word only but in deed (visible), and they demonstrate the spiritual intent within the heart. See *Sacrifice* in Appendix.

10 According to the prophecy of Isaiah 66:20-21.

11 Peter's use of *parallelisms* is a hallmark of original Hebrew and Aramaic composition. See *Parallelisms* in Appendix.

## : אגרתא דפטרוס א :

22 כִּדְ נַהוּיִן קַדִּישִׁין נַפְשָׁתְכוֹן בְּמִשְׁתַּמְעָנוּתָה דְּשִׁרְרָא וְנַהוּיִן מַלְיִן חוּפָא דְּלֵא מִסֵּב  
בְּאַפָּא דְּמִן לְבָא דְּכִנְיָ וְגַמִּירָא תַּהוּנוֹן מַחֲבִין חֵד לַחֵד : 23 אִיךְ אַנְשָׁא דְּמִן דְּרִישׁ  
אַתִּילְדִּתּוֹן לֹא מִן זִרְעָא דְּכָלָא אֵלָא מִן אִינָא דְּלֵא בָּלָא בְּמַלְתָּא חִיתָא דְּאַלְהָא  
דְּקִימָא לְעָלִם : 24 מְטֵל דְּכָל בִּסְרָא עֲמִירָא וְכָלָה יֵאֵיִרָתָה אִיךְ עֹפִיָּא דְּחַקְלָא  
יָבֵשׁ עֲמִירָא וְחַמָּא עֹפִיָּא : 25 וּמַלְתָּה דְּאַלְהָן קִימָא לְעֵלְמִין וְהִדָּא הִי מַלְתָּא הִי  
דְּאַסְתַּבְּרִתּוֹן :

## : אגרתא דפטרוס ב :

1 אֲנִיחוּ הָכִיל מְנַכּוֹן כָּלָה בִּישׁוּתָא וְכָלָה נְכָלָא וּמִסֵּב בְּאַפָּא וְחַסְמָא וּמַאכְלִיקְרָצָא :  
2 וְהוּוּ אִיךְ יִלְרֵדָא שְׁבָרָא וְאַתְנַבְּרָגּוּ לָהּ לְמַלְתָּא אִיךְ דְּלַחֲלָבָא נִקְדָּא וְרוּחָנָא דְּכָה  
תַּתְרַבּוֹן לַחֲיָא : 3 אֵן טַעֲמָתּוֹן וְחַיִּיתּוֹן דְּטֵב הוּ מְרִיא : 4 הוּ דְּלָה מַתְקַרְבִּין אַנְתּוֹן  
דְּאַיְתּוּהִי כַּאֲפָא חִיָּא דְּאַסְלִיזִיָּה בְּנִי אַנְשָׁא וְגַבָּא וּמִיָּקֵר לִנְתָּ אֲלֵהָא : 5 וְאַף אַנְתּוֹן  
אִיךְ כַּאֲפָא חִיתָא אַתְבְּנוּ וְהוּוּ הִיכְלָא רִוְחָנָא וְכַהֲנָא קַדִּישָׁא לְמַסְקוּ דְּבַחָא רִוְחָנָא  
דְּמַקְבְּלִין קֳדָם אֲלֵהָא בִּידֵי יֵשׁוּעַ מְשִׁיחָא : 6 אֲמִירָא הוּ גִיר בְּכַתְבָּא דְּהָא סָאֵם אֲנָא  
בְּצִהוּיִן כַּאֲפָא בַּחֲרִיתָא וּיְקִירָתָא בְּרִישׁ זְוִיָּתָא וּמִן דְּמַהֲיִמֵּן בָּהּ לֹא גְבַהֲתָ : 7 לְכוֹן  
הָכִיל אֲתִיָּהֵב הָנָא אִיקְרָא לְאַיְלִין דְּמַהֲיִמְנִין לַהֲנוֹן דִּין דְּלֹא מַתְטַפִּיסִין : 8 כַּאֲפָא  
הוּ דְּתוֹקְלָתָא וְאַבְנָא דְּכִשְׁלָא וּמַתְתַּקְלִין בָּהּ בְּדִלָּא מַתְטַפִּיסִין לְמַלְתָּא דְּלַהֲדָא  
סִימִין : 9 אַנְתּוֹן דִּין שְׂרַבְתָּא אַנְתּוֹן גְּבִיתָא דְּמַכְהֲנָא לְמַלְכוּתָא עֲמָא קַדִּישָׁא כְּנִשָׁא  
פְּרִיקָא תְּסַבְּרוֹן תְּשַׁבְּחָתָה דְּהוּ דְּקַרְכָּוֹן מִן חֲשׁוּכָא לְגִוְהָהּ מִיתָרָא : 10 אִיְלִין  
דְּמִן קֳדָם לֹא חֲשִׁיבִין הוּיְתּוֹן עֲמָא הָשָׂא דִּין עֲמָא דְּאַלְהָא אֲפֵלָא רַחֲמָא אִיתָּ הוּ  
עַלְיָכוֹן הָשָׂא דִּין אֲשַׁתְּפַעוּ עַלְיָכוֹן רַחֲמָא : 11 חֲבִיבִי בָּעָא אֲנָא מְנַכּוֹן אִיךְ עֲרָצָא  
וְאַיךְ תּוֹתָבָא אַתְּפִרְקוּ מִן כְּלָהִין רְגִיגָתָה דְּפִגְרָא הָלִין דְּעֵבְדֵּן קַרְבָּא לְוִקְבֵּל נַפְשָׁא :  
12 וְנַהוּנוֹן שְׁפִירִין הוּפְכִיכּוֹן קֳדָם כְּלָהִין בְּנִי אַנְשָׁא אִיְלִין דְּמַמְלָלִין עַלְיָכוֹן מְלָא  
בִּישׁוּתָא נַחֲנוּן עֲבָדִיכּוֹן שְׁפִירָא וְנִשְׁבַּחְוֹן לְאַלְהָא בְּיוֹמָא דְּבִּוְחָרְנָא : 13 וְהוּיְתּוֹן  
מְשַׁתַּעֲבָדִין לְכָלָהִין בְּנִי אַנְשָׁא מְטֵל אֲלֵהָא לְמַלְכָּא מְטֵל שׁוֹלְטָנָהוֹן : 14 וְלִדְיָנָא  
מְטֵל דְּמָנָה מְשַׁתְּדִרִין לְתַבְּעָתָא דְּמִסְכְּלָנָא וְלַתְּשַׁבּוּחַתָּא דְּעֵבְדֵי טְבָחָא : 15 דְּהִכְנָא  
הוּ צְבִינָא דְּאַלְהָא דְּעֵבְדִיכּוֹן שְׁפִירָא תְּסַכְּרוֹן פּוֹמָא דְּסַכְלָא הָנוּן דְּלֹא יָדְעִין  
לְאַלְהָא : 16 אִיךְ בְּנִי חֲאָרָא וְלֹא אִיךְ אַנְשָׁא דְּעֵבְדִיָּא לַהֲוֹן חֲאֲרוּתָהוֹן תַּחֲפִיתָא  
לְבִישׁוּתָהוֹן אֵלָא אִיךְ עֲבָדוּהִי דְּאַלְהָא : 17 לְכָלִּנְשׁ יָקֵרוּ לְאַחֲיָכוֹן אַחֲבֹוּ וּמִן אֲלֵהָא  
דְּחִלוּ וְלְמַלְכָּא יָקֵרוּ :

18. And those among you who are servants, be subject to your masters with reverence; not only to the good and gentle, but also to the harsh and morose. 19. For there is favor before Elohim for them who, for the sake of a good conscience, endure sorrows that come upon them unjustly. 20. But they who endure suffering due to their sins, what praise have they? But if, when you do well, they vex you and you endure it; then great is your praise with Elohim. 21. For to this were you called; because the Mashiyach also died for us and left us this pattern that you should walk in his steps. 22. He did no sin; neither was any deceit found in his mouth. 23. When he was reviled, he did not revile; and he suffered but didn't threaten, but committed his cause to the Righteous Judge. 24. And he took away all our sins and, in his body, lifted them to the stake; that we, when dead to sin, might live by his righteousness: for by his wounds you are healed. 25. For you had gone astray like sheep; but you have now returned to the Shepherd and Overseer of your souls.

## Chapter 3

1. So also you wives, be subject to your husbands; that by your pleasing behavior you may gain over without difficulty those who are disobedient to the Word, 2. when they see that you conduct yourselves with reverence and chastity. 3. And don't adorn yourselves with the external ornaments of curls of the hair, or of golden trinkets or of costly garments. 4. But adorn yourselves in the hidden person of the heart with a mild and pure spirit, an ornament that is precious before Elohim. 5. For so also the Set Apart women of old who trusted in Elohim, adorned themselves and were subject to their husbands: 6. Just as Sarah was subject to Awraham and called him, "My lord";<sup>12</sup> whose daughters you are, by good works,<sup>13</sup> while you are not terrified by any fear. 7. And you husbands, likewise, dwell with your wives according to knowledge and hold them in honor as the weaker vessels; because they also will inherit with you the gift of eternal life: and let not your prayers be hindered. 8. The summing up is that you all be in harmony, that you be sympathetic with them who suffer and affectionate to one another, and be merciful and kind. 9. And that you repay to no one evil for evil, neither cursing for cursing; but, in opposition to these, that you bless: for to this were you called that you might inherit a blessing. 10. Therefore, whoever chooses life and desires to see good days, let him keep his tongue from evil and his lips that they speak no deceit; 11. let him turn away from evil and do good; let him seek peace and follow after it. 12. Because the eyes of Master YHWH are upon the righteous, and his ears (await) to hear them: but the face of Master YHWH is against the wicked. 13. And who will do you harm if you are zealous of good works?<sup>14</sup>

12 Borrowing from Peshitta Tanakh, Aramaic here has Awraham being referred to as "Mari," or my human Master. The Hebrew version has *Adon* which has been argued to refer to either a Master or to YHWH.

13 *Good works* and observance of Torah are signs that a person belongs to YHWH, and therefore the opposite is also true. "When dead to sin," we "might live by his righteousness" (2:24) to produce good (*tov*) works (*avodah*) and have Torah written upon our hearts. Please see footnotes on Acts 9:39 and Romans 12:1.

14 Compare these two translations: "And who is there to harm you if you **prove zealous** for what is good?" (1 Peter 3:13 NASB), "And who is he that will harm you if you **become followers** of that which is good?" (1 Peter 3:13 KJV) Once again, we see strands of various Greek textual traditions showing up in English translations. Some manuscripts use the word *mimetai* (imitators/followers) while others have *zelotai* (zealous). However, the Aramaic word is *tanana*; its root has the following meanings according to Comprehensive Aramaic Lexicon: Tnn N Tnn (1) Syr zeal: (2) Syr envy Tnn V: 021 JLAGal to moisten Tnn#2 V: 011 Syr to be aroused: 012 Syr **to be zealous**: 013 Syr b to envy: 014 Syr **b to imitate**: 041 Syr to come to envy: 021 Syr to arouse someone's zeal: 051 Syr to suffer from zeal: 031 Syr to arouse someone's envy: 032 Syr to make to emulate: Tnn A: (1) Syr zealous: (2) Syr champion: (3) Syr emulator: (4) Syr envious The texts that have *mimetai* (followers/imitators) are the 1550 Stephens Textus Receptus, the 1894 Scrivener Textus Receptus and the Byzantine Majority Text. By contrast, the Alexandrian Text, L, T, Tr, A, Q, WH, N and NA read *zelotai* (zealous).

## : אגרתא דפטרוס ב :

18 ואילין עבדא דאית בִּכּוֹן אֲשֶׁתְּעַבְדּוּ לְמַרְיָכוֹן בְּדַחֲלֵתָא לָא בְּלַחוּד לְטָבָא  
וּלְמַכִּיכָא אֵלָא אָף לְקַשְׂיָא וּלְעַסְקָא: 19 לְהָלִין גִּיר אֵית לְהוֹן טִיבּוּתָא קֳדָם אֱלֹהָא  
לְאִילִין דְּמָטֵל תַּאֲרַתָּא שְׁפִירָתָא מְסִיבִירִין עֲקָתָא דְּאֵתָנָן עֲלֵיהוֹן בְּעוּלָא: 20 אִילִין  
דִּין דְּמָטֵל סְכֻלָּתְהוֹן מְסִיבִירִין אֹולִצְנָא אִידָא תְּשַׁבּוּחַתָּא הוּיָא לְהוֹן אֵלָא מָא  
דְּעִבְדִּין אַנְתּוֹן דְּשִׁפִּיר לְצִין לְכוֹן וּמְסִיבִירִין אַנְתּוֹן הִידִין יִרְבָּא תְּשַׁבּוּחַתְכוֹן לֹת  
אֱלֹהָא: 21 לְהָדָא גִיר אֲתַקְרִיתּוֹן דְּאָף מְשִׁיחָא מִית חֲלָפִין וּשְׂבָק לֵן הִנָּא טוּפְסָא  
דְּאַנְתּוֹן בְּעַקְבָּתָהּ תַּחֲלִיכוֹן: 22 הוּ דֵּלָא עֲבָד חֲטִיתָא אֲפֵלָא נָכְלָא אֲשֶׁתְּכַח בְּפֹמָה:  
23 הוּ דְּמַצְטַחָא הָנָא וְלָא מַצְחָא וְחָאֵשׁ הָנָא וְלָא מְתַלְחַם אֵלָא מְשָׁלֵם הָנָא דִּינָה  
לְדִינָא דְּכֹאֲנוּתָא: 24 וּשְׁקֵל חֲטִיתִין בְּלַחוֹן וְאַסְק אָנּוֹן בְּפִגְרָה לְצִיכָא דְּכָד מִיתִינָן  
לְחֲטִיתָא בּוֹדִיקוּתָא דִּילָה נָחָא בְּשׁוּמָתָה גִיר אֲתַאֲסִיתּוֹן: 25 דְּטָעִין הוּיָתּוֹן אִיךְ  
עֲרָבָא וְאַתְפִּנִיתּוֹן הָשָׂא לֹת רַעִיָא וּסְעוּרָא דְּנַפְשָׁתְכוֹן:

## : אגרתא דפטרוס ג :

1 הִכְנָא אָף אַנְתּוֹן נָשָׂא אֲשֶׁתְּעַבְדִּין לְבַעֲלִיכִין דְּאִילִין דֵּלָא מְתַטְפִּיסִין לְמִלְתָּא  
בְּדוֹבְרִיכִין שְׁפִירָא דֵּלָא עַמְלָא תְּקַנֵּן אָנּוֹן: 2 כֹּד חֲזוֹן דְּבְדַחֲלֵתָא וּבְנַכְפּוּתָא  
מְתַדְבֵּרֵן אַנְתּוֹן: 3 וְלָא תַצְטַבְתֵּן בְּצִבְתָּא בְּרִיָּא דְּגִדּוּלָא דְּסַעֲרִיכִין אוּ דְּחִשְׁלָתָא  
דְּדַהֲבָא אוּ דְּלְבוּשָׂא מִיתַרָּא: 4 אֵלָא אֲצִטְבִּיתִין בְּכִרְנָשָׁא כְּסִיָּא דִּלְבָא בְּרוּחָא  
מְכִיכָתָא דֵּלָא מְתַחַבְלָא צִבְתָּא דְּמִיתַר קֳדָם אֱלֹהָא: 5 הִכְנָא גִיר אָף מִן קֳדָם  
נָשָׂא קְדִישָׁתָא אִילִין דְּמַסְבֵּרֵן הוּיָ בַּאֲלֹהָא מַצְבִּיתֵן הוּיָ נַפְשָׁתְהוֹן וּמְשַׁתְּעַבְדֵּן הוּיָ  
לְבַעֲלִיכִין: 6 אִיכְנָא דְּסַרָּא מְשַׁתְּעַבְדָּא הוּיָ לְאַבְרָהָם וְקָרִיָּא הוּיָ לְהָ מָרִי הִי דְּהוּיָן  
אַנְתּוֹן לְהָ בְּנִתָּא בְּעַבְדָּא טָבָא כֹּד לָא מְתַתּוּזֵעֵן אַנְתּוֹן מִן כָּל דְּחִלָּא: 7 וְאַנְתּוֹן גִּבְרָא  
הִכְנָא עֲמַרו עִם נְשִׁיכוֹן בִּידְעָתָא וְאִיךְ דִּלְמָאנָא מַחִילָא בַּאֲיַקְרָא אַחוּדוּ אָנּוֹן מָטֵל  
דְּאָף הָנִין עֲמָכוֹן יִרְתֵּן מוֹהַבְתָּא דְּחִיָּא דְּלַעֲלֵם דֵּלָא תְּהוּוֹן מְתַפְקִלִין בְּצִלְנִתְכוֹן:  
8 שׁוּלְמָא דִּין דְּתִהוּוֹן בְּלָכוֹן בַּאוּיָּתָא וְהוּיָתּוֹן חֲשִׁין עִם אִילִין דְּחֲשִׁין וְרַחֲמִין חַד  
לְחַד וְהוּיָתּוֹן רַחֲמִתְנִין וּמַכִּיכִין: 9 וְלֹאֲנֵשׁ בִּישְׁתָּא חֲלָף בִּישְׁתָּא לָא תְּפָרְעוֹן וְאַפֵּלָא  
צוּחִיתָא חֲלָף צוּחִיתָא אֵלָא דִּלְקוּבְלָא דְּהָלִין הוּיָתּוֹן מְבָרְכִין לְהָדָא גִיר אֲתַקְרִיתּוֹן  
דְּבוֹרְכָתָא תַּאֲרַתּוֹן: 10 מִן דְּצִבְאָ הָכִיל חִיָּא וְרַחֲם יוֹמָתָא טָבָא לְמַחְזָא נָטַר לְשִׁנְהָ  
מִן בִּישְׁתָּא וּסְפֹנְתָהּ לָא נְמַלְלֵן נָכְלָא: 11 נַעֲבַר מִן בִּישְׁתָּא וְנַעֲבַד טְבָתָא וְנַבְעָא  
שְׁלָמָא וְנִרְהַט בְּתִרְהָ: 12 מָטֵל דְּעִינוּהִי דְּמָרְיָא עַל וְדִיקָא וְאַדְנוּהִי לְמִשְׁמַע אָנּוֹן  
וְאַפּוּהִי דְּמָרְיָא עַל בִּישָׂא: 13 וּמִגּוּ דְּנַעֲבַד לְכוֹן בִּישְׁתָּא אֵן תְּהוּוֹן טַנְנָא דְּטָבָתָא:

14. But if it should occur that you suffer on account of righteousness, happy are you. And be not terrified by those who would terrify you, nor be in uproar: 15. but sanctify Master YHWH<sup>15</sup> the Mashiyach, in your hearts.<sup>16</sup> And be you ready for a vindication before everyone who demands of you an account of the hope of your faith, 16. in meekness and respect, as having a good conscience; so that they who speak against you as bad men may be ashamed for having maligned your good conduct in the Mashiyach. 17. For it is profitable to you that you suffer evil while you do good deeds, if this should be the pleasure of Elohim; and not, while you do evil deeds. 18. For the Mashiyach also once died for our sins, the righteous for sinners; that he might bring you to Elohim. And he died in body but lived in spirit. 19. And he preached to those souls which were detained in Sheol (Hades) 20. which were formerly disobedient in the days of Noah when the long suffering of Elohim commanded an ark to be made, in hope of their repentance; and eight souls only entered into it and were kept alive in the waters.<sup>17</sup> 21. And you also, by a like figure, are made alive by immersion (not when you wash your bodies from filth, but when you confess Elohim with a pure conscience) and by the resurrection of Y'shua the Mashiyach 22. who is taken up to heaven and is on the right hand of Elohim and Messengers and authorities, and powers are subject to him.

## Chapter 4

1. If then the Mashiyach has suffered for you in the flesh, you (should) also arm yourselves with the same mind: for everyone that is dead in his body has ceased from all sins 2. that he may no longer be alive to the lusts of men while he is in the body, but (only) to do the will of Elohim. 3. For the time that is past was enough when you pursued the way of sensuality, lusts, drunkenness, and in sexual sin,<sup>18</sup> and in drunken parties, and in the worship of demons. 4. And lo, they now wonder and reproach you, because you do not run with them in the same former drunkenness; 5. who must give account to Elohim who is to judge the living and the dead. 6. For on this account the announcement is made also to the dead that they may be judged as persons in the flesh, and may live according to Elohim in the spirit. 7. But the end of all things approaches: therefore be sober and be wakeful for prayer. 8. And above all things, have fervent love one towards another; for love covers a multitude of sins. 9. And be compassionate to strangers, without arguing. 10. And let each of you minister to his associates the gift which he have received from Elohim; as being good stewards of the manifold grace of Elohim.

<sup>15</sup> The word here is MarYah, literally "Master YHWH" who is the ultimate "Mashiyach" who chose Y'shua to perform His work."

<sup>16</sup> Mashiyach, though a human office, is intimately connected with YHWH through sharing in the One divine nature and Spirit of YHWH, the occurrence of which is called *qnoma* (nature) in Aramaic as seen elsewhere in the NT. Mashiyach shares the divine nature of YHWH in such a way that is unique to the office of Mashiyach. Mashiyach has YHWH's attributes dwell bodily inside yet separate (Isaiah 11:1-2) from his human nefesh (soul). The main issue for the first generation of Y'shua's Jewish followers was to understand that not only had they to accept YHWH's salvific ability but also YHWH's choice through whom His salvation was delivered. As a result, both the names YHWH and Yehoshua (Y'shua) Mashiyach are used as confirmation of this choice that YHWH provided. We are called to "sanctify YHWH" in our hearts by accepting what He has done through Mashiyach, in so doing we also begin to receive the nature (Spirit) of YHWH in our own hearts. <sup>17</sup> "Alive in the waters" points to the waters of the *Mikveh*, the complete immersion (baptism) into living waters after a soul has repented of sin and agreed to walk in the newness of life (the Kingdom) as offered through Mashiyach; see *Immerse* in Appendix. It is also worth noting that the words "in hope of their repentance" do not appear in the Greek traditions.

<sup>18</sup> Religion is not only powerless against sexual sin it has become one of the greatest tools of the enemy to entrap people in their sexual sin. Religion offers formulas and theologies to cope with unclean sexual addictions and sensuality, monastic models, confessionals that do nothing but stir up guilt and shame, and liberal permissiveness that offer grace and forgiveness for habitual moral failures. When Pagan Christian philosophers removed Torah from the Church they also removed access to Righteous spirituality that overcomes the carnal desires of the flesh. Torah is the Covenant of belonging to YHWH that

## : אגרתא דפטרוס ג :

14 ואן הו דתחשון על אפי כאנותא טוביפון ולא תדחלון מן אילין דמדחלין לכון  
ולא תשתגשון: 15 אלא קדשו בלבנותכון למריא משיחא והויתון מטיבין למפך  
ברוחא לכל דתבע לכון מלתא על סברא דהימנותכון במפכותא ובדחלתא:  
16 כד אית לכון תארמא טבתא איפנא דהגון דממללין עליכון איך דעל אנשא  
בישא נבהתון איך אנשא דטלמין לדובריפון שפירא דבמשיחא: 17 עדרא  
הי לכון גיר דכד עבדין אנתון עבדא טבא תסבלון בישתא אן הכנא הו צבינא  
דאלהא ולא כד עבדין אנתון בישתא: 18 מטל דאף משיחא חדא זבן מית חלף  
חטהין ודיקא חלף חטא דנקרבכון לאלהא ומית בפגור נחיא ברוח: 19 ואכרז  
לנפשתא אילין דאחידן הוי בשיל: 20 הלין דמן קדים לא אטטפס הוי ביומקתה  
דנוח כד מגרת רוחה דאלהא פקדנת דתהנא קבוחא על סברא דתיבותהון ותמנא  
פלחוד נפשן עלין לה נחיי במיא: 21 דאף אנתון כה בהו טופסא חזין אנתון  
במעמודיתא לו כד פגרא משיגין אנתון מן צאתא אלא כד מודין אנתון באלהא  
בתארמא דכיתא ובקמקתה דישוע משיחא: 22 הו דאתעלי לשמיא ואיתוהי על  
ימינא דאלהא ואשתעבדו לה מלאכא ושלטנא וחילונתא:

## : אגרתא דפטרוס ד :

1 אן משיחא הכיל חש חלפיון בבסר ואף אנתון כה בהנא רעינא אודינו כלמן  
דמאת גיר בפגרה שלי לה מן פלהון חטהא: 2 דלא מפיל לרגיתא דבנינשא  
נחא כמא זבנא דאיתוהי בפגרא אלא לעבינא דאלהא: 3 ספק גיר זבנא הו דעבר  
דפלתחון כה צבינא דחנפא באסויותא וברויותא ובצחנותא ובזמרא ובפולחנא  
דשאדא: 4 והא השא מתדמרין ומגדפין עליכון בדלא משתרחיתון צמחון  
בהי אסויותא קדמיתא: 5 הגון דיהבין פתגמא לאלהא הו דעתיד למדן מיתא  
וחיא: 6 מטל הנא גיר אסתבר אף למיתא דנתדינן איך בנינשא בבסר ונחון  
באלהא ברוח: 7 מטית לה דין חרתא דכל מטל הנא אתנכפו ואתתעירו לצלותא:  
8 וקדם כל מדם חובא חריפא לנת חדדא נהנא לכון חובא גיר מחפא סוגא  
דחטהא: 9 והויתון רחמין אכסניא דלא רטנא: 10 וכלנש מנכון מוהבתא דקבל  
מן אלהא נשמש כה לחברוהי איך רבי בתא טבא דטיפותא מפרשתא דאלהא:

provides empowerment to the spiritual man. The Torah of YHWH is Spiritual. The *Kedoshim* (Set Apart people) is a community of souls who provide access to spiritual resources, to the unfailing Word of YHWH, and to the Power of the Ruach haKodesh. Dead religion is led by men and woman who cannot overcome their sensuality, lusts, or sexual sins, rather they use the guilt and shame of sexual addiction for religious monetary profit. When we ask Mashiach to write Torah upon our hearts we receive individual and collective empowerment to overcome the devices of the enemy according to the Beauty of Separateness in Mashiach.

11. Whoever will speak, let him speak as the Word of Elohim: and whoever will minister, as of the ability that Elohim have given him: so that in all you do, Elohim may be glorified through Y'shua the Mashiyach to whom belongs glory and honor forever and ever. Amen. 12. My beloved, be not dismayed at the trials that befall you as if some strange thing had come upon you; for these things are for your probation. 13. But rejoice that you participate in the sufferings of the Mashiyach that so you may also rejoice and exult at the revelation of his glory. 14. And if you are reproached on account of the name of the Mashiyach,<sup>19</sup> happy are you: for the glorious Spirit of Elohim rests upon you. 15. Only let none of you suffer as a murderer or as a thief or as an evil-doer. 16. But if he suffer as a Kristianay,<sup>20</sup> let him not be ashamed; but let him glorify Elohim on account of this name. 17. For it is the time when judgment will commence with the house of Elohim: and if it commence with us, what will be the end of those who obey not the Good News of Elohim? 18. And if the righteous scarcely lives, where will those who are against Elohim and the sinner be found! 19. Therefore, let them who suffer according to the pleasure of Elohim commend their souls to him in well doing as to a faithful Creator.

## Chapter 5

1. And I, an Elder,<sup>21</sup> your associate and a witness of the sufferings of the Mashiyach, and a participant in his glory which is to be revealed, plead with the Elders who are among you: 2. Feed the flock of Elohim which is committed to you: have care (for it) spiritually; not from compulsion but voluntarily; not for base gain but with all your heart; 3. not as masters<sup>22</sup> of the flock but so as to be a good example<sup>23</sup> for them: 4. That when the Master Shepherd will be revealed you may receive from him a crown of glory that does not fade. 5. And you juniors submit yourselves to your seniors; and clothe yourselves, stringently, with lowliness of mind one towards another; because Elohim resists them who exalt themselves, and gives grace to the humble. 6. Humble yourselves, therefore, under the powerful hand of Elohim: and He will exalt you in due time. 7. And cast all your anxiety upon Elohim; for He cares for you. 8. Be sober and guarded because haSatan, like a lion, roars and goes about and seeks whom he may devour. 9. Therefore resist him, being steadfast in the Faith: and know that the same sufferings befall your Brothers that are in the world.

19 The meaning of the name of Mashiyach that, through Y'shua, YHWH is salvation. The name of Mashiyach stands for universal perfection of Righteousness, Justice, Goodness and Equality which, by its very nature, exposes even the smallest grains of sin. Which is why YHWH offers an exchange of forgiveness and redemption to those souls who accept the Name of Mashiyach, and who also repent and discontinue their sin.

20 *Kristianay* was the label given by Gentiles for Gentile followers of Mashiyach. Although in one place Gentiles in Antioch referred to the Shlichim as *Kristianay*, the Shlichim/Apostles themselves never adopted this label. This contrasts the title that *Netzari* (Nazarenes) adopted (Acts 24:5). Like the citation in Acts, Peter also employs the term used by and for Greek followers, rather than the Aramaic *Mishkhanee*, indicating that he is specifically encouraging the Greek followers of Y'shua. Nowadays as many Believers are having Torah written on their hearts they often find themselves alienated by former church friends, they yearn to find a title that expresses their true Faith-walk. Unfortunately a plethora of teachers, steeped in identity/blood line deceptions, are eager to provide this "service". Religious leaders offer religious titles and labels knowing that it gives influence over those who subscribe to their new identity. This is not an isolated phenomenon within the Church or the Hebrew Roots movement, but a very common and unfortunate malady of the mind that invalidates the authority of YHWH's Word. In the first century there were two groups that needed spiritual re-training, each unique from the other. For Jews like Paul, he had to die to Oral and other rabbinic traditions that placed greater emphasis on the authority of past scholars and teachers than on YHWH's Written Word. Gentiles, they had to flee paganism and embrace monotheism, learn of YHWH, learn the Scriptures beginning to end and surrender to Y'shua Mashiyach as King of Kings. In both cases the challenges required unique training, just as academia classifies various unique areas of study. Jews referred to themselves as "Nazarenes" or those of "the Way" (Acts 24:1-14), which meant they had surrendered to Y'shua as King. Gentile souls were referred to as "Kristianay" (Christians) but this definition has been radically altered since its original intended use. It was Constantine who turned Kristianay into an anti-nomian and anti-Semitic formulation that rejected Torah and anything remotely "Jewish" by outlawing Shabbat and YHWH's feasts throughout the Roman Empire according to the Edict of Milan. Christians of the first three centuries of the faith—like Cornelius in Acts 10—attended synagogue, observed Shabbat alongside their fellow Hebrew believers and did so for centuries, otherwise Constantine would have had no need to ban such "Jewish" things from



## : אגרתא דפטרוס ד :

11 בלמן דממלל איך מלתא דאלהא נמלל וכלמן דמשמש איך דמן חילא הו  
דאלהא יקב לה דבכל דעבדין אנתון נשתבח אלהא ביד ישוע משיחא הו דדילה  
הי תשובותא ואיקרא לעלם עלמין אמין: 12 חביבי לא תתדמרון בנסיונא  
דהוין לבון איך דמדם נוכרי גדש לבון מטל דלבוחרנכון הו הוין: 13 אלא  
חדו דמשתותפין אנתון לחשוהי דמשיחא דהכנא אף בגלינא דתשובותא  
תחדון ותרוזון: 14 ואן מתחסדין אנתון על אפי שמה דמשיחא טוביכון דרוחא  
משבחתא דאלהא מתתניחא עליכון: 15 בלחוד לא אנש מנכון איך קטולא או  
איך גנבא או איך עבד בישתא נהנא חאש: 16 אן דין חאש איך פרסטינא לא  
נבהת אלא נשבח לאלהא כה בהנא שמא: 17 מטל דזבנא הו דנשקא דינא מן  
ביטה דאלהא אן דין מנן משרא אידא הי חרתא דאילין דלא מתטפיסין לסברתה  
דאלהא: 18 ואן ודיקא למחסן חיא רשיעא וחטיא איפא משתבח: 19 מטל  
הנא אילין דחשין איך צבינה דאלהא נגעלון לה נפשתהון בעבדא שפירא איך  
דלברויא מהימנא:

## : אגרתא דפטרוס ה :

1 בעא אנא דין מן קשישא דאית בכון אנא קשישא חברכון וסהדא דחשוהי  
דמשיחא ושותפא דשובחה הו דעתיד דנתגלא: 2 רעו מרעייתא דאלהא דמשלמא  
לבון וסעורו רוחנאית לא בקטירא אלא בצבינא לא ביותרנא טנפא אלא מן  
כלה לבכון: 3 לא איך מריא דמרעייתא אלא איך דתהוון להון דמותא שפירתא:  
4 דכד נתגלא רב רעונתא תקבלון מנה כלילא דשובחא דלא חמא: 5 ואנתון  
עלימא אשתעבדו לקשישיכון נאתעטפו חיצאית מפיכות רעינא לנת חדדא  
מטל דאלהא סקובלא הו דאילין דמתתרימין ולמפינא יקב טיבותא: 6 אתמפכו  
הכיל תחית אינה תקיפתא דאלהא דהי תרימכון בזבנא דזדק: 7 וצפתכון כלה  
שדו על אלהא דלה בטיל עליכון: 8 אנתעירו ועהדו מטל דבעלדבכון סטנא  
איך אריא נהם ומהלך ובעא דלמנו נבלע: 9 קומו הכיל לקובלה כד משררין  
אנתון בהימנותא ודעו דאף על אחיכון דבעלמא הנון הלין חשא ערצין:

out of his Empire. The question then for many is why call yourself a Christian if it doesn't reflect your true Faith-walk? There are clearly two kinds of Christians: First Century and Post-Constantinian Christians, and the two kinds could not be more different. In the end then, rather than adopting questionable titles, why not consider the original designations that Scripture offers because: "if he suffer as a Kristianay, let him not be ashamed!" Rav Shaul says, "And likewise all who choose to live in the Fear of Elohim, in Y'shua the Mashiach, will be persecuted." (2 Tim 3:12). Welcome home Christians. 21 This usage by Peter proves that Shlichim/Apostles can also be elders, eliminating the argument that Shaliach John (Good News John, 1 John) is somehow different from John the Elder (2 & 3 John, Revelation).

22 "Masters" refers to taking elevated positions above other souls in the flock. This is evidenced by the receiving of flattering titles, wearing long robes, and employing all manner of lofty religious accoutrements which is clearly an abomination unto YHWH and His Mashiach.

23 "Good example" refers to being a servant, an equal and a partner together on equal ground, not above or beneath, but alongside others.

10. Now it is the Elohim of Grace<sup>24</sup> Who has called us to His eternal glory by Y'shua the Mashiyach that have given us while we sustain these light afflictions, to be strengthened and confirmed and established by him forever: 11. to whom be glory and power and honor, forever and ever. Amen. 12. These as I account (them) few (things), I have written to you by Sylvanus, a faithful brother. And I would persuade and would testify that this is the true Grace of Elohim, this in which you stand. 13. The elect assembly which is in Babylon,<sup>25</sup> sends peace to you; also Mark, my son. 14. Send peace to one another with a Set Apart kiss. Peace be with you all who are in the Mashiyach. Amen.

*End of the First Letter of Peter the Shaliach*

24 Grace, Mercy, and deep loving Compassion are attributes of YHWH that are mentioned nearly 500 times in the Tanakh! The NT records Grace and Mercy about 175 times. However, the beauty of the Father YHWH was undermined by the early founders of the Greek-based Christian church and Calvinistic doctrines like "irresistible grace" which only sees Grace as given to them who follow Christian theology. As sad as this may be, the reality is that Grace is really the Favor of YHWH given His people to empower them to live Sanctified lives, observe Torah and refrain from sin. Grace enables a relationship with YHWH through His Mashiyach based on righteousness, not on theology or by belonging to a church or religious organization.

25 A literal reference to the assembly in Babylon which existed then; this is not a coded reference for Rome. Peter was ministering in the Middle East decades before he allegedly visited Italy. In fact, the entire claim that Peter died in Rome has been called into question by archaeologists who may have found his tomb in Jerusalem. In 1958 a first century Jewish tomb was found on the Mount of Olives, on the grounds of a Franciscan monastery called Dominus Flevit. The Aramaic text is consistent with other ossuaries of the period, including the one found in 1990 bearing the name of High Priest Caiaphas. The charcoal inscription reads *Shimon bar Yonah* (precisely as in Yochanan 21:15). For more information please see the book, *Gli Scavi del Dominus Flevit*, by Bellarmino Baggatti and Josef Tadeuz Malik, available in English at <http://www.aloha.net/~mikesch/peters-jerusalem-tomb.htm>. Even if however Peter did visit Rome as Catholic tradition states, that tradition also tells us he was imprisoned, crucified upside down and buried under the stairs so Roman soldiers wouldn't fear Peter's vengeful spirit. All this more than 25 years after Peter was known to have ministered first and foremost in the Middle East, in Babylon and elsewhere, preaching to the circumcised (Galatians 2:9). As important as his later ministry may be viewed, perhaps having resulted in Peter's death, there is a far greater importance to his earlier and much more extended ministry in the Middle East.

In addition to all these factors, the true overriding concern has to do with how these spiritual politics affected the translations of the Tanakh and New Testament. It is well known that, with the alleged "endorsement" of Peter as their first pope, the Roman church altered their own versions of Scripture. More than that, they attempted to codify their changes and force their "authoritative" revisions on others. This was the Christian equivalent of the Rabbinic maxim *lo bashmayim hi*, that the Torah is not in heaven and therefore must be on earth for "leaders" to change. One Eastern scribe wrote this rebuke in the margins of a later Aramaic manuscript that had been changed to suit western readings:

Foolish knave! Can you not just leave the text alone?

This is a telling question with very serious ramifications. To suit its own religious culture, the hierarchy of the Roman Catholic Church removed the 2nd Commandment against graven images (Exodus 20:4) and split the 10th Commandment against covetousness (Exodus 20:17) into two sections. Western religious authorities changed and inserted their own readings into the NT at will, and enforced their version of "unity" at the point of a sword. The fact that remains constant throughout all the religious power grabs whether Catholic, Protestant or Rabbinic is this: Peter ministered in the Middle East, in the Aramaic language, and founded dozens of assemblies that were more prominent and more ancient than the See of Rome many years before the Gospel made it to Rome. Those early assemblies were responsible for preserving the Aramaic NT text and are still fulfilling that charge today, without interruption for almost 2,000 years. On April 5, 1957, Mar Eshai Shimun the former Patriarch of the Church of the East said the following:

*"With reference to...the originality of the Peshitta text, as the Patriarch and Head of the Holy Apostolic and Catholic ("catholic" meaning "universal", not aligned with Rome—AGR) Church of the East, we wish to state, that the Church of the East received the scriptures from the hands of the blessed Apostles themselves in the Aramaic original, the language spoken by our Lord Jesus Christ Himself, and that the Peshitta is the text of the Church of the East which has come down from the Biblical times without any change or revision."*

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## : אגרתא דפטרוס ה :

10 אלהא דין דטיבֿוּתָא הוּ דקֿרֿן לשובֿחָה דלעֿלם בידֿ ישוע משיחָא הוּ דיהבֿ  
לן דכֿד נסיבֿר הֿלין אולצֿנָא זעורָא דנֿתֿחיל ונֿשתרר ונֿתֿקים בָּה לעֿלם: 11 דלָה  
שובֿחָא גאוחֿדנָא ואיקֿרָא לעֿלם עֿלמין אֿמין: 12 הֿלין זעורֿיָתָא אֿיך דסֿבֿר אֿנָא  
כֿתֿבֿתֿ לָבֿון בידֿ סלֿנוֹס אֿחָא מהימנָא ומפֿס אֿנָא וסָהֿד אֿנָא דהֿדָא הי טיבֿוּתָא  
שרירֿתָא דאלֿהָא הֿדָא דקֿימין אנתֿון בָּה: 13 שָאלָא שלמֿכוֹן עֿדִתָא גבֿיָתָא דבֿכָּבֿל  
ומרקֿוס בֿרי: 14 שָאלוּ בשלמָא חֵד דחֵד בגֿושקֿתָא קדישתָא שלמָא עֿם פֿלהֿון  
אֿילין דבֿמשיחָא אָנוֹן אֿמין:

## Chapter 1

1. SHIMON PETER,<sup>1</sup> a servant and Shaliach of Y'shua the Mashiyach, to those who have obtained equally precious faith with us through the righteousness of Our Master and Redeemer, Y'shua the Mashiyach; 2. May grace and peace abound to you through the recognition of our Master Y'shua the Mashiyach<sup>2</sup> 3. as the giver to us of all things that be of the power of Elohim to life and the fear of Elohim, through the recognition of him who has called us to his own glory and moral excellence: 4. wherein he has given you very great and precious promises; that by them you might become partakers of the nature of Elohim while you flee from the corruptions of the lusts that are in the world. 5. And, while you apply all diligence in the matter, add to your faith moral excellence; and to moral excellence, knowledge; 6. and to knowledge, perseverance; and to perseverance, patience; and to patience, the Fear of Elohim;<sup>3</sup> 7. and to the Fear of Elohim, sympathy with the brotherhood; and to sympathy with the brotherhood, love. 8. For, while these are found in you and abounding, they render you not lazy and not unfruitful in the recognition of our Master Y'shua the Mashiyach. 9. For he in whom these things are not found, is blind and does not see, and has forgotten the purification of his former sins.<sup>4</sup> 10. And therefore, my Brothers, you be exceedingly diligent to make your calling and election certain by your good actions: for, by so doing, you will never fall away. 11. For thus will entrance be given you abundantly into the everlasting Kingdom of our Master and Redeemer Y'shua the Mashiyach. 12. And for this reason I am not wearied in reminding you continually of these things, although you know them well and are established in this truth. 13. And it seems right to me, so long as I am in this body, to excite you by imparting to you a remembrance; 14. since I know that the demise of my body is speedy, as also my Master Y'shua the Mashiyach has showed me. 15. And I am anxious that, after my departure, you too may have it always with you to make mention of these things. 16. For we have not gone after fables cleverly crafted<sup>5</sup> in making known to you the power and advent of our Master Y'shua the Mashiyach; but (it was) after we had been spectators of his majesty. 17. For, when he received from Elohim the Father honor and glory and, after the splendid glory of his majesty a voice came to him thus: "This is my beloved Son in whom I am well pleased;" 18. we also heard this identical voice from heaven which came to him while we were with him in the Set Apart mount. 19. And we have furthermore a certain Word of Prophecy; and you will do well if you look to it as to a light that shines in a dark place until the day will dawn and the sun<sup>6</sup> will arise in your hearts; 20. you having the previous knowledge that no prophecy is an exposition of its own text. 21. For at no time was it by the will of man that the prophecy came; but Set Apart men of Elohim spoke as they were moved by the Ruach haKodesh.

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1 Intriguing that this Second Letter, which is at times disputed, has the proper full name of "Shimon Peter" whereas the previous letter simply has "Peter". It is worth noting that the first name is not the Greek adaptation of "Simon" but in Aramaic is clearly "Shimon". We should also bear in mind that *Keefa* is a nickname, not his real name; but he is recorded on occasion as *Keefa* because Y'shua gave him that title, a double meaning of "steady as a rock" and perhaps also suggesting "thick-headed as a rock".

2 Aramaic speech pattern reflected also in 1 Peter 1:2 and Acts 15:11.

3 Aramaic speech pattern reflected also in 1 Peter 1:6, 2:6 and Acts 2:28.

4 Aramaic speech pattern reflected also in 1 Peter 1:21 and Acts 3:19.

5 The disciples faced huge opposition to their message—especially about the truth of Y'shua rising from the dead, which is the cornerstone of our faith. Matthew 28:16 records that even before the resurrection, fables about Y'shua were circulating among the Yehudim. These fables would be reworked by various rabbis—perhaps as early as Paul's teacher Gamaliel—until they were finally edited into full blown rabbinical polemics about 500 years later. Roman historians such as Tacitus and Suetonius were equally frosty to the Gospel message and complained of the "monstrous superstition... shameful" fact of the resurrection of Y'shua spreading all over Rome as well. Between religious Jews and skeptical Romans almost all believers, Jewish or Gentile, became targets for persecution. The reality of course was that Y'shua had predicted such disasters would come, but it wasn't the obvious external opponents who crafted the most destructive of fables, it was they who confessed faith in Y'shua who morphed pagan spirituality and/or Gnosticism or rabbinical Judaism into their own religions about Y'shua. Returning to the Faith Once Delivered today requires as much persistence and courage as when the New Testament was first written.

## : אגרתא דתרתין דפטרס א :

1 שִׁמְעוּן פֶּטְרוֹס עֲבָדָא וּשְׁלִיחָא דִישׁוּעַ מְשִׁיחָא לֵאמֹר לְחַיְמָנוּתָא שׁוֹיֵת בְּאִיקְרָא  
עִמָּן אֲשֶׁתוּי בּוֹדִיקוֹתָא דְמָרְן וּפְרוֹקֵן יִשׁוּעַ מְשִׁיחָא: 2 טִיבּוֹתָא וּשְׁלָמָא נְסָגָא  
לָכוֹן בְּשׁוּדְדָעָא דְמָרְן יִשׁוּעַ מְשִׁיחָא: 3 אִיךְ מִן דְּכֹלְהִין אֵילִין דְּאִיתִיהִין דְּחִילָא  
אַלְהִיא לְנֵת חַיָּא וְדַחֲלַת אֲלֵהָא יֵהֵב בִּיד שׁוּדְדָעָא דְהוּ דַּקְרָא לָן בְּתִשְׁבּוּחַתָּא דִילָה  
וּמִיתְרוֹתָא: 4 דְּבִאֲדִיִּהִין שׁוּדְדָא כּוּרְבָא וִיקְרָא לָכוֹן יֵהֵב דְּבִיד הֶלֶין תְּהוּוֹן  
שׁוּתְפָא דְכִנָּא אֲלֵהָא כֹּד עֲרָקִין אַנְתּוֹן מִן חֲבָלָא דְרִגְיָתָא דְבַעֲלָמָא: 5 וְהִי דִין  
הָדָא כֹּד שְׁקִלְטַעְנָא כָּלָה מַעֲלִין אַנְתּוֹן אוֹסְפוֹ עַל הִימְנוּתָכוֹן מִיתְרוֹתָא עַל דִין  
מִיתְרוֹתָא יִדְעָתָא: 6 עַל דִין יִדְעָתָא מַחְמַסְנִינִינָא עַל דִין מַחְמַסְנִינִינָא מְסִיבְרִנִינָא  
עַל דִין מְסִיבְרִנִינָא דַחֲלַת אֲלֵהָא: 7 עַל דִין דַּחֲלַת אֲלֵהָא רַחֲמַת אַחוּתָא עַל דִין  
רַחֲמַת אַחוּתָא חֻבָּא: 8 הֶלֶין גִּיר כֹּד שְׂכִיחֵן לָכוֹן וִיתִירֵן לָא הֵנָּה בְּטִילָא אֶפְלָא  
דְּלָא פֶּאֶרָא מְקִימֵן לָכוֹן בְּשׁוּדְדָעָא דְמָרְן יִשׁוּעַ מְשִׁיחָא: 9 הוּ גִיר דְּלָא שְׂכִיחֵן לָהּ  
הֶלֶין סְמִיא אִיתּוּהִי דְלָא חֲזָא דְטַעָא דּוֹפְיָא דַחְטָהוּהִי קְדָמָא: 10 וְעַל הִי יִתִּירָאִית  
אַחִי יִצְחָר דְּבִיד עֲבָדִיכוֹן טָבָא קְרִיתָכוֹן וְגִבִּיתָכוֹן מְשִׁרְתָּא תַּעֲבָדוֹן כֹּד גִּיר הֶלֶין  
עֲבָדִין אַנְתּוֹן לָא מִתּוֹם מְשִׁרְתָּאֵין אַנְתּוֹן: 11 הִכְנָא גִיר עֲתִירָאִית מִתִּיבָא לָכוֹן  
מַעֲלָתָא דְמַלְכוּתָא דְלַעֲלֵם דְמָרְן וּפְרוֹקֵן יִשׁוּעַ מְשִׁיחָא: 12 וְעַל הָדָא לָא מִמָּאן  
אַנָּא מִן דְּמַעֲהָד אַנָּא לָכוֹן אֲמִינָאִית עַל הֶלֶין כֹּד טָב אָף יִדְעִין אַנְתּוֹן וְסִמְיָין  
אַנְתּוֹן עַל שַׁרְרָא הֵנָּה: 13 דְּכָנָא דִין אֶסְתַּבְּרַת לִי דְכָמָא דְאִיתִי בְּפִלְגָא הֵנָּה  
אַעֲרִיכוֹן בְּעוֹהֲדָנָא: 14 כֹּד יִדְעַ אַנָּא דְעוֹנְדָנָא דְפִלְגִי בַּעֲלָא הֵנָּה אִיכְנָא דְאָף מָרְן  
יִשׁוּעַ מְשִׁיחָא אוֹדְעִנִי: 15 יִצְףָּ אַנָּא דִין דְּאָף אֲמִינָאִית הֵנָּה אִית לָכוֹן דְּאָף מִן  
כְּתֹר מְפִקְנָא דִילִי עוֹהֲדָנָא דְהֶלֶין תְּהוּוֹן עֲבָדִין: 16 לָא הֵנָּה גִיר כֹּד כְּתֹר מִתְּלָא  
דְּעִבְדִין בְּאוֹמְנוּתָא אֲזִלִּין אוֹדְעֵנְכוֹן חִילָה וּמֵאֲתִיתָה דְמָרְן יִשׁוּעַ מְשִׁיחָא אֶלָּא  
כֹּד חֲזִיא הוּיִן דְּרַבּוּתָא דִילָה: 17 כֹּד גִּיר נִסְבִּי מִן אֲלֵהָא אֲבָא אִיקְרָא וְתִשְׁבּוּחַתָּא  
כֹּד קָלָא אֲתָא לָהּ דְּאִיךְ הֵנָּה מִן תִּשְׁבּוּחַתָּא פֶּאֶתִית בְּרַבּוּתָהּ דְּהֵנּוּ בְּרִי הוּ חֲבִיבָא הוּ  
דְּבָה אֶצְטַבִּית: 18 אָף חֲנֹן לָהּ לְהֵנָּה קָלָא שְׁמַעְנֵן מִן שְׁמִיא דְּאֲתָא לָהּ כֹּד אִיתִין  
הוּיִן עֲמָה בְּטוֹרָא קְדִישָׁא: 19 וְאִית לָן דְּשִׁרְיָא אָף מְלָתָא דְּנְבִיּוּתָא הִי דְּשִׁפִּיר  
עֲבָדִין אַנְתּוֹן כֹּד בָּה חִירִין אַנְתּוֹן אִיךְ דְּבִשְׁרָגָא דִּמְנַהֵר בְּאַתְרָא עֲמוּטָא עֲדָמָא  
דְּאִימָמָא נִנְהָר וּשְׁמָשָׁא נְדָנַח בְּלִבְנוֹתָכוֹן: 20 כֹּד הָדָא לּוֹקְדִם יִדְעִין אַנְתּוֹן דְּכָל  
נְבִיּוּתָא שְׂרָא דְכְּתָבָא דִילָה לָא הוּיָא: 21 לָא הֵנָּה גִיר בְּצִינָא דְּבִרְנָשָׁא אֲתָת מִן  
מִתּוֹם נְבִיּוּתָא אֶלָּא כֹּד מִן רוּחָא קְדִישָׁא מִתְּנַגְדִין מְלָלוּ קְדִישָׁא בְּנִינָשָׁא דְּאֲלֵהָא:

6 Malachi 4:2. Some English translations insert "day star" here which is a reference to Lucifer (Isaiah 14:12-17) as the light bearer or day star. Lucifer or "light bearer" is "heylel" in Hebrew. Helel refers to the King of Babylon which is what haSatan installed as a counterfeit hierarchical religio-political system; albeit, this is what traditional religions such as Catholicism and Rabbinical Judaism are modeled after. See *Unity versus Hierarchy* in Appendix.

1. But in the world there have been also false prophets, as there will likewise be false teachers among you who will bring in destructive heresies denying Master YHWH that bought them; thus bringing on themselves swift destruction. 2. And many will go after their profaneness on account of whom the way of truth will be reproached. 3. And in the greediness of raving words they will make merchandise of you: whose judgment of a long time is not idle; and their destruction never sleeps. 4. For if Elohim did not spare the Messengers that sinned but cast them down into fiery regions<sup>7</sup> in chains of darkness,<sup>8</sup> and delivered them up to be kept to the judgment of anguish;<sup>9</sup> 5. And (if Elohim) did not spare the former world<sup>10</sup> but preserved Noah the eighth person, a preacher of righteousness, when he brought a flood on the world of the wicked, 6. (and) burned up the cities of Sodom and Amorrhah and condemned them by an overthrow, making them a demonstration to the wicked who should come after them; 7. and also delivered righteous Lot who was tormented with the filthy conduct of the Torahless; 8. For that upright man dwelling among them, in seeing and hearing from day to day, was distressed in his righteous soul by their Torahless deeds; 9. Master YHWH knows how to rescue from afflictions those who fear him, and he will reserve the wicked for the day of judgment to be anguished, 10. and especially them who go after the flesh in the lusts of pollution, and despise government. Daring and boasting without cause they do not quake with awe while they blaspheme; 11. as opposed to the Messengers, greater than they in might and valor, do not bring against them a reproachful judgment. 12. But these, like nasty beasts that by nature are for slaughter and corruption, while engaging in evil speech regarding things they don't know, will perish in their own corruption; 13. they being persons with whom iniquity is the reward of iniquity, and by them rioting in the daytime is accounted delightful; defiled and full of blemishes (are they), indulging themselves at their ease while they give themselves up to pleasure; 14. having eyes that are full of adultery and sins that never end; seducing unstable souls; and having a heart exercised in greed; children of cursing: 15. And, having left the correct path, they have wandered and gone in the way of Balaam the son of Beor<sup>11</sup> who loved the wages of iniquity, 16. and who had for the corrector of his transgression a mute mule which, speaking with the speech of men, rebuked the madness of the prophet. 17. These are wells without water, clouds driven by a storm, persons for whom is reserved the blackness of darkness. 18. For, while they utter astonishing vanity, they seduce with obscene lusts of the flesh, them who have almost abandoned these that walk in error. 19. And they promise them liberty while they themselves are the slaves of corruption: for, by whatever thing a man is vanquished, to that is he enslaved. 20. For if, when they have escaped the pollutions of the world by the knowledge of our Master and Redeemer Y'shua the Mashiach, they become again involved in the same and are vanquished, their latter state is worse than the former.

7 This verse speaks of judgment on fallen angels, the Aramaic has them in "*fiery regions*," the Greek inserts "*tartaroo*," derived from Tartarus. In 400 BC Plato wrote that souls were judged after death and those who received punishment were sent to Tartarus, a mythical, deep, dark, underworld pit or abyss, a gloomy place and dungeon of torment, where god-sized suffering awaits "sinners." A Greek deity called Zeus was known to toss nasty villains into Tartarus. Calling Y'shua by a name that sounds very close to calling on Zeus (Jesus) helped morph mythological ideas about hell into Christian culture. Many Christian theologians literally believe that "Tartarus answers to Gehenna of the Jews" which is far from the truth. Please see footnote Mark 9:47.

8 *B'shishlata d'amtana* (chains of darkness) is carried in Greek and English translations. Chains is a metaphor for captivity, they were used to bind captives and manage slaves, and therefore used to express judgment, "*all her great men were put in chains*" (Nah 3:10). This kind of "darkness" is a metaphor for being low, troubled, afflicted or anguished. Psalm 88:6 "*You have laid me in the lowest pit, in darkness, in the deep.*" Hebrew Scripture uses chains and darkness to express doom and gloom, separation for YHWH's love and joy. However, mythology, Tartarus and Hades is "spiritual darkness," dark and demonic teachings. YHWH says, "*For, behold, the darkness shall cover the earth, and gross darkness the people: but YHWH shall arise upon you, and His glory shall be seen upon you*" (Isa 60:2). This is expressly talking about calling the nations (Gentiles) out of worldly paganism, "*And the Gentiles shall come to your light, and kings to the brightness of your rising*" (Isa 60:3). Mashiach brings people out of spiritual darkness, yet mythology is rampant in Christian Bibles and culture. Many Christians believe that "when Jesus taught on earth He taught more about Hell than Heaven." See footnote Luke 12:5.

9 *Anguish* or "*chiyi*" in Aramaic and Hebrew, not "torture" as some translations use. YHWH does not torture either these fallen angels or "fallen people." He brings "*chiyi*" (anguish, sorrow) upon unrighteousness. Please see Jer 50:43; Mic 4:9.

10 Or, age

## : אגרתא דתרתין דפטרוס ב :

1 הנו דין אף נביא דגלא בעמא איך דאף בכון נהוון מלפנא דגלא אילין  
דמעלין הָרָסִיס דאבדנא ובמרא דזבן אנון פֿפֿרין כִּד מיתין על נפשון אבדנא  
מסרהבא: 2 וסגיאא נאזלון בְּתֵר טַנְפוּתָא דילהון הָלִין דַּמְטִלְתְּהוֹן אורחא  
דשרכא תַּתְּגַדֵּף: 3 ובעלִוּתָא ובמלא דבְּדִיא נַתְּמַגְרוֹן בכון הָלִין דִּינְהוֹן מִן  
קִדִּים לֹא בְּטַל נאבְּדַנְהוֹן לֹא נָאֵם: 4 אָן גִּיר אֱלֹהָא עַל מִלְאכָא דחטו לֹא חֵס  
אַלָּא בששִׁלְתָּא דַּעֲמֻטָּנָא עָנָן אָנוּן בַּתְּחִיתָא נאשִׁלֵּם אָנוּן דַּתְּנִטְרוֹן לִדִּינָא  
דשׁוֹנְקָא: 5 וְעַל עֲלָמָא קִדְמִיא לֹא חֵס אֱלֹא לְנוּחַ דַּתְּמַנִּיא כְּרוּזָא דַּכְּאֻנְתָּא נִטֵּר  
כִּד טּוֹפְנָא עַל עֲלָמָא דרְשִׁיעָא אִיתִי: 6 וְכִד לַמְדִּינְתָּא דַּסְדּוּם וְדַעֲמוּרָא אֻקְדַּ  
וּבַהֲפֹכִיא חִיב אָנִין כִּד תַּחֲוִיתָא לרְשִׁיעָא דַּעֲתִידִין דַּנְּהוֹן סָם: 7 אָף לָלוּט  
וְדִיקָא דַּמְתַּקְפַּח הוּא מִן הוֹפְכָא דַּבְּטַנְפוּתָא דַּהָלִין דִּדְלָא נְמוּסָא אִיתִיהוֹן הוּוּ  
פָּצִי: 8 בַּחֲזָתָא גִּיר נִבְשָׁמְעָא כִּד עָמַר הוּא כָּאנָא הוּוּ בִּינְתְּהוֹן יוֹם מִן יוֹם לַנִּפְשָׁא  
וְדִיקָתָא בַּעֲבָדָא דִּלָּא נְמוּסַּם מִשְׁנָן הוּא: 9 יִדַּע הוּוּ מָרְיָא דַּנְּפִרוּק מִן אִילָצְנָא  
לֵאלִילִין דַּדְּחִלִין לָהּ לַעֲזָלָא דִּין לִיוְמָא דִּינָא כִּד מִשְׁתַּנְקִין נִטֵּר: 10 יַתִּירָאִית  
דִּין לֵאלִילִין דַּבְּתֵר בְּסָרָא בְּרַגְתָּא דַּטְמֵאֻתָּא אֲזִילִין וְעַל מְרוּתָא מְבִסְרִין מְרַחָא  
נִמְשַׁקְלָא דַּמֶּן תַּשְׁבּוּחַתָּא לֹא זִיעִין כִּד מַגְדִּפִּין: 11 אִיכָּא דַּמְלָאכָא דַּבְּחִילָא  
נִבְעוּשָׁנָא רוּרְבִין מְנַהוֹן לֹא מִיתִין עֲלִיהוֹן מִן מָרְיָא דִּינָא דַּגְּוֹדְפָּא: 12 הָלִין  
דִּין דַּאיךְ חִינְתָּא חִרְשָׁתָא הוּוּ בַּכִּינָא לַחֲרָבָא וְלַחֲבָלָא כִּד בַּאִילִין דִּלָּא יִדַּעִין  
מַגְדִּפִּין בַּחֲבָלָא דִּילְהוֹן נַתְּחַבְּלוֹן: 13 כִּד אִילִין דַּהָּנָא בַּהוֹן עוֹלָא אַגְרָא דַּעוֹלָא  
הַנְּיוּתָא חֲשִׁיב לַהוֹן בּוֹסְמָא דַּהָּנָא בַּאִימָמָא מַכְתָּמָא וּמִלִּי מוּמָא דַּכִּד מַתְּבַסְמִין  
בַּנִּיחַתְּהוֹן מַתְּפַנְקִין: 14 כִּד עֵינָא אִית לַהוֹן דַּמִּלִּין גּוּרָא נַחֲטָהָא דִּלָּא מוֹפִין  
כִּד מִשְׁדִּלִין לַנִּפְשָׁתָא דִּלָּא סְמִיכִין וְלָכָּא דַּמְדַּרְשׁ בַּעֲלִוּתָא אִית לַהוֹן בַּנִּינָא  
דַּלוּטָתָא: 15 דַּכִּד שְׁבָקוּ אֹרְחָא תַּרִּיצָתָא שְׁגוּ וְאָזְלוּ בַּאֹרְחָא דַּבְּלַעַם בַּר בַּעוּר  
הוּוּ דַּאֲגָרָא דַּעוֹלָא אַחָב: 16 מַכְסְנוּתָא דִּין דַּהָּנָת לָהּ לַמַּתַּעֲבָרְנוּתָא אַתְנָא דִּלָּא  
קָלָא דַּבְּקָלָא דַּבְּנִינְשָׁא מַלְלַת כָּלִת לַשְׁטִינְתָּא דַּנִּבְיָא: 17 הָלִין אָנוּן מַעֲינָא דִּלָּא  
מִיָּא עֲנָנָא דַּמֶּן עַלְעָלָא מַתְרַדְפִין הָלִין דַּעֲמֻטָּנָא דַּחֲשׁוּכָא נִטֵּר לַהוֹן: 18 כִּד גִּיר  
גּוֹנַחָא דַּסְרִיקוּתָא מַמְלִלִין מִשְׁדִּלִין בְּרַגִּיגְתָּא טַנְפוּתָא דַּבְּסָרָא לֵאלִילִין דַּבְּמִלָּא  
קָלִיל עֲרָקִין מִן אִילִין דַּבְּטַעֲיוּתָא מַתְּהַפְכִין: 19 וְחֵאֲרוּתָא לַהוֹן מִשְׁתַּוְּדִין כִּד  
הָנוּן עַבְדָּא אִיתִיהוֹן דַּחֲבָלָא לַהוּ גִיר מְדָם דַּאנְשׁ זָכָא לָהּ לַהָּנָא אָף מִשְׁעַבְדִּי:  
20 אָן גִּיר כִּד עֲרָקוּ מִן טַנְפוּתָא דַּעֲלָמָא בַּשְׁוֹדְעָא דַּמֶּן יִשׁוּעַ מִשִּׁיחָא וְפִרוּקָן  
בַּהִין בַּהִלִין כִּד מַתְּעֲרוּלִין תּוּב מְזַדְכִין הָנָת לָהּ חֵרַתְּהוֹן דַּבִּישָׁא מִן קִדְמִיתָא:

11 Balaam the son of Beor professed himself a prophet, teacher and authority on YHWH, but he had his own religious agenda and so was slain with an Israelite sword (Joshua 13:22).



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## SECOND PETER 2

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21. For it would have been better for them not to have known the way of righteousness, than after having known (it), to turn back<sup>12</sup> from the Set Apart Commandment that was delivered to them. 22. But the true proverb has happened to them: the dog returns to his vomit and the pig that was washed, to her wallowing in the mire.

### Chapter 3

1. This second letter, my beloved,<sup>13</sup> I now write to you; in (both of) which I stir up your honest mind by admonition: 2. that you may be mindful of the words which were formerly spoken by the Set Apart prophets, and of the commandment of our Master and Redeemer by the hand of the Shlichim: 3. knowing this previously, that there will come in the last days scoffers who will scoff, walking according to their own lusts 4. and saying, “Where is the promise of his coming? for, since our fathers fell asleep, everything remains just as from the beginning of the creation.” 5. For this they willingly forget, that the heavens were of old; and the earth rose up from the waters, and by means of water, by the Word of Elohim. 6. (And) by means of these (waters), the world which then was (being submerged), again perished in the waters. 7. And the heavens that now are, and the earth, are by His Word stored up, being reserved for the fire at the day of judgment and the destruction of wicked men. 8. And of this one thing, my beloved, be not forgetful: That one day to Master YHWH, is as a thousand years; and a thousand years, as one day. 9. Master YHWH does not delay His promises as some estimate delay; but He is long suffering for your sakes, being not willing that any should perish, but that everyone should come to repentance. 10. And the day of Master YHWH will come like a thief; in which the heavens will suddenly pass away; and the elements, being ignited, will be dissolved; and the earth and the works in it will not be found. 11. As therefore all these things are to be dissolved, what persons should you be, in Set Apart conduct and in the Fear of Elohim, 12. expecting and desiring the coming of the day of Elohim in which the heavens being tried by fire will be dissolved and the elements being ignited will melt?<sup>14</sup> 13. But we, according to his promise, expect new heavens and a new earth in which righteousness dwells. 14. Therefore, my beloved, as you expect these things, strive that you may be found by him in peace, without spot and without blemish. 15. And account the long suffering of Master YHWH to be redemption; as also our beloved brother Paul, according to the wisdom conferred on him, wrote to you; 16. as also in all his letters speaking in them of these things in which there is something difficult to be understood; (and) which they who are ignorant and unstable pervert, as they do also the rest of the Scriptures,<sup>15</sup> to their own destruction. 17. You therefore, my beloved, as you know (these things) beforehand, guard yourselves or else, by going after the error of the Torahless, you fall from your steadfastness. 18. But be you growing in grace<sup>16</sup> and in the knowledge of our Master and Redeemer Y’shua the Mashiyach and of Elohim the Father: whose is the glory now and always and to the days of eternity. Amen.<sup>17</sup>

*End of the Second Letter of Peter the Shaliach*

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12 To have “known the way of righteousness” means that the Set Apart Commandment was once living inside but the person turned away from Mashiyach and went back to worldly living where transgression and rebellion is an acceptable lifestyle. Please see footnote on Romans 11:29.

13 While the beginning of this Epistle is not addressed to particular groups of people, the notation here indicates that Peter has sent it to the same groups that he mentioned in the previous letter, Galatia, Cappadocia and peoples in Asia.

14 Complement to Matthew 5:17-20; the followers of Y’shua will continue to observe Torah as this great event transpires.

15 It’s rather shocking that Peter writes of how Paul’s letters had already been turned into a Torahless fiasco, even in Peter’s day. Certainly it was not the Pharisees who were renouncing Torah Observance, but the humanist, pagan and materialist, “modernists” who operated under Christian labels.

16 Grace is the opposite of torahlessness. The Renewed Covenant prescribes Torah written upon the hearts of YHWH’s people; therefore, when we allow Him to write Torah upon our hearts, we are receiving Torah by His Grace and entering into the Renewed Covenant.

**: אגרתא דתרתין דפטרוס ב :**

21 פֿקח הָאָז לֵהוּן גִּיר דִּלָּא נִשְׁתּוּדַעוֹן לְאוֹרְחָא דִּינִיקוּתָא אִו דִּכְדֵּי אֲשִׁתּוּדַעוֹ  
לִבְתָּרָא נִהְפְּכוֹן מִן פּוֹקֶדְנָא קִדִּישָׁא דְּאִשְׁתָּלֵם לֵהוּן : 22 גִּדְשׁ לֵהוּן דִּין הָלִין  
דִּמְתָּלָא שְׂרִירָא דְּכִלְבָּא דִּהֶפֶךְ עַל תִּיבֻכָּה וְחִזְרִיתָא דִּסְחָתָּ בַּעֲוֹגְלָא דְּסִינָא :

**: אגרתא דתרתין דפטרוס ג :**

1 הָדָא מִן פֶּדֶר חֲבִיבִי אֶגְרָתָא דִּתְרַתִּין פֶּתַח אֲנָא לִבְּחוֹן הֶלֶין דְּבַחִין מַעִיר אֲנָא  
בַּעֲוֹהֵדְנָא לְרַעֲיָנָוֹן שְׁפִיא: 2 דִּתְתַּעֲהֶדּוֹן לְמָלֵא דִקְדָּם אֲתָאמֵר מִן נָבִיא קְדִישָׁא  
וּלְפִוּקִדְנָה דְּמָרְן וּפְרוּקֵן דְּבִיד שְׁלִיחָא: 3 כֹּד הָדָא לִוְקָדָם יִדְעִין אֲנִתּוֹן דְּנִאֲתוֹן  
בַּחֲרָתָא דִּיּוֹמָתָא מְבֻזְחָנָא דְּמִבְּזוּחִין כֹּד אִיךְ רִגְיָתָא דִּילֵהוֹן מֵהֶלְכִין: 4 נְאֻמְרִין  
דְּאִיכָא אִיתּוּהִי מוֹלִכְנָא דְּמֵאֲתִיתָהּ מִן כֹּד גִּיר אֲבָהֶתֶן שְׁכָבוּ פִלְמָדָם הִכְנָא מִכְתָּר  
מִן שׁוּרְיָה דְּבִרִיתָא: 5 טַעֲיָא לֵהוֹן גִּיר הָדָא כֹּד צָבִין דְּשִׁמְיָא אִיתִיהוֹן הֵנוּ מִן קִדְּם  
נֹאֲרַעָא מִן מִיָּא וּבִיד מִיָּא קָמַת בְּמִלְתָּא דְּאַלְהָא: 6 הֶלֶין דְּבִאֲדִיִּיהוֹן עֲלָמָא דְּהִיִּדִין  
טָף בְּמִיָּא נְאֻבֵּד: 7 שְׁמִיָּא דִּין דְּהֶשָּׂא נֹאֲרַעָא בְּמִלְתָּא דִּילָה אֲסִינִין כֹּד לְגִוּרָא  
מִתְנַטְרִין לִיּוֹמָא דִּדִּינָא וְדֵאֲבִדְנָא דְּבִנְיָנָשָׁא רִשִּׁיעָא: 8 הָדָא דִּין חֲדָא לֹא תִּטְעִיכֹן  
חֲבִיבִי דְּחֵד יוֹמָא לְמָרִיא אִיךְ אֶלְף שְׁנִין אִיתּוּהִי נְאֻלָּף שְׁנִין אִיךְ יוֹמָא חֵד:  
9 לֹא מִשְׁתּוּחַר מָרִיא בְּמוֹלְכָנוּהִי אִיךְ דֹּאנְשִׁין שׁוּחַרָא מִסְבְּרִין אֶלָּא מִגֵּר רִוְחָה  
מִטְּלַתְכוֹן בְּדִלָּא צָבָא דֹּאנֵשׁ נְאֻבֵּד אֶלָּא פִלְנֵשׁ לְחִיבּוּתָא נֹאֲתָא: 10 אֲתָא דִּין יוֹמָה  
דְּמָרִיא אִיךְ גִּנְבָּא הוּא דִּבָּה שְׁמִיָּא מִן שְׁלִי עֲבִרִין אֲסִטּוּכְסָא דִּין כֹּד יִקְדִין נִשְׁתַּרְוִין  
נֹאֲרַעָא וְעִבְדָּא דִּבָּה תִּשְׁתַּכַּח: 11 כֹּד הֶכִיל הֶלֶין פִּלְהוֹן מִשְׁתַּרְוִין דֹּאִיךְ אִילִין זִדְק  
לְכוֹן דִּתְהוֹנוֹן בְּהוֹפְכִיפּוֹן קְדִישָׁא וּבְדַחַלַת אֶלְהָא: 12 כֹּד מִסְפִּין אֲנִתּוֹן וְסוּחִין  
אֲנִתּוֹן לְמֵאֲתִיתָהּ דִּיּוֹמָה דְּאַלְהָא הוּא דִּבָּה שְׁמִיָּא כֹּד מִתְבַּחֲרִין בְּגִוּרָא נִשְׁתַּרְוִין  
נְאֻסְטוּכְסָא כֹּד יִקְדִין נִשְׁוּחוֹן: 13 לְשִׁמְיָא דִּין חֲדָתָא נֹאֲרַעָא חֲדָתָא אִיךְ מוֹלִכְנָא  
דִּילָה מִסְפִּין הֶלֶין דְּבַחִין וְדִיקוּתָא עֲמֵרָא: 14 מָטֵל הָנָא חֲבִיבִי כֹּד לְהֶלֶין מִסְפִּין  
אֲנִתּוֹן יִצְפּוּ דִּדְלָא פּוֹתָמָא וְדִלָּא מוּמָא לָה תִּשְׁתַּכַּחוֹן בְּשִׁלְמָא: 15 וּלְמִגְרַת רִוְחָה  
דְּמָרִיא פּוֹרְקָנָא תַּחֲשֻׁכוֹן אִיפְנָא דֹּאף אַחוֹן חֲבִיבָא פּוֹלוֹס אִיךְ חֲכַמְתָּא דֵּאֲתִיִּהֲבַת  
לָה כְּתֵב לְכוֹן: 16 אִיפְנָא דְּבִכְלָהִין אֶגְרָתָהּ מְלָל בְּהִין עַל הֶלֶין אִילִין דֹּאִית בְּהִין  
מָדָם דְּעִסִּיק לְסוּכְלָא הֶלֶין דֹּאִילִין דִּדְלָא יוֹלְפָנָא אֲנוֹן וְלֹא סְמִיכִין מַעֲקָמִין לְהִין  
אִיךְ דֹּאף לְהֶלֶין כְּתָבָא דְּשִׁרְכָא לֹת אֲבִדְנָא דִּילֵהוֹן: 17 אֲנִתּוֹן הֶכִיל חֲבִיבִי כֹּד  
קִדְּמִין אֲנִתּוֹן יִדְעִין טֵרוּ נִפְשָׁכוֹן דִּדְלָמָא כֹּד אֲזִלִין אֲנִתּוֹן בְּתֵר טַעֲיֹתָא דֹּאִילִין  
דִּדְלָא נְמוֹס אֲנוֹן תְּפִלוֹן מִן סְמָכָא דִּילְכוֹן: 18 הִנִּיתּוֹן דִּין מִתְבַּרְכִּין בְּטִיבּוּתָא  
וּבִידְעֹתָא דְּמָרְן וּפְרוּקֵן יִשׁוּעַ מִשִּׁיחָא וְדֵאֲלָהָא אֲבָא דִּלָּה תִּשְׁבּוּחָתָא אָף הֶשָּׂא  
וּבְכֻלְכוֹן וּלְיוֹמִי עֲלָמָא אֲמִין:

17 Aramaic speech pattern reflected also in 1 Peter 1:2 and Acts 15:11.

## Chapter 1

1. PAUL, a servant of Y'shua the Mashiyach, called and sent and separated<sup>1</sup> to the Good News of Elohim.<sup>2</sup> 2. (That) He (Elohim) had before promised, by His prophets, in the Set Apart Scriptures,<sup>3</sup> 3. Concerning his Son who was born in the flesh, of seed of the house of Dawid,<sup>4</sup> 4. And was made known as the Son of Elohim by power, and by the Ruach haKodesh, who arose from the dead, Y'shua the Mashiyach, our Master, 5. By whom we have received grace and a mission among all the Gentiles<sup>5</sup> to the end that they may obey the faith in His Name;<sup>6</sup> 6. Among whom, you also are called by Y'shua the Mashiyach; 7. To all those who are at Rome, beloved of Elohim, called and sanctified: Peace and grace be with you, from Elohim our Father, and from our Master Y'shua the Mashiyach.<sup>7</sup> 8. In the first place, I give thanks to Elohim by Y'shua the Mashiyach on account of you all; because your faith is heard of in all the world. 9. And Elohim, whom in spirit I serve in the Good News of His Son, is my witness that I continually make mention of you at all times in my prayers. 10. And I also pray that afterwards a door may be opened to me, by the good pleasure<sup>8</sup> of Elohim, to come to you. 11. For I yearn greatly to see you; and to give to you the gift of the Spirit, through which you may be established; 12. And that we may have comfort together in the faith of both yourselves and me. 13. And I wish you to know, my brothers, that I have many times wanted to come to you, but was prevented up until now, that I might bear some fruit among you also; even as among other Gentiles, 14. Greeks and barbarians, the wise and the unwise: for to every man I am required to preach. 15. And so, I am eager to preach to you also who are at Rome. 16. For I am not ashamed of the Good News; for it is the power of Elohim to life, to all who believe in it; whether first they are of the Jews, or whether they are of the Arameans. 17. For in it is revealed the righteousness of Elohim, from faith to faith; as it is written, The righteous by faith, will live. 18. For the wrath of Elohim from heaven is revealed against all the iniquity and wickedness of men who hold the truth in iniquity 19. Because a knowledge of Elohim is manifest in them; for Elohim has manifested it in them. 20. For, from the foundations of the world, the hidden things of Elohim are seen by the mind in the things he created even his eternal power and divinity, so that they might be without excuse 21. Because they knew Elohim and did not glorify him and give thanks to him as Elohim, but became vain in their imaginings and their unwise heart was darkened. 22. And, while they thought within themselves that they were wise, they became fools. 23. And they changed the glory of the incorruptible Elohim into a likeness to the image of a corruptible man,<sup>9</sup> and into the likeness of birds and four-legged animals and reptiles on the earth.<sup>10</sup>

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1 *Perysh*, the word used here for "separated" is also the root from which we get "Pharisee," an obvious wordplay, raising the cutting remark that Rav Shaul's opponents separated themselves to the wrong place.

2 Noting also that this is YHWH's Good News about His Son.

3 Paul quotes the Hebrew Tanakh over 80 times in this Letter to the Romans. Without understanding the original context of Torah (first 5 books of the Bible), Neviim (Prophets) and Ketuvim (writings) which he quotes from, it will be impossible to thoroughly comprehend his teachings. Paul never heard the words "Old Testament" in his lifetime, nor would he ever permit such a dishonoring title be given to the Word of YHWH which is Mashiyach preincarnate.

4 At times, almost being read like a corporate memo, except instead of the familiar: "TO: FROM: REGARDING: pattern, the order here is FROM (Paul) REGARDING (Y'shua the Mashiyach) and TO (the assembly in Rome). Paul is either dictating the words to Tertius, see 16:22, or Tertius is translating the letter from the original.

5 *Aimneh*= *Gentiles* or *Nations* is an appropriate translation here. Elsewhere, Murdock also translates as "Gentiles" the word *Armaya* which refers specifically to the Arameans (or Syrians), who were kinsman to the tribes of Israel. Ya'akov the Patriarch was related to Arameans by marriage and is called "*a wandering Aramean*" himself (Deuteronomy 26:5). The Hebrews and the Arameans are closely connected peoples separated by a river. In fact, the word *Hebrew*, is derived from *Eber*, meaning "those from across (the other side of the river)". See *Gentiles* and *Ger Toshav* in Appendix.

6 YHWH is being referenced: "YHWH is salvation" which is also the name of His Son. This context is established in the next verse: "*among whom you are also called by Y'shua*," meaning that Y'shua is not intended as the subject of this passage as it relates to Name.

7 Up until now, this has been one long opening sentence! Common in both Greek and Aramaic languages, this creates a balancing act between English syntax and clarity while also remaining faithful to the order of thought.

## : דלות רהומנא א :

1 פֿולֹס עבֿדא דיֿשוע משיחא קריא ושלֿיחא דֿאתפֿרש לֿאונגלֿיון דאלֿהא :  
2 דמן קֿדים מלֿך בֿיד נבֿיוהי בֿכתבֿא קדישא : 3 על בֿרה הו דֿאתילֿד בבֿסר  
מן זרעא דֿבֿית דֿויד : 4 וְאַתִּידַע בֿרָא דאלֿהא בֿחיל וברֿוח קֿדוש דֿקם מן בֿית  
מיֿתא ישוע משיחא מֿרן : 5 דֿבֿה נסבֿן טיבֿותא ושלֿיחוֹתא בֿלֿהון עממא אִיך  
דנשמתמֿעון להימנֿותא דשמה : 6 דאף אנתון מנהון אנתון קריא ביֿשוע משיחא :  
7 לֿכלהון דברהומי חביבֿוהי דאלֿהא קריא וקדישא שלֿמא וטיבֿותא עמכֿון  
מן אלֿהא אבֿון ומן מֿרן ישוע משיחא : 8 לוקדֿם מודא אנא אלֿהי ביֿשוע  
משיחא על פֿלֿכון דהימנֿותֿון אֿשמתמֿעַת בֿלֿה עלמא : 9 סִהֵד הו לי גִיר אלֿהא  
דלֿה משמש אנא בֿרוח בֿאונגלֿיון דֿבֿרה דלֿא שלֿא בֿלֿיבֿן מֿתדכֿר אנא  
לֿכֿון בֿצלֿותי : 10 ומֿתחנן אנא דאן מן פֿדו תֿתפֿתח לי אורחא בֿצֿבֿינֿה דאלֿהא  
דאֿתא לֿותֿון : 11 מֿטל דטב סנא אנא דאחזֿכֿון ואֿתל לֿכֿון מוהבֿתא דרוח דֿבֿה  
תֿשתרוֹן : 12 ואֿכחדא נֿתפניא בהימנֿותא דילֿכֿון ודילי : 13 צֿבֿא אנא דִין אחי  
דֿתֿדעון דזבנין סגיאן צבֿית דאֿתא לֿותֿון ואֿתכלית עֿדמא להשא דאף בֿכֿון  
נֿהוא לי אֿדשא אִיך דבשרכא דעממא : 14 יוניא וברבריא חֿכימא וסכלא דלֿלֿנש  
חֿיב אנא דאכֿרז : 15 והכֿנא מֿתחפֿט אנא דאף לֿכֿון דברהומי אֿסבר : 16 לֿא גִיר  
בֿהֿת אנא בֿה בֿאונגלֿיון מֿטל דחילא הו דאלֿהא לחיא דֿכל דמהימנין בֿה אן מן  
יהודיא לוקדֿם ואן מן ארמֿיא : 17 כאנֿותֿה גִיר דאלֿהא בֿה מֿתגלֿא מן הימנֿותא  
להימנֿותא אִיך דכֿתיב דכֿאנא מן הימנֿותא נחא : 18 מֿתגלֿא הו גִיר רוגֿזֿה דאלֿהא  
מן שמיא על כֿלה עולהון ורושעהון דבנינשא הנון דקושטא בעולא אחידין :  
19 מֿטל דיֿדעוֹתֿה דאלֿהא גלֿיא הי בהון אלֿהא גִיר גלה בהון : 20 פֿסיֿתֿה גִיר  
דאלֿהא מן תרמיֿתֿה דעלמא לֿבֿריֿתֿה בסופֿלא מֿתחזין וחילה נאלֿהוֹתֿה דלעֿלם  
דנהון דלֿא מֿפק ברוח : 21 מֿטל דיֿדעו לאלֿהא ולֿא אִיך דאלֿהא שבחוהי  
ואודיו לֿה אֿלא אֿסתרקו במחשבֿתֿהון ואֿתחשך לֿבהון דלֿא מֿסתפל : 22 ופֿד  
סברין בנפֿשהון דחֿכימין אָנון שטו להון : 23 וחלֿפו תֿשבוחתֿה דאלֿהא דלֿא  
מֿתחבל בדמוֹתֿה דצלמא דברנשא דמֿתחבל ובֿדמוֹתֿה דפֿרחתֿה ודֿארבעַת רגלֿיה  
ודֿרחשא דארעא :

8 Or "will".

9 Rav Shaul rejects the idea of making a deity out of a human being, something he himself is often being wrongly accused of. The key is the phrase "corruptible man" which is put in contradistinction of Y'shua who fulfilled prophecy by virtue of having the Ruach haKodesh, the Spirit of YHWH, inside him. If Rav Shaul did not approve of others turning images of men into false deities, he would certainly not approve of what Christendom has done today. The Son did the Father YHWH's will; his human side submitted to the divine. This is what opened the door for repentance for all of us; therefore, all who follow Y'shua must also yield unto YHWH rather than follow a deity who lessens the Name of YHWH and abolishes Torah.

10 Khabouris has an isolated *taw-sheen*, perhaps a scribal error as these are the first two letters of the next line.

24. For this cause, Elohim gave them up to the fill your lusts of their hearts, to dishonor their bodies with them. 25. And they changed the truth of Elohim into a lie; and worshipped and served the created things,<sup>11</sup> much more than the Creator of them, to whom belong glory and blessing, forever and ever: Amen. 26. For this cause, Elohim gave them up to vile passions: for their females changed the use of their natures<sup>12</sup> and employed that which is unnatural. 27. And so also their males set aside the use of females, which is natural, and burned with lust toward one another; and, male with male, they did what is shameful, and received in their core substance<sup>13</sup> the just recompense of their error. 28. And as they did not determine with themselves to know Elohim, Elohim gave them over to a vain mind; that they might do what they should not. 29. Being full of all iniquity and lewdness, and bitterness and malice, and covetousness and envy, and slaughter and strife, and deceit and evil machinations. 30. And backbiting and slander; and being haters of Elohim, scoffers, proud, vain-glorious, devisers of evil things, destitute of reason, disregarding of parents. 31. And to whom a covenant is nothing, neither affection, nor peace, and in whom is no compassion. 32. These, while they know the judgment of Elohim, that he condemns those to death who perpetrate such things, are not only doers of them, but the companions of such as do them.

## Chapter 2

1. There is therefore no excuse for you, O man, who judges your neighbor; for by judging your neighbor, you condemn yourself; for you that judge do practice the same things. 2. And we know that the judgment of Elohim is in accordance with truth, in regard to those who practice these things. 3. And what thinks you, O man, who judges those who practice these things, while practicing them yourself, that you will escape the judgment of Elohim? 4. Or will you abuse the riches of his benevolence, and his long suffering, and the opportunity which he gives you? And do you not know that the benevolence of Elohim should bring you to repentance? 5. But, because of the hardness of your un-repenting heart, you are treasuring up a store of wrath against the day of wrath, and against the revelation of the righteous judgment of Elohim: 6. Who will recompense to every man, according to his deeds. 7. To them who, by perseverance in good works, seek for glory and honor and immortality, to them he will give life eternal. 8. But to them who are obstinate and obey not the truth, but obey iniquity, to them he will return with wrath and fire. 9. And tribulation and anguish (will be) to every man that does evil; to the Jews first, and also to the Arameans. 10. But glory and honor and peace to every one that does good; to the Jews first, and also to the Arameans.<sup>14</sup> 11. For there is no respect of persons with Elohim. 12. For those without Torah, who sin, will also perish without Torah; and those under Torah, who sin, will be judged by Torah.

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11 See *Humanism* in Appendix.

12 The Image of Elohim is both male and female (B'reshet/Gen. 1:27). To deny the distinctions of male/female gender is to spurn the One who created male and female according to His own Image. See *Feminine Attributes* in Appendix.

13 The word translated as "themselves" by Murdock is much better rendered as "core substance" - one of several important meanings for *qnomā*, which also refers to an occurrence (not a separated "person") of a nature. This verse states that punishment for sexual sin is *not* in the external body, but in a foundational place where the very essence of humanity resides. Our spirituality is that essence of our humanity that establishes the values and conduct of our individual sexuality. Righteous spirituality in Mashiyach produces righteous sexuality, fruit of the Set Apart Spirit, and reveals intimate wisdom and knowledge of both masculine and feminine attributes of YHWH. However, when spirituality is based on intellectualism, religiosity, religious identity, or components of the lower nature that are outside of the Kingdom of Heaven, the fruit of that carnal sexuality are evidenced by pride, ego, lust, anger, sensuality and lack of compassion. See footnote 1 Peter 4:3.

14 Arameans, as opposed to "Gentiles" who have no ancestral ties to Israel. Rav Shaul is extremely clear throughout this epistle to make proper distinction between these two, although the point of the message is clear that YHWH is no respecter of persons.

## : דלות רהומנא א :

24 מְטַל הָנָא אַשְלָם אָנוּן אַלְהָא לִרְגִיגְתָּא טַמְאָתָא דְלִבְהוֹן דְנַצְעֲרוֹן פִּגְרִיהוֹן  
בהון: 25 וּחְלָפוּ שְׂרָרָה דְאַלְהָא בְּכַדְבוֹתָא וְדַחְלוּ וּשְׁמָשׁוּ לְבְרִיתָא טָב מִן  
דְלִבְרִוּיָהּ דְלָה תְּשַׁבְּחוּן וְכוּרְכָן לְעָלָם עֲלָמִין אַמִּין: 26 מְטַל הָנָא אַשְלָם אָנוּן  
אַלְהָא לְכַאֲבָא דַּצְעָרָא נְקֻבְּתֵהוֹן גִּיר חֲלָף חֲשַׁחְתָּא דְכִינְהִין וּבְמָדָם דְלֹא מִכָּן  
אַתְחַשׁ: 27 וְתוֹב אֶף דְכַרְיֵהוֹן הִכְנָא שִׁבְקוּ חֲשַׁחְתָּא דְכִינְנָא דְנְקֻבְּתָא וְאַשְׁתַּרְחוּ  
בְּרִגְתָּא חֵד עַל חֵד וְדַכְרָא עַל דַּכְרָא בְּהַתְתָּא עֲבָדוּ וְפִורְעָנָא דִּזְדִּיק הוּא לְטַעֲוִיתֵהוֹן  
בְּקִנוּמֵהוֹן קְבֻלָּהּ: 28 וְאִיךְ דְלֹא דִנּוּ בְּנַפְשֵׁהוֹן דְנִדְעוּן לְאַלְהָא אַשְלָם אָנוּן אַלְהָא  
לְמַדְעָא דְסִרְיָקוּתָא דְנִהְנוּן עֲבָדִין מָדָם דְלֹא וְלֹא: 29 כִּד מְלִין כָּל עֲוֹלוֹתָא וְזִינוּתָא  
וּמִרְיוּתָא וּבִישׁוּתָא וְעֲלוּבוּתָא וְחִסְמָא וְקִטְלָא וְחִרְיָנָא וּנְכֻלָּא וּמַחֲשַׁבְתָּא בִישׁוּתָא:  
30 וְרִטְנָא וּמַאֲלַקְרָצָא וְסִנְיָאִין לְאַלְהָא מַצְעָרְנָא חֲתִירָא שְׁבַהֲרָנָא מְשַׁכְחִי בִישׁוּתָא  
חֲסִירֵי רַעֲיָנָא דְלֵאכְחֵיהוֹן לֹא מִתְטַפִּיסִין: 31 וְדִקִּימָא לִית לֵהוֹן וְלֹא חוּבָא וְלֹא  
שִׁינָא וְלֹא רַחֲמָא אִיתְּ בֵּהוֹן: 32 אִילִין דְכִד יִדְעִין דִּינָה דְאַלְהָא דְלֵאִילִין דְאִיךְ  
הֲלִין סְעָרִין לְמוֹתָא מַחֲיָב לֹא הוּא בְּלַחוּד עֲבָדִין לֵהִין אֲלֵא אֶף מְשַׁתּוּפִין לְאִילִין  
דְהֲלִין עֲבָדִין:

## : דלות רהומנא ב :

1 מְטַל הָנָא לִית לָךְ מִפֶּק בְּרוּחָא אֹו בְּרַנְשָׁא דָאָן חֲבֵרָה בֵּהוּ גִיר דִּדְאָן אַנְת חֲבֵרְךָ  
נִפְשֶׁךְ הוּ מַחֲיָב אַנְת אֶף אַנְת גִּיר דִּדְאָן אַנְת בֵּהִין הוּ מִתְהַפֵּךְ אַנְת: 2 וִידְעִינָן  
דְאִיתּוּהִי דִינָה דְאַלְהָא בְּקוּשְׁתָּא עַל אִילִין דְבִהֲלִין מִתְהַפֵּכִין: 3 מְנָא דִין מִתְחַשֵּׁב  
אַנְת אֹו בְּרַנְשָׁא דִדְאָן אַנְת לְאִילִין דְבִהֲלִין מִתְהַפֵּכִין כִּד אֶף אַנְת בֵּהִין מִתְהַפֵּךְ  
אַנְת דְאַנְת תְּעֲרוּק מִן דִּינָה דְאַלְהָא: 4 אֹו עַל עֲוֹתָרָא דִבְסִימּוּתָהּ וְעַל מַגְרַת רִוְחָהּ  
וְעַל אַתְרָא דִיחֵב לָךְ מִמֶּרְחָ אַנְת וְלֹא יִדְעַע אַנְת דִבְסִימּוּתָהּ דְאַלְהָא לְתִיבּוּתָא הוּ  
מִיתִיָא לָךְ: 5 אֲלֵא מְטַל קִשְׁיוֹת לְכָךְ דְלֹא תַאֲב סָאָם אַנְת לָךְ סִימְתָא דְרוּגְזָא לִיוּמָא  
דְרוּגְזָא וְלִגְלִינָא דִדְיָנָא כְּאַנָא דְאַלְהָא: 6 הוּ דִפְרַע לְכֻלָּנִשׁ אִיךְ עֲבָדוּהִי: 7 לְאִילִין  
דִבְמִסִּיבְרָנוּתָא דַּעֲבָדָא טָבָא תְּשַׁבּוּחַתָּא וְאִיקְרָא וְלֹא מִתְחַבְּלָנוּתָא בְּעִין יְהֵב לֵהוֹן  
חֵיא דְלַעֲלָם: 8 אִילִין דִין דַּעֲצִין וְלֹא מִתְטַפִּיסִין לְשַׁרְרָא אֲלֵא לְעוֹלָא מִתְטַפִּיסִין  
נְפִירַע אָנוּן רוּגְזָא וְחִמְתָּא: 9 וְאֹולְצָנָא וְטוּרְפָא לְכָל בְּרַנְשׁ דִּפְלַח בִישׁוּתָא לִיהוּדִיָּא  
לְוִקְדָם וְלֵאֲרַמִיָּא: 10 תְּשַׁבּוּחַתָּא דִין וְאִיקְרָא וְשִׁלְמָא לְכָל דִּפְלַח טְבַחְתָּא לִיהוּדִיָּא  
לְוִקְדָם וְלֵאֲרַמִיָּא: 11 לֹא גִיר אִית מַסֵּב בְּאַפָּא לְנֹת אַלְהָא: 12 אִילִין גִּיר דְדִלָא  
נְמוּסָא חֲטוּ אֶף דְלֹא נְמוּסָא נֵאכְדוֹן וְאִילִין דְבִנְמוּסָא חֲטוּ מִן נְמוּסָא נְתִידִינוּן:

13. For not the hearers of Torah are righteous before Elohim; but the doers of Torah are being made righteous.<sup>15</sup> 14. For if Gentiles who have not Torah will, by their nature, do the things of Torah; they, while without Torah, become a Torah to themselves.<sup>16</sup> 15. Additionally, they show the work of Torah as it is inscribed on their hearts; and their conscience bears testimony to them, their own reflections rebuking or vindicating one another. 16. (And that vindication is for) in the day in which Elohim will judge the secret (actions) of men, as my tidings (teaches), by Y'shua the Mashiyach. 17. But if you who are called a Jew, and rely yourself on Torah and glory in Elohim, 18. (And further that you think) that you know His good pleasure and discern obligations because you are instructed in Torah; 19. And (that Elohim) has confidence in yourself, that you are a guide to the blind, and a light to them who are in darkness, 20. And an instructor of those lacking knowledge and a teacher to the young (and immature believers). And you have the appearance of the knowledge and truthfulness of Torah. 21. But then (behold)! You, who teach others! Do you teach yourself (as well)? And you who teach that men must not steal, do you steal? 22. And you who say, "Men must not commit adultery," do you commit adultery? And you who condemn idols, do you plunder the sanctuary? 23. And you who glory in Torah, don't you, by acting contrary to Torah, insult Elohim himself?<sup>17</sup> 24. "For, the name of Elohim," as it is written,<sup>18</sup> "is reviled among the Gentiles on your account." 25. For circumcision profits indeed if you fulfill<sup>19</sup> Torah: but if you depart from Torah, your circumcision becomes uncircumcision.<sup>20</sup> 26. And if uncircumcision should keep the precepts of Torah, would not that uncircumcision be accounted as circumcision?<sup>21</sup> 27. And the uncircumcision, which from its nature fulfills Torah, will judge you; who, with the Scripture and with circumcision, transgresses against Torah.<sup>22</sup> 28. For he is not a Jew who is so in what is external (alone): nor is that (only physical) circumcision, which is visible in the flesh.<sup>23</sup> 29. But he is a Jew who is so in what is hidden: and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not from men, but from Elohim.

15 Notice how those "under Torah" and those "doers of Torah" are put in opposition to one another; therefore, both cannot simultaneously be in error. This is clarified with the phrase "*for doers of Torah will be made righteous.*" So, if Torah-doers are made righteous, it stands to reason Torah itself is *not* passing away! The fact that such deep pro-Torah statements are being sent to Gentiles in Rome speaks volumes of how mainstream Christianity is perverting Rav Shaul's teachings. "Under Torah" means to look to its rituals as a form of magic; a power that needs no purity of intent to bring about blessing, but merely fixed repetition. Torah in itself provides no authority of magic. Rather, Torah has authority because it is YHWH's instruction to man! So "under Torah" is a false teaching that has never been true according to the Tanakh: YHWH blesses man for Torah observance, which is obedience to His Commandments. Notice in Matthew 15 how Y'shua rebukes the Pharisees on this very issue, how they set aside YHWH's Torah (instructions) in favor of their traditions.

16 Rav Shaul does not suggest that Gentiles are spontaneously Mastering Torah. The point is they should learn the written Torah without distraction from Pharisaic traditions which are not rooted in the plain understanding of Torah.

17 Torah is the standard for righteousness that Rav Shaul applies to both himself and his readers; violation of Torah, Paul states, is an insult to Elohim; therefore, Paul never teaches against Torah as modern translations suggest.

18 Rav Shaul here also shows that he expects the name of Elohim to be a singular, fixed "sacred" vessel. He is quoting (as it is written) from Ezekiel 36:20 and alluding to the next verse after it, viz: "But when they came to those nations, they caused My Set Apart Name to be profaned in that it was said of them: These are **the people of YHWH**, but they had to leave His land. Therefore, I am concerned for My Set Apart Name which the House of Israel have caused to be profaned among the nations." One way to profane the Name is by substituting the Name of YHWH for Pagan names that YHWH Himself has not ordained. This, of course, was done at the hand of many translators and theologians who imposed their own ideas into the text. Another common way of profaning The Name is to proclaim His Name, but not do the things He commands.

19 Fulfill means to properly understand and manifest that understanding of Torah through accurate practice. See *Eighteen New Testament Misconceptions #1: Fulfill*, in Appendix.



## : דלות רהומנא ב :

13 לא הוא גִּיר שְׁמוּעוּהי דְּנִמוּסָא כַּדָּם אֱלֹהָא אֱלָא עֲבֻדוּהי דְּנִמוּסָא  
מְזַדְדִּקִין: 14 אָן גִּיר עֲמָמָא דְּנִמוּסָא לִית לְהוּן מִן כִּינְהוּן נַעבְדִּין דְּנִמוּסָא הִנּוּן  
דְּכַד נִמוּסָא לִית הָא לְהוּן לְנַפְשָׁהוּן הוּוּ נִמוּסָא: 15 וְהִנּוּן מַחְנִין עֲבָדָה דְּנִמוּסָא  
כַּד כְּתִיב עַל לְבָהוּן וּמִסֵּהֲדָא עֲלֵיהוּן תִּאֲרִתְהוּן כַּד מַחֲשַׁבְתְּהוּן מַכּוֹנָן אוּ נִפְקָן  
רוּחָא לַחֲדָא: 16 בְּיוֹמָא דְדָאָן אֱלֹהָא פְּסִיחָא דְּבִינָשָׁא אִיךְ אֲנִגְלִין דִּילִי בִיד  
יְשׁוּעַ מִשִּׁיחָא: 17 אָן אַנְתְּ דִּין דִּיהוּדִיָּא מְתַקְרָא אַנְתְּ וּמִתְנִיחַ אַנְתְּ עַל נִמוּסָא  
וּמִשְׁתַּבַּחֵר אַנְתְּ בְּאַלְהָא: 18 דִּידַע אַנְתְּ צְבִינָה וּפָרֵשׁ אַנְתְּ וּלְיָתָא דִּילִיָּא אַנְתְּ מִן  
נִמוּסָא: 19 וְאַתְּכִלְתָּ עַל נִפְשֶׁךָ דְּמִדְּבַרְנָא אַנְתְּ דַּעֲוִיָּא וְנוֹהֲרָא דִּאִילִין דִּאִיתִיהוּן  
בְּחִשּׁוּכָא: 20 וְדִרְוּיָא דְּחִסְרִי רַעֲיָנָא וּמִלְפָּנָא דְּטִלְיָא וְאִית לָךְ הוּמִיָּא דִּידַעֲתָא  
וְדִשְׁרָא בְּנִמוּסָא: 21 אַנְתְּ הִכִּיל דְּמִלָּךְ אַנְתְּ לֹאחֲרָנָא לְנִפְשֶׁךָ לֹא מִלָּךְ אַנְתְּ וְדִמְכָרָא  
אַנְתְּ דְּלֹא נִגְנִבּוֹן אַנְתְּ גִּנְבִּי: 22 וְדֹאמֵר אַנְתְּ דְּלֹא נִגְוִרִין אַנְתְּ גָּאֵר אַנְתְּ וְאַנְתְּ  
דִּשְׁאֻט אַנְתְּ פִּתְכָרָא מַחֲלֵץ אַנְתְּ בֵּית מִקְדָּשָׁא: 23 וְאַנְתְּ דְּמִשְׁתַּבַּחֵר אַנְתְּ בְּנִמוּסָא  
בְּהוּ דַּעֲבָר אַנְתְּ עַל נִמוּסָא לֹאֲלֹהָא הוּ מַצְעֵר אַנְתְּ: 24 שְׁמָה גִּיר דֹּאֲלֹהָא מְטַלְתְּכוֹן  
הוּ מִתְגַּדֵּף בֵּית עֲמָמָא אִיךְ דְּכְתִיב: 25 גְּזוּרְתָא גִּיר מֵהֵנָּא אָן נִמוּסָא תְּגִמּוּר אָן  
תְּעַבֵּר לָךְ דִּין מִן נִמוּסָא גְּזוּרְתָךְ הֵנָּה לֹא עוֹרְלוּתָא: 26 אָן הוּ דִּין דַּעוֹרְלוּתָא תְּטוּר  
פּוֹקֶדְנָה דְּנִמוּסָא לֹא הָא עוֹרְלוּתָא מִתְחַשְׁבָּא לֹא גְּזוּרְתָא: 27 וְתִדּוֹן עוֹרְלוּתָא דְּמִן  
כִּינָה גְּמָרָא נִמוּסָא לָךְ דְּכְתִיבָא וּבְגְזוּרְתָא עֲבָר אַנְתְּ עַל נִמוּסָא: 28 לֹא הָא גִּיר  
מִן דְּבִלְיָא הוּ הוּ יְהוּדִיָּא אֲפֻלָּא אִידָא דְּמִתְחִזִּיא בְּכִסְרָא גְּזוּרְתָא: 29 אֲלֹא הוּ  
הוּ יְהוּדִיָּא אִינָא דְּבִכְסִיָּא הוּ וְגְזוּרְתָא אִידָא דְּלִבָּא הִי בְּרוּחַ וְלֹא בְּכְתָבָא אִידָא  
דְּתִשְׁבּוּחָתָהּ לֹא הֵנָּה מִן בְּנֵי אֲנָשָׁא אֲלֹא מִן אֱלֹהָא:

20 If someone is circumcised because of their culture but not taught that it is a sign of the covenant with Awraham and to walk in that covenant, then his circumcision is irrelevant for purposes of the Malchut (Kingdom of) Elohim. A person must enter into Covenant with YHWH to claim any legitimacy (or credit) for his circumcision. See *Circumcision* in Appendix.

21 Yes, because the action of keeping the precepts of Torah, the obedience and the knowledge of YHWH must first precede the act of circumcision. Awraham was counted righteous *before* he was circumcised because he had Faith to observe *all* that YHWH commanded.

22 Those who are not as yet circumcised in the flesh but who fulfill and observe Torah, will judge those who are circumcised and know the scriptures well, but who transgress against Torah. Torah has equal weight; no one can observe some precepts and ignore others, yet hold themselves to be qualified enough to judge others.

23 Because a person could be physically circumcised and be a thief, liar, murderer, etc.

1. What then is the superiority of the Jew? Or what is the advantage of circumcision? 2. Much in every way. And first, because to them were entrusted the words of Elohim. 3. For if some of them have not believed, have they, by their not believing, made the faith of Elohim inefficient? 4. Far be it;<sup>24</sup> for Elohim is truthful, and every man false: as it is written: "That you might be upright, in your declarations; and be found pure when they judge you." 5. But if our iniquity establishes the righteousness of Elohim, what will we say? Is Elohim unrighteous when he inflicts wrath? (I speak as a man.) 6. May it never be! Otherwise, how will Elohim judge the world? 7. But if the truth of Elohim has been furthered by my falsehood to his glory, why am I then condemned as a sinner? 8. Or will we say as some have slanderously reported us to say: "We will do evil things, that good (results) may come?" The condemnation of such is reserved for judgment. 9. What then, have we the superiority when we have before decided as to both Jews and Gentiles,<sup>25</sup> that all of them are under sin? 10. As it is written: "There is none righteous; no, not one: 11. And none that understands, nor that seeks after Elohim. 12. They have all turned aside together and become reprobates. There is none that does good; no, not one. 13. Their throats are open tombs and their tongues treacherous; and the venom of the asp is under their lips. 14. Their mouth is full of cursing and bitterness; 15. And their feet are swift to shed blood. 16. Destruction and anguish are in their paths: 17. And the path of peacefulness they have not known: 18. And the Fear of Elohim is not before their eyes." 19. Now we know, that whatever Torah says, it says to them who are under Torah; that every mouth may be stopped, and all the world be guilty before Elohim. 20. And so it must be that, by the deeds of Torah, no flesh is justified before him: for, by Torah, sin is known.<sup>26</sup> 21. But now, the righteousness of Elohim without Torah, is manifested; and Torah<sup>27</sup> and the prophets testify of it. 22. Even the righteousness of Elohim, which is by faith in Y'shua the Mashiyach for every one and on every one that believes in him: for there is no distinction; 23. For they have all sinned, and failed of the glory of Elohim. 24. And they are granted the status of being righteous by grace and by the redemption which is in Y'shua the Mashiyach 25. Whom Elohim has ordained in advance an atonement by faith in his blood, because of our previous sins. 26. In the space which Elohim in his long suffering gave to us for the manifestation of his righteousness at the present time, that he might be righteous, and might with righteousness make him righteous who is in the faith of our Master Y'shua the Mashiyach. 27. Where then is glorying? It is completely unmade. By what Torah? By that of works? No! But by the Torah of faith. 28. We therefore conclude, that it is by faith a man is being made righteous, and not by the works<sup>28</sup> of Torah. 29. For, is he the Elohim of the Jews only and not of the Gentiles? No, but of the Gentiles also. Because there is one Elohim who makes righteous the circumcision by faith, and the uncircumcision by 30. the same faith. 31. Do we then nullify Torah by faith? May it never be! On the contrary, we establish Torah.

24 *Far be it*, or, as it appears two lines later, *May it never be!* = **khas**, is the strongest negative that exists in Aramaic. It is close to the idea of "Elohim forbid!"

25 See *Eighteen New Testament Misconceptions #14: Israel and the Church* in Appendix.

26 Torah sets YHWH's boundaries as to what is good or evil behavior; therefore, this cannot and does not make Torah a bad thing, but a **very** good thing! Rav Shaul returns to this precise point again in the seventh chapter.

27 Y'shua qualified as Mashiyach because he fulfilled all Torah and Prophetic requirements, and he became Torah. Torah is written upon the heart by the Ruach haKodesh; the Spirit of Mashiyach is Torah which is the Spirit of Mashiyach, or the Manifestation (Word) of YHWH which became flesh and dwelt among us. Therefore, if we live "in" Y'shua we also become Torah. It is evil to posture that Rav Shaul brought Torah down, when in fact Y'shua and Paul restored and elevated Torah to be the foundation of a spiritual dialogue with Heaven.

28 The terms "*works of Torah*" and "*under Torah*" predate Paul by hundreds of years. These terms were discovered in the Dead Sea Scrolls (A Sectarian Manifesto 4QMMT:4Q394-399); while originally referring to the ultra religious halakha of the Essenes, the same principles apply to the Pharisees' halakha. These two phrases are also mentioned in Romans 6:14, 15; 9:32; 1 Corinthians 9:20; 21; Galatians 2:16; 3:2, 5, 10, 23; 4:4, 5, 21; 5:18. "*Under Torah*" refers to the orthodox/traditional interpretation and observance of Torah. Religious halakha is clearly NOT what Y'shua or Paul followed in their observance of Torah. The Renewed Covenant promise in Jeremiah 31:33 is to write the Torah of YHWH upon the hearts of His people,

## דלות רהומנא ג :

1 מָנָא הִי הָכִיל יִתְרוּתָהּ דִּיהוּדֵיָא אֹו מָנָא יוֹתְרָנָה דְגִזְזוּרְתָּא: 2 סְגִי בְכָל מָדָם לֹוקְדָם דְּאַתְהִימֵן מְלוּהִי דְאַלְהָא: 3 אָן מְנַהוּן גִּיר לֹא הִימְנוּ דְלָמָא בְּדָלָא הִימְנוּ הִימְנוּתָהּ דְאַלְהָא בְּטָלוּ: 4 חֶס אִיתְוָהִי גִיר אֲלֵהָא שְׂרִיכָא וְכָל בְּרַנְשׁ דְגָל אֵיכְנָא דְכְתִיב דְתַהֲנָא כְּאִין בְּמִלִּךְ וְתֹזְכָא כִּד דִּינִין לָךְ: 5 אָן דִּין עוֹלָן כְּאַנְוֹתָהּ דְאַלְהָא מְקִים מָנָא נֹאמֵר לָמָא עוֹל הוּ אֲלֵהָא דְמִיתָא רֹוּגָהּ אֵיךְ בְּרַנְשָׁא הוּ מְמַלֵּל אָנָּא: 6 חֶס וְאָן לֹא אֵיכְנָא נִדּוֹן אֲלֵהָא לְעִלְמָא: 7 אָן גִּיר שְׂרָה דְאַלְהָא אֲתִיתֵר בְּדִגְלוּתִי לְתִשְׁבּוּחַתָּהּ דִּילָה לְמָנָא הָכִיל אָנָּא אֵיךְ חֲטִיָּא מִתְתַּדִּין אָנָּא: 8 אֹו דְלָמָא אֵיךְ דְמַגְדִּפִּין עֲלִין וְאִמְרִין דְאִמְרִין דְנִעְבְּדִי בִישְׁתָּא דְנִאֲתִין טְבָתָּא הֲנוּן דְדִינְהוּן נָטִיר הוּ לְכֹאנְוֹתָא: 9 מָנָא הָכִיל אֲחִידִין יִתִּירָא דְקִדְמָן פִּסְקֵן עַל יְהוּדֵיָא וְעַל אֲרַמְיָא דְתַחֲתִי חֲטִיָּתָא אָנוּן כְּלָהוּן: 10 אֵיךְ דְכְתִיב דְלִית כְּאַנָּא אָפְלָא חֶד: 11 וְלֹא דְמִסְתַּכַּל וְלֹא דְכָעָא לְאַלְהָא: 12 כְּלָהוּן סִטוּ אַכְחָדָא נֹאסְתִּלְיוּ וְלִית דְעִבְדִי טְבָתָּא אָפְלָא חֶד: 13 קְבָרָא פְתִיחָא גִגְרִתְהוּן וְלִשְׁנִיָּהוּן נְכוּלְתָּנִין וְחִמְתָּא דְאַסְפֵּס תַּחֲתִי סְפֹתְהוּן: 14 פֹּוּמָהוּן מְלֹא לוּטְתָא וּמִרְתָּא: 15 וְרַגְלִיָּהוּן קָלִילִן לְמֹאשֵׁד דְמָא: 16 שְׁחָקָא וְדוּוּנָא בְּאוּרְחַתְהוּן: 17 גְּאוּרְחָא דְשִׁלְמָא לֹא יָדְעוּ: 18 וְדָחַלְתָּהּ דְאַלְהָא לִית קָדָם עֵינֵיָּהוּן: 19 יָדְעִין דִּין דְמָדָם דְאִמְרֵן נְמוּסָא לְאִילִין דְבְּכִמוּסָא אָנוּן אָמֵר דְכָל פֹּוּם נִסְתַּכֵּר וְעִלְמָא כָּלָה נִתְחַיֵּב לְאַלְהָא: 20 מָטֵל דְמֵן עֲבָדוּהִי דְנְמוּסָא לֹא מוֹדְדֵק כָּל בְּסַר קְדָמוּהִי מֵן נְמוּסָא גִיר אֲתִידַעֲתָ חֲטִיָּתָא: 21 הָשָׂא דִין דְלֹא נְמוּסָא כְּאַנְוֹתָהּ דְאַלְהָא אֲתַגְלִית וּמִסְחָד עֲלֶיהָ הוּ נְמוּסָא וְנִבְיָא: 22 כְּאַנְוֹתָהּ דִין דְאַלְהָא בִידִּי הִימְנוּתָא הִי דִישׁוּעַ מְשִׁיחָא לְכֹלְנָשׁ אָף עַל כְּלָנָשׁ דְמַהִימֵן בָּהּ לִית גִּיר פֹּוּרְשָׁנָא: 23 מָטֵל דְכָלָהוּן חֲטוּ וְחִסְרִין מֵן תִּשְׁבּוּחַתָּהּ דְאַלְהָא: 24 וּמוֹדְדִיקִין בְּטִיבּוּתָא מִגֵּן וּבְפֹורְקָנָא דְאִיתְוָהִי בִישׁוּעַ מְשִׁיחָא: 25 הָנָא דְקִדְמָם סָמָה אֲלֵהָ חוּסְיָא בְּהִימְנוּתָא דְדָמָה מָטֵל חֲטִיָּין דְמֵן קִדְמֵן חֲטִין: 26 בְּאַתְרָא דִּיהֵב לֵן אֲלֵהָ בְּמַגְרֵת רֹוּחָה לְתַחֲוִיתָא דְכְּאַנְוֹתָהּ דְבִזְבָּנָא הָנָא דְהוּ נִהְנָא כְּאַנָּא וְנִזְדַּק כְּכֹאנְוֹתָא לְמֵן דְבְּהִימְנוּתָא הוּ דְמֵרֵן יִשׁוּעַ מְשִׁיחָא: 27 אֵיכּוּ הָכִיל שׁוּבְהָרָא אֲתַבְּטֵל לָהּ בְּאִינָא נְמוּסָא דְעִבְדָּא לֹא אֲלֹא בְּנְמוּסָא דְהִימְנוּתָא: 28 מִתְרַעֲיֵן הָכִיל דְבְּהִימְנוּתָא הוּ מוֹדְדֵק בְּרַנְשָׁא וְלֹא בְּעִבְדָּא דְנְמוּסָא: 29 לָמָא גִיר אֲלֵהָ דִּיהוּדֵיָא הוּ בְּלַחוּד וְדַעֲמָמָא לֹא אֵין אָף דַּעֲמָמָא: 30 מָטֵל דְחָדִי הוּ אֲלֵהָ דְמוֹדְדֵק גְּזוּרְתָּא בְּהִימְנוּתָא אָף עוֹרְלוּתָא בָּהּ בְּהִימְנוּתָא: 31 לָמָא הָכִיל נְמוּסָא הוּ מְבַטְלִין בְּהִימְנוּתָא חֶס אֲלֹא נְמוּסָא הוּ מְקִימִין:

not the "Torah of men." The idiomatic expression "works of Torah" provides insight to those of a "traditional" Jewish upbringing. Paul references Jews at the beginning of this chapter; in verse 19 he states "Now we know" referring to those who understand Torah and halakha.

1. What then will we say concerning Awraham the patriarch, that by the flesh he obtained? 2. But if Awraham was being made righteous by works, he had good reason for his pride; but not before Elohim. 3. For what says the Scripture? That Awraham believed Elohim, and it was credited to him for righteousness. 4. But to him that works, the reward is not reckoned as of grace but as a debt to him. 5. By contrast, to him who does not work, but only believes in him that justifies sinners, his faith is credited to him for righteousness. 6. As Dawid also speaks of the blessedness of the man to whom Elohim proclaimed as righteous without works, 7. saying: "Blessed are they whose sin is forgiven and whose sins are covered"<sup>29</sup> up: 8. And, Blessed is the man to whom Elohim will not account his sin." 9. This blessedness, therefore, is it on the circumcision or on the uncircumcision? For we say that Awraham's faith was credited to him for righteousness. 10. How then was it credited to him? In circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.<sup>30</sup> 11. For he received circumcision as the sign and the seal of the righteousness of his faith while in uncircumcision: that he might become the father of all them of the uncircumcision who believe; and that it might be reckoned to them also for righteousness: 12. And the father of the circumcision; not to them only who are of the circumcision, but to them also who fulfill the steps of the faith of our father Awraham in (his) uncircumcision.<sup>31</sup> 13. For the promise to Awraham and to his seed, that he should become the heir of the world, was not by Torah, but by the righteousness of his faith. 14. For if they who are of Torah were heirs, faith would be made void, and the promise of no force. 15. For Torah is a worker of wrath; because where no instruction is, there is no transgression of Torah.<sup>32</sup> 16. Wherefore, it is by the faith which is by grace, that we are being made righteous: so that the promise may be sure to all the seed; not to that only which is of Torah, but also to that which is of the faith of Awraham who is the father of us all:<sup>33</sup> 17. As it is written: "I have constituted you a father to a multitude of nations;" (namely) before Elohim, in whom you have believed; who quickens the dead and calls those things which are not, as if they were. 18. And without hope, he confided in the hope of becoming the father of a multitude of nations; (as it is written: "So will your seed be.") 19. And he was not sickly in his faith while contemplating his aged body (for he was a hundred years old) and (as well) the dormancy of Sarah's womb. 20. And he did not hesitate at the promise of Elohim as one without faith; but he was strong in faith and gave glory to Elohim; 21. And felt assured, that what Elohim had promised to him, he was able to fulfill. 22. And therefore it was credited to him for righteousness. 23. And not for his sake alone was it written that his faith was credited for righteousness; 24. But for our sakes also; because it is to be credited also to us, who believe in him who raised our Master Y'shua the Mashiyach from the dead; 25. Who was delivered up on account of our sins and arose, that he might make us righteous.

29 Quoting Psalm 32:1 the Aramaic *kasiyo* (covered) here is the cognate *kacah* in Hebrew, referring to the work of atonement and redemption.

30 Awraham confirmed his understanding and righteousness-credit by obeying YHWH and getting physically circumcised. This is evident in the very next line, that while righteousness was credited to him in uncircumcision, he "*received circumcision as the sign and seal of the righteousness of his faith.*"

31 Rav Shaul is teaching that Awraham's physical circumcision came after he believed, after he had faith, after his heart was circumcised, in opposition to a contemporary false teaching that circumcision should come first before belief or faith. At no time does Rav Shaul ever discount physical circumcision; he simply rejects false religious traditions that turned circumcision into a device to control new converts. This principle also applies to those who would hurriedly baptize new converts in an effort to show strong numbers, or practicing "forced conversions."

32 Like the Hebrew word "*Torah*", the Aramaic *namusa* can refer to the entire corpus of work or to an individual instruction for a person or group ("torah" with a small "t"). This verse literally reads, "*where there is no Torah provision against an action, there is no transgression.*" The KJV reads "Because the law worketh wrath: for where no law is, there is no transgression." Mainstream Christianity translates this to mean that Torah is done away with, but Rav Shaul is teaching the very opposite. Wherever Torah is NOT being taught, people will do what is right in their own eyes, thus bringing the wrath of YHWH upon themselves.

33 Having Awraham as a father brings the responsibility of being honorable children, worthy of his legacy! Contrary to Christian theology; faith, while credited to Awraham as righteousness, was not the only component of his total righteousness.

## : דלות רהומנא ד :

1 מְנָא הָכִיל אֶמְרִינָן עַל אַבְרָהָם רָשָׁא דְאַבְרָהָא דְאַשְׁפַּח בְּבֶסֶר: 2 אֱלוֹ גִיר  
אַבְרָהָם מִן עֲבָדָא אֲזִידֵדֵק הָנָא אֵיתָּ הָנָא לָהּ שׁוֹבְהָרָא אֱלָא לָא לֹתָּ אֱלָהָא: 3 מְנָא  
גִיר אֶמַר כְּתָבָא דְהִימָן אַבְרָהָם לְאַלְהָא וְאַתְחַשְׁבֵּת לָהּ לְזִידִיקוֹ: 4 לִמְן דְּפָלַח  
דִּין לָא מִתְחַשֵּׁב לָהּ אַגְרָה אֵיךְ דְּבִטְיָבוּ אֱלָא אֵיךְ מִן דְּמִתְחַיֵּב לָהּ: 5 לְהוּ דִּין  
דְּלָא פִלַח אֱלָא הִימָן בְּלַחוּד בְּמִן דְּמוֹדֵק לַחֲטִיָּא מִתְחַשְׁבָּא לָהּ הִימְנוּתָּהּ לְכָאֲנוּ:  
6 אֵיפְנָא דְאָף דְּוִיד אֶמַר עַל טוֹבָה דְּגִבְרָא אֵינָא דְאַלְהָא חֲשָׁב לָהּ זִידִיקוּתָּא דְלָא  
עֲבָדָא כִּד אֶמַר: 7 דְּטוֹבִיָּהוּן לְאִילִין דְּאַשְׁתִּבֵּק לְהוֹן עוֹלָהוֹן וְאַתְפְּסִיו חֲטִיָּהוֹן:  
8 וְטוֹבוּהִי לְגִבְרָא דְלָא נָחֲשׁוּב לָהּ אֱלָהָא חֲטִיָּתָהּ: 9 הָנָא הָכִיל טוֹבָא עַל  
גְּזוּרְתָּא הוּא אִו עַל עוֹרְלוּתָא אֶמְרִינָן גִיר דְאַתְחַשְׁבֵּת לְאַבְרָהָם הִימְנוּתָּהּ לְכָאֲנוּ:  
10 אֵיפְנָא הָכִיל אֶתְחַשְׁבֵּת לָהּ בְּגְזוּרְתָּא אִו בְּעוֹרְלוּתָא לָא הוּא בְּגְזוּרְתָּא אֱלָא  
בְּעוֹרְלוּתָּא: 11 אֵתָּא הוּא גִיר שְׁקָלָה לְגְזוּרְתָּא וְחִתְמָא דְכָאֲנוּתָּא דְהִימְנוּתָּהּ  
דְּבְּעוֹרְלוּתָּא דְנִהּנָא אַבָּא לְכָלֵּהוּן אִילִין דְּמַהִימְנִין מִן עוֹרְלוּתָּא דְתִתְחַשֵּׁב אָף  
לְהוֹן לְכָאֲנוּ: 12 נֶאֱבָא לְגְזוּרְתָּא לָא הָנָא לְאִילִין דְּמִן גְּזוּרְתָּא אֲנֹן בְּלַחוּד אֱלָא  
אָף לְאִילִין דְּשְׁלִמִין לְעִקְבָּתָא דְהִימְנוּתָּא דְעוֹרְלוּתָּא דְאֲבֹן אַבְרָהָם: 13 לָא הָנָא  
גִיר בְּנִמּוּסָא הוּא מוֹלְכָנָא לְאַבְרָהָם וְלִזְרַעָה דְנִהּנָא יִרְתָּא לְעִלְמָא אֱלָא בְּכָאֲנוּתָּא  
דְהִימְנוּתָּהּ: 14 אֱלוֹ גִיר הָלִין דְּמִן נְמוּסָא הוּוּ יִרְתָּא סְרִיקָא הֵנָּה הִימְנוּתָּא וּמִבְּטַל  
הוּא מוֹלְכָנָא: 15 נְמוּסָא גִיר מַעֲבַדְנָא הוּ דְּרוּגְזָא כִּד דְּלִית גִיר נְמוּסָא אֲפֵלָא  
עֲבָר נְמוּסָא: 16 מְטַל הָנָא בְּהִימְנוּתָּא דְבִטְיָבוּתָּא נִזְדֵּדֵק וְנִהּנָא שְׁרִיר מוֹלְכָנָא  
לְכָלֵּה זִרְעָה לָא לֹאֲנָא דְמִן נְמוּסָא הוּ בְּלַחוּד אֱלָא אָף לֹאֲנָא דְמִן הִימְנוּתָּא  
הוּ דְאַבְרָהָם דְאִיתּוּהִי אַבָּא דְכָלָן: 17 אֵיפְנָא דְכְּתִיב דְסִמְתָּךְ אַבָּא לְסוּגְאָא  
דְעִמְמָא קִדָּם אֱלָהָא הוּ דְהִימְנַת בָּהּ דְמִחָא מִיָּתָא וְקָרָא לְאִילִין דְלָא אִיתִיהוֹן  
אֵיךְ אִיתִיהוֹן: 18 וְדָלָא סִבְרָא לְסִבְרָא הִימָן דְנִהּנָא אַבָּא לְסוּגְאָא דְעִמְמָא אֵיךְ  
דְכְּתִיב דְהִכְנָא נִהּנָא זִרְעָךְ: 19 וְלָא אֶתְכַרְהַ בְּהִימְנוּתָּהּ כִּד מִתְבַּקָּא בְּפִגְרָה  
מִיָּתָא דְהוּא בִּר מָאָא שְׁנִין וְבִמְרַבְעָא מִיָּתָא דְסִרָא: 20 וְבִמּוֹלְכָנָא דְאַלְהָא לָא  
אֶתְפִּלַּג אֵיךְ חִסִּיר הִימְנוּתָּא אֱלָא אֶתְחִיל בְּהִימְנוּתָּא וְיֵהֵב תְּשׁוּבוּתָּא לְאַלְהָא:  
21 נֶאֱשָׁר דְמִדָּם דְּמִלֵּךְ לָהּ אֱלָהָא מְשַׁפַּח לְמַגְמֵר: 22 מְטַל הָנָא אֶתְחַשְׁבֵּת לָהּ  
לְכָאֲנוּ: 23 וְלָא הוּא מְטַלְתָּהּ בְּלַחוּד אֶתְפִּתְּבַת הִדָּא דְאַתְחַשְׁבֵּת הִימְנוּתָּהּ לְכָאֲנוּ:  
24 אֱלָא אָף מְטַלְתָּן דְּאֵלָן עֲתִיד הוּ דְנִחְשׁוּב אִילִין דְהִימָנָן בְּמִן דְּאִקִּים לְמִרְן  
יִשׁוּעַ מְשִׁיחָא מִן בֵּית מִיָּתָא: 25 דְּהוּ אֶשְׁתֵּלָם מְטַל חֲטִיָּהוֹן וְקָם מְטַל דְּנוֹדֵקָן:

It is what Avraham did with his faith that brings him near to YHWH. As YHWH Himself declares: "I swore to your father Avraham. I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, because Avraham obeyed Me and kept My requirements, My commands, My decrees and My laws" (Genesis 26:4-5).

1. Therefore, because we are being made righteous by faith, we will have peace with Elohim through our Master Y'shua the Mashiyach. 2. By whom we are brought by faith into this grace, in which we stand and rejoice in the hope of the glory of Elohim. 3. And not only so, but we also rejoice in afflictions because we know that affliction perfects in us patience; 4. and patience, experience; and experience, hope: 5. And hope makes us not ashamed because the love of Elohim is diffused in our hearts by the Ruach haKodesh who is given to us. 6. And if at this time, on account of our weakness, Mashiyach died for the sinners: 7. For almost never would someone die for a wicked man,<sup>34</sup> but for an upright man some might die. 8. Elohim has here manifested his love towards us. Because, if when we were sinners, Mashiyach died for us, 9. How much more will we now be made righteous by his blood and be rescued from wrath by him? 10. For if, when we were enemies, Elohim was reconciled with us by the death of his Son, how much more will we, in his reconciliation, live by his life? 11. And not only so, but we also rejoice in Elohim by means of our Master Y'shua the Mashiyach through whom we have now received the reconciliation.<sup>35</sup> 12. As by means of one man, sin entered into the world; and, by means of sin, death; and so death passed upon all the sons of men inasmuch as they all have sinned:<sup>36</sup> 13. For until Torah, sin, although it was in the world, was not accounted sin because there was no Torah. 14. Your death reigned from Adam until Moshe, even over those who had not sinned after the likeness of the transgression of the command by Adam who was the type of him that was to come. 15. But not, as the fault, so also the free gift. For if, on account of the fault of one many died, how much more will the grace of Elohim and his free gift, on account of one man, Y'shua the Mashiyach, abound to many? 16. And not, as the offense of one, so also the free gift. For the judgment, which was of one (offense), was to condemnation; but the free gift was, of many sins, to righteousness. 17. For if, on account of the offense of one, death reigned; still more, they who receive the abundance of the grace and the free gift and the righteousness, will reign in life by means of one: Y'shua the Mashiyach. 18. Therefore, as on account of the offense of one, condemnation was to all men; so on account of the righteousness of one, will the victory to life be to all men. 19. For as, on account of the disobedience of one man many became sinners, so also, on account of the obedience of one, many become righteous. 20. And the entrance given to Torah was that sin might increase: and where sin increased, there grace abounded. 21. So that, as sin had reigned in death, so grace might reign in righteousness to life eternal, by means of our Master Y'shua the Mashiyach.

34 The fact that Mashiyach died for sinners, speaks to his endless compassion for all human life. George Lamsa, in his book, "New Testament Commentary" (A.J. Holman Company, Philadelphia, 1945), page 192 wrote: "Aramaic word *rashiaa*, which means 'wicked,' has been confused with the Aramaic word *zadika* 'righteous'. The Eastern text more correctly reads, 'Hardly would any man die for the sake of the wicked, but for the sake of the good one might be willing to die.' The Aramaic here is very clear that 'wicked' is the intended reading, and such is also confirmed in the translations of James Murdock and J.W. Etheridge.

35 The key Hebrew word for "reconciliation" is *kaphar* which is the root word for *kippur* (atonement), in Romans 3:25 Paul states, "Whom Elohim has ordained in advance an atonement by faith in his blood, because of our previous sins," Paul then explains how the "faith" element works through grace to establish reconciliation for the Believer. Following through to Romans 6 Paul teaches that if we continue in sin, after receiving grace, then we have violated grace by not having "died to sin" (stopped sinning) and there remains no reconciliation for those who have not received the grace that is required to be emancipated (freed) from sin. 1 Yochanan 2:2-3 reads, "For he is himself the atonement for our sins; and not for ours only but also for all the world. And by this we will be sensible that we know him, if we keep his Commandments." Reconciliation (or atonement) is a daily need, not something that happens once in a Believer's life. Each and every day we come before the throne of grace to obtain mercy and grace for our prayers, and our response to His grace is to do the things that are pleasing to our Father YHWH. Titus 2:14 reads, "who gave himself for us that he might recover us from all iniquity and purify for himself a new people who are zealous in good works." From Genesis to Revelation we read and learn of the supreme cost that was paid on our behalf by our Father YHWH, "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," (Dan 9:24). YHWH demonstrated extravagant love toward all human life through His Son Y'shua, He has shown us in Mashiyach's life, sufferings and resurrection, that we also are called to Covenant obedience, gratitude and worship according to the atonement provision of Mashiyach. Please see footnote James 5:20.

## : דלות רהומנא ה :

1 מְטֵל דְּאוֹדְדֵקן הַכִּיל בְּהִימְנוּתָא נְהוּא לֵן שְׁלָמָא לִוְת אֱלֹהָא בְּמֶרְן יֵשׁוּעַ מְשִׁיחָא :  
2 דִּבְה אֲתַקְרַבֵּן בְּהִימְנוּתָא לְטִיבוּתָא הָדָא דִּבְה קִימִינן וּמְשַׁתְּבְּחִינן בְּסִבְרָא  
דְּתִשְׁבּוּחַתָּה דְּאֱלֹהָא : 3 וְלֹא הִכְנָא בְּלַחוּד אֱלָא אָף בְּאוֹלְצָנִין מְשַׁתְּבְּחִינן דִּידְעִינן  
דְּאוֹלְצָנָא מְסִיבְרָנוּתָא גָּמֵר בֵּן : 4 וּמְסִיבְרָנוּתָא בּוֹקִינָא וּבּוֹקִינָא סִבְרָא : 5 סִבְרָא  
דִּין לֹא מִבְּהֵת מְטֵל דְּחוּבָה דְּאֱלֹהָא מְשַׁפֵּעַ עַל לְבוֹנֵתָן בְּרוּחָא דְּקוּדְשָׁא דְּאֲתִיְהַבָּת  
לָן : 6 אֵן דִּין מְשִׁיחָא מְטֵל פְּרִיְהוּתָן בּוֹבְנָא הֵנָּה חֵלְף רְשִׁיעָא מִיַּת : 7 לְמַחֲסֹן גִּיר  
אֲנֵשׁ חֵלְף רְשִׁיעָא מְאָת חֵלְף טְבָא גִיר טָךְ מְמַרְח אֲנֵשׁ לְמַמַּת : 8 הֶרְפָּא מַחוּא  
אֱלֹהָא חוּבָה דְּלוֹתָן דָּאן כֹּד חֲטִיָּא אִיתִין הִינֵן מְשִׁיחָא חֵלְפִין מִיַּת : 9 כְּמָא הַכִּיל  
יְתִירָאִית גּוֹדְדֵק הָשָׂא בְּדִמָּה וְכֹה נִתְפַּצָּא מִן רוּגְזָא : 10 אֵן גִּיר כֹּד אִיתִין בְּעִלְדִּכְבָּא  
אֲתֵרְעִי עִמֵּן אֱלֹהָא בְּמוּתָא דְּבִרָה כְּמָא הַכִּיל יְתִירָאִית בְּתִרְעוּתָה נְחָא בְּחוּיָה :  
11 וְלֹא הִכְנָא בְּלַחוּד אֱלָא אָף נְשַׁתְּבַּחֵר בְּאֱלֹהָא בִּיד מֶרְן יֵשׁוּעַ מְשִׁיחָא דִּבְה הוּ  
הָשָׂא קִבְּלֵן תִּרְעוּתָא : 12 אִיכְנָא גִיר דְּבִיד חֵד בְּרַנְשָׁא עֲלֵת חֲטִיָּתָא לְעֵלְמָא וּבִיד  
חֲטִיָּתָא מוּתָא וְהִכְנָא בְּכִלְהוֹן בְּנֵי אֲנָשָׁא עֲבַר מוּתָא בְּהִי דְּכִלְהוֹן חֲטוּ : 13 עֲדִמָּא  
גִּיר לְנִמּוּסָא חֲטִיָּתָא כֹּד אִיתִיָּה הֵת בְּעֵלְמָא לֹא חֲשִׁיבָא הֵת חֲטִיָּתָא מְטֵל דְּלִית  
הוּא נְמוּסָא : 14 אֱלָא אֲמֵלֵךְ מוּתָא מִן אֲדָם וְעַדְמָא לְמוּשָׁא אָף עַל אֵילִין דְּלָא  
חֲטוּ בְּדְמוּתָא דְּעֵבֶר נְמוּסָה דְּאָדָם הוּא דְּאִיתוּהִי דְּמוּתָא דְּהוּ דְּעֵתִיד : 15 אֱלָא לֹא  
הוּא אִיךְ שׁוֹרְעָתָא הִכְנָא מוּהַבְתָּא אֵן גִּיר מְטֵל שׁוֹרְעָתָה דְּחֵד סְגִיָּא מִיָּתוּ כְּמָא  
הַכִּיל יְתִירָאִית טִיבוּתָה דְּאֱלֹהָא וּמוּהַבְתָּה מְטֵל חֵד בְּרַנְשָׁא יֵשׁוּעַ מְשִׁיחָא בְּסִגִּיָּא  
תְּתִיתֵר : 16 וְלֹא אִיךְ סְכְלוּתָא דְּחֵד הִכְנָא מוּהַבְתָּא דִּינָא גִיר דְּהוּא מִן חֵד לְחוּיָבָא  
הוּא מוּהַבְתָּא דִּין מִן חֲטָהָא סְגִיָּא הֵת לְכֹאֲנֹ : 17 אֵן גִּיר מְטֵל סְכְלוּתָא דְּחֵד  
אֲמֵלֵךְ מוּתָא יְתִירָאִית אֵילִין דְּנִסְכּוּ סוּגָאא דְּטִיבוּתָא וּדְמוּהַבְתָּא וּדְכֹאֲנוּתָא בְּחִיָּא  
נְמִלְכוּן בִּיד חֵד יֵשׁוּעַ מְשִׁיחָא : 18 אֲכֹזָא הַכִּיל דְּמְטֵל סְכְלוּתָא דְּחֵד הוּא חוּיָבָא  
לְכִלְהוֹן בְּנִינְשָׁא הִכְנָא מְטֵל כֹּאֲנוּתָא דְּחֵד תְּהוּא זְכוּתָא לְחִיָּא לְכִלְהוֹן בְּנִינְשָׁא :  
19 אִיכְנָא גִיר דְּמְטֵל לֹא מְשַׁתְּמַעְנוּתָה דְּחֵד בְּרַנְשָׁא חֲטִיָּא סְגִיָּא הוּא הִכְנָא אָף  
מְטֵל מְשַׁתְּמַעְנוּתָה דְּחֵד סְגִיָּא כֹּאֲנָא הִינֵן : 20 מַעֲלָנָא דִּין דְּהוּא לְנִמּוּסָא דְּתִסְגָּא  
חֲטִיָּתָא וְכֹר דְּסִגִּיתָא חֲטִיָּתָא תִּמֵּן אֲתִיתֵרֵת טִיבוּתָא : 21 דְּאִיךְ דְּאֲמִלְכֵת חֲטִיָּתָא  
בְּמוּתָא הִכְנָא תִּמְלִיךְ טִיבוּתָא בְּכֹאֲנוּתָא לְחִיָּא דְּלַעֲלֵם בִּיד מֶרְן יֵשׁוּעַ מְשִׁיחָא :

36 The theology of "total depravity" uses this verse to whip up the condemnation. John Calvin, of Catholic background, used this verse to laden souls with condemnation and guilt in order to blackmail them into becoming his followers. A strategy of the religious is to create copious amounts of guilt, then sell religious solutions and pardons. Mashiach brought the knowledge of YHWH's Love, Compassion, Mercy and Forgiveness to mankind; he didn't minister condemnation, but he teaches the nature of the carnal man versus the spiritual man. False religion keeps people in perpetual guilt, in order to sell their theological solutions. YHWH's Torah provides instruction in righteousness; when a person realizes that sin brings death they want to become free of sin. If and when YHWH's people "miss the mark" it's because they have not been properly trained up. Not everyone is born into the world as evil, nasty and wicked people; perhaps "church founders" were simply projecting their own natures upon others.



1. What will we then say? Will we continue in sin that grace may abound? 2. May it never be! For if we are persons that have died to sin, how can we again live in it? 3. Or do you not know that we who are immersed into Y'shua the Mashiyach are immersed into his death? 4. For we are buried with him in immersion to death; that as Y'shua the Mashiyach arose from the dead into the glory of his Father, so also we, to walk in a new life. 5. For if we have been planted together with him into the likeness of his death, so will we be also into his resurrection. 6. For we know that our old man is put on the execution stake with him; that the body of sin might be abolished and we be no more servants to sin: 7. For he that is dead (to it), is emancipated from sin. 8. If then we are dead with Mashiyach, let us believe that we will live with the same Mashiyach. 9. For we know that Mashiyach rose from the dead, and no more dies; death has no dominion over him. 10. For in dying, he died for sin once; and in living, he lives to Elohim. 11. So also do you account yourselves as being dead to sin and alive to Elohim through our Master Y'shua the Mashiyach. 12. Therefore do not allow sin to rule in your dead body so that you obey its lusts. 13. And also give not up your members as instruments of evil to sin, but give up yourselves to Elohim as those who have been resuscitated from the dead; and let your members be<sup>37</sup> instruments for the righteousness of Elohim. 14. And sin will not have dominion over you; for you are not under Torah<sup>38</sup> but under grace. 15. What then? Will we sin, because we are not under Torah but under grace? May it never be! 16. Know you not, that to whomsoever you give up yourselves to serve in bondage, his servants you are, whom you serve; whether it be to sin, or whether it be to righteousness, that you give ear? 17. But thanks be to Elohim, that you were (once) the servants of sin but have (now) from the heart obeyed that form of doctrine to which you are devoted. 18. And when you were emancipated from sin, you became servants to righteousness. 19. I speak as among men because of the infirmity of your flesh. As you (once) gave up your members to the enslavement of defilement and sin, so also now give you up your members to the servitude of righteousness and sanctity. 20. For when you were the slaves of sin, you were emancipated from righteousness.<sup>39</sup> 21. And what harvest had you then in that of which you are now ashamed? For the result of this is death. 22. And now, as you have been emancipated from sin and have become servants to Elohim, your fruits are Set Apart; and the result thereof is life everlasting. 23. For the wages of sin is death;<sup>40</sup> but the free gift of Elohim is life eternal, through our Master Y'shua the Mashiyach.

37 Khabouris has an isolated *beyt* between "be" and "righteousness."

38 Rav Shaul is juxtaposing the observance of former religious *halakha* with the grace that is available in Mashiyach, see 3:19.

39 The Christian "*Doctrine of Justification*" has provided the greatest religious "emancipation from righteousness" the world will ever know. Ironically, the first mention in the KJV of "*justify*" is Job saying, "*Should not the multitude of words be answered? And should a man full of talk be justified?*" (Job 11:2). Compare this with the NJB that reads, "*Is babbling to go without an answer? Is wordiness a proof of uprightness?*" And the JPS reads, "*Should not the multitude of words be answered? And should a man full of talk be accounted right?*" Very stark contrasts between these translations, but, clear evidence of the Greek philosophical mind regarding "*justification*." The irony is that Job is referring to babble, big talk, the KJV continues with, "*Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee; And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.*" (Job 11:3-6 KJV). This is truly amazing, the Law of First (Greek) Mention posits "*justify*" along with lies, mocking, and shame, very much what the nature of the Christian "*Doctrine of Justification*" has produced. Notice that the Hebrew Jewish translation says, "*should a man full of talk be accounted right?*" The underlying word for "*justify*" and "*accounted right*" is the Hebrew "*tsadaq*," which has nothing to do with the English meaning of the word "*justify*." "*Tsadaq*" has to do with "being righteous." The Hebrew *tsadaq* is first found in Genesis, "*And Judah acknowledged them, and said, she has been more righteous than I*" (Gen 38:26). Notice that the context is within confession and repentance, certainly not in the context of "*justification*" for his wrongdoing. The first *tsaddiq* (righteous man) mentioned in Scripture is Noah, "*And YHWH said to Noah, Come, and all your house into the ark; for I have seen you righteous before me in this generation*" (Genesis 7:1). The Doctrine of Justification is preached every Sunday morning through action, attitudes and theologies that "*make void the Torah*." Christians are told that they cannot be righteous; they are "*nothing but filthy sinners who stand before the cross of Jesus, Jesus, Jesus*." No. The truth is that "the cross" MUST empower the followers of Mashiyach to overcome the sinful nature

## : דלות רהומנא ו :

1 מָנָא הָכִיל נֶאֱמַר נִקְנָא בָּהּ בַּחֲטִיאתָ דְּטִיבוּתָא תְּתִיתָר: 2 חָס אֵילִין גִּיר דְּמִיתָן  
לַחֲטִיאתָ אֵיפְנָא נִחָא בָּהּ תּוּב: 3 אוּלָּא יָדְעִין אַנְתּוֹן דְּאֵילִין דְּעַמְדָן בִּישׁוּעַ מְשִׁיחָא  
בְּמוּתָהּ הוּ עַמְדָן: 4 אֶתְקַבְּרָן עִמָּה בְּמַעֲמוּדֵי תָא לְמוּתָא דְּאֵיפְנָא דְקָם יֵשׁוּעַ  
מְשִׁיחָא מִן בֵּית מִיתָא בְּתִשְׁבּוּחַתָא דְּאֶבְרָהָם הָכֵנָא אָף חֲנַן בַּחֲזָא חֲדָתָא נִהְלָךְ:  
5 אֵן גִּיר אַחְדָּא אֶתְנַצֵּבָן עִמָּה בְּדְמוּתָא דְּמוּתָהּ הָכֵנָא אָף בְּקִימָתָהּ נִהָא: 6 יָדְעִין  
גִּיר דְּבִרְנָשׁן עֲתִיקָא אֲזֻדְקָף עִמָּה דְּנִתְבַּטַּל פִּגְרָא דְּחֲטִיאתָ דְּתוּב לָא נִשְׁמַשׁ  
לַחֲטִיאתָ: 7 אֵינָא דְּמִיתָ גִּיר אֶתְחַרַּר לָהּ מִן חֲטִיאתָ: 8 אֵן הָכִיל מִיתָן עִם מְשִׁיחָא  
נִהִימָן דְּעִמָּה עִם מְשִׁיחָא נִחָא: 9 יָדְעִין גִּיר דְּמְשִׁיחָא קָם מִן בֵּית מִיתָא וְתוּב לָא  
מָאָת וּמוּתָא לָא מְשַׁתְּלַט בָּהּ: 10 דְּמִיתָ גִּיר לַחֲטִיאתָ הוּ מִיתָ חֲדָא זִבְן וְדָחִי חִי הוּ  
לֹאֲלָהּ: 11 הָכֵנָא אָף אַנְתּוֹן חֲשׁוּבוּ נְפִשְׁכוֹן דְּמִיתָא אַנְתּוֹן לַחֲטִיאתָ וְחִיא אַנְתּוֹן  
לֹאֲלָהּ בְּמָרְן יֵשׁוּעַ מְשִׁיחָא: 12 לָא הָכִיל תַּמְלִךְ חֲטִיאתָ בְּפִגְרָכוֹן מִיתָא אֵיךְ  
דְּתִשְׁתַּמְעִין לְרִגְיָתָהּ: 13 נֶאֱמַר לָא תִּטְיִבוֹן הַדְּמִיכוֹן זִינָא דְּעוּלָא לַחֲטִיאתָ אֲלֵא  
טִיבֻוּ נְפִשְׁכוֹן לֹאֲלָהּ אֵיךְ אִנְשָׁא דְּמִן מִיתָא חֲיִיתוֹן וְהַדְּמִיכוֹן זִינָא נִהָוִין לְכֹאֲנוּתָהּ  
דֹּאֲלָהּ: 14 נַחֲטִיאתָ לָא מְשַׁתְּלַט עַלִיכוֹן לָא גִיר אֵי תִיכוֹן תַּחֲתִית נְמוּסָא אֲלֵא  
תַּחֲתִית טִיבוּתָא: 15 מָנָא הָכִיל נַחֲטָא דִּלָּא הִינִן תַּחֲתִית נְמוּסָא אֲלֵא תַּחֲתִית טִיבוּתָא  
חָס: 16 לָא יָדְעִין אַנְתּוֹן דְּלִמֵּן דְּמִטְיִבִין אַנְתּוֹן נְפִשְׁכוֹן דְּתִשְׁתַּמְעִין לָהּ לְעַבְדּוּתָא  
דִּילָהּ אַנְתּוֹן עֲבָדָא דְּהוּ דְּמִשְׁתַּמְעִין אַנְתּוֹן לָהּ אֵן לַחֲטִיאתָ וְאֵן לְמִשְׁמַע אֲדָנָא  
דְּכֹאֲנוּתָא: 17 טִיבֻוּ דִּין לֹאֲלָהּ דְּעַבְדָּא הִנִּיתוֹן דְּחֲטִיאתָ נֶאֱשַׁתְּמַעְתּוֹן מִן לְבָא  
לְדְמוּתָא דִּילְפָנָא דְּאִשְׁתַּלְמָתוֹן לָהּ: 18 וְכֵד אֶתְחַרַּרְתּוֹן מִן חֲטִיאתָ אֲשַׁתְּעַבְדּוּתּוֹן  
לְכֹאֲנוּתָא: 19 אֵיךְ דְּכִיתָ בְּנִינְשָׁא אֲמַר אֲנָא מְטַל פְּרִיהוּתָא דְּבִסְרָכוֹן דְּאֵיפְנָא  
דְּטִיבָתּוֹן הַדְּמִיכוֹן לְעַבְדּוּתָא דְּטִנְפוּתָא נְדְעוּלָא הָכֵנָא אָף הָשָׂא טִיבֻוּ הַדְּמִיכוֹן  
לְעַבְדּוּתָא דְּכֹאֲנוּתָא וְדְקִדְשׁוּתָא: 20 כֵּד עֲבָדָא הִנִּיתוֹן גִּיר דְּחֲטִיאתָ מַחֲרָא  
הִנִּיתוֹן לְכֹאֲנוּתָא: 21 וּמָנָא אֲדָשָׁא אֵיתָ הֵנָּה לְכוֹן הִידִין אֵינָא דִּימָנָא בְּהִתִּין  
אַנְתּוֹן בָּהּ חֲרָתָה גִּיר אֵי תִיָּה מוּתָא: 22 וְהָשָׂא דְּאֶתְחַרַּרְתּוֹן מִן חֲטִיאתָ וְהִנִּיתוֹן  
עֲבָדָא לֹאֲלָהּ אֵיתָ לְכוֹן פֶּאֶרָא קְדִישָׁא דְּחֲרָתָהּ חִיא דְּלַעֲלֵם: 23 תֵּאגְרוּתָא  
דִּין דְּחֲטִיאתָ מוּתָא הוּ וּמוֹהַבְתָּה דֹּאֲלָהּ חִיא דְּלַעֲלֵם בְּמָרְן יֵשׁוּעַ מְשִׁיחָא:

and the flesh. Otherwise “the cross” has been emptied of all power and is nothing more than a religious icon that soothes those who continue living in sin. Please see these four Appendix articles 1) *Eighteen New Testament Misconceptions #4: Justified by Torah*. 2) *Legalism*. 3) *Paul the Theologian*. 4) *They Repented Not*. Please also see footnote on Galatians 5:4. 40 “The wages of sin is death” but haSatan (the Adversary) offers alternative solutions with “the free gift of religion.” Within Judaism and Christianity are traditional religious elements that provide comfort for the sinner. Rabbinical Judaism and Christianity make void YHWH’s Torah through religious traditions, oftentimes money is required by religious institutions to make atonement or receive pardon from sin. Both religions have traditions that are in conflict with YHWH’s Commandments, and atonement. When obedience to the Word of YHWH is in conflict with religious traditions, followers are often warned against being obedient to YHWH and Torah.

1. Or do you not know, my Brothers (for I am speaking to them that know Torah) that Torah has dominion over a man as long as he is alive? 2. Just as a woman, by Torah, is bound to her husband as long as he is alive: but if her husband should die, she is freed from the Torah of her husband. 3. And if, while her husband is alive, she should adhere to another man, she would become an adulteress: but if her husband should die, she is freed from Torah; and would not be an adulteress though joined to another man.<sup>41</sup> 4. And now, my brothers, you also have become dead to Torah<sup>42</sup> by the body of Mashiyach; that you might be joined to another, (even) to him who arose from the dead, and might yield fruits to Elohim. 5. For while we were in the flesh, the emotions of sin which are (listed) by Torah, were active in our members that we should bear fruits to death. 6. But now we are absolved from Torah and are dead to that which held us in its grasp: that we might from now on serve in the newness of the spirit and not in the oldness of the letter.<sup>43</sup> 7. What will we say then? Is Torah sin? May it never be! For I had not learned sin except by means of Torah: for I had not known lust, had not Torah said, “You will not covet”: 8. And by this Commandment sin found occasion and perfected in me all lust: for without Torah, sin was dead. 9. And I, without Torah, was alive formerly; but when the Commandment came, sin became alive, and I died; 10. And the Commandment of life was found by me (to be) to death. 11. For sin, by the occasion which it found by means of the Commandment, seduced me and thereby killed me. 12. As a result, Torah is Set Apart; and the Commandment is Set Apart, and righteous, and good. 13. Did that which is good, therefore, become death to me? May it never be! But sin, that it might be seen to be sin, perfected death in me by means of that good (Torah); that sin might the more be condemned by means of the Commandment. 14. For we know, that Torah is of the Spirit;<sup>44</sup> but I am carnal, and sold to sin. 15. For what I am doing, I do not know: and what I would, I do not perform; but what I hate, that I do. 16. And if I do what I would not, I testify of Torah, that it is right. 17. And then, it is no more I who do that thing, but sin which dwells in me. 18. For I know that in me (that is, in my flesh) good dwells not: because, to approve the good is easy for me; but to do it, I am unable. 19. For I do not perform the good which I would perform, but the bad which I would not perform, that I do perform. 20. And if I do what I would not, it is not I that do it, but sin which dwells in me. 21. I find therefore a Torah coinciding with my conscience which agrees to my doing good, whereas evil is near to me. 22. For I rejoice in the Torah of Elohim, in the inner man. 23. But I see another instruction<sup>45</sup> in my members, which wars against the instruction of my conscience and makes me a captive to the instruction of sin which exists in my members. 24. O, a miserable man, am I! Who will rescue me from this body of death? 25. I thank Elohim by means of our Master Y’shua the Mashiyach (I will be rescued.) Now, therefore, in my conscience, I am a servant of the Torah of Elohim; but in my flesh, I am a servant of the instruction of sin.<sup>46</sup>

41 In these three verses “Torah” is intended as “*Instruction*” as in the instruction pertaining to marriage alone, not the whole body of the Covenant. When a marriage partner dies, the surviving spouse is no longer contractually bound to the marriage covenant, but this does not mean that the rules of marriage no longer apply to the survivor, or to the rest of us.

42 “Dead to Torah” refers to being dead to the penalty for sin, which is death, followed by destruction. From the beginning (Gen. 3:15) YHWH established a defense for His people against haSatan (the adversary). To be “in” Mashiyach means to live a life pleasing to YHWH and NOT break Torah (see also Romans 8:1-10). Those who think that they can repeatedly break Torah without consequence, because of Mashiyach died for them, are very deceived. To “live in the spirit” means that the Spirit of Mashiyach is training up his followers so they can put away the carnal desires of the weak flesh, and that they are overcomers of the flesh. See *Eighteen New Testament Misconceptions #7: Died to the Torah* in Appendix.

43 This is because *faith* in Mashiyach and Torah observance brings eternal life, but the consequence of sin is death. It does not mean Torah is “released” because, with or without Mashiyach, the penalty for willful sin still remains. If the penalty for sin remains, then Torah also remains. The “oldness of the letter” speaks of old religious ways which do not recognize Mashiyach as bringing the Living Word of YHWH to mankind. Y’shua brought the correct understanding of Torah which is to be written upon the heart, so we don’t continue in sin. See also 6:12. Some might say they have Faith and claim to be “Believers,” but if they continue in sin their faith/belief is irrelevant.

44 Paul says “*Torah is of the Spirit*”; therefore, while those without Torah might be very religious, they are not of the “Spirit” of YHWH according to Paul and Mashiyach! Mashiyach is the goal and we are to be like him, which means that when our spirits are awakened to Mashiyach we will proceed to welcome Torah to be written upon our hearts (see Jeremiah 31:33).

45 *Namusa* could refer to the Tanakh, particular instruction within Tanakh, or an earthly instruction from the heart of man that may or may not be righteous, as it does here. The key context here is “in my members”; i.e., the flesh.

46 Two instructions; one from YHWH, the other from flesh, are in direct opposition to one another.

## דלות רהומנא ז :

1 או לא ידעין אנתון אחי לידעי נמוסא גיר ממלל אנא דנמוסא שליט הו על גברא כמא דחי: 2 איך אנתתא דאסירא הי בבעלה כמא דחי בנמוסא אן דין מית בעלה אתחררת מן נמוסא דבעלה: 3 אן דין כד חי בעלה תקף לגבר אחרין הנת לה גירתא אן דין נמות בעלה אתחררת מן נמוסא ולא איתיה גירתא אן תהנא לגברא אחרנא: 4 והשא אחי אף אנתון מיתתון לנמוסא בפגרה דמשיחא דתהון לאחרין אינא דקם מן בית מיתא דתתלון פארקא לאלהא: 5 כד בבסרא הוין גיר כאבא דחטקא דבנמוסא מתחפטין הו בהדמין דפארקא נתל למותא: 6 השא דין אתבטלן מן נמוסא ומיתן להו דאחיד הנא לן דנשמש מכיל בחדתותא דרוחא ולא בעתיקות כתבא: 7 מנא הכיל אמרינן נמוסא חטייתא הו חס אלא לחטייתא לא ילפת אלא ביד נמוסא לא גיר רגתא ידע הוית אלו לא נמוסא דאמר דלא תרג: 8 ובהנא פוקדנא אשכחת לה חטייתא עלתא וגמרת בי כל רגא בלעד נמוסא גיר חטייתא מיתא הנת: 9 אנא דין חי הוית דלא נמוסא מן קדים כד אתא דין פוקדנא חטייתא חית נאנא מיתת: 10 נאשתכח לי פוקדנא הו דחיתא למותא: 11 חטייתא גיר בעלתא דאשכחת לה ביד פוקדנא אטעיתני ובה קטלתני: 12 נמוסא מדין קדיש הו ופוקדנא קדיש הו וכאין וטב: 13 טבתא הכיל לי למותא הו הנת חס אלא חטייתא דתתחזא דחטייתא הי דבטבתא גמרת בי מותא דיתיראית תתחיב חטייתא בפוקדנא: 14 ידעינן גיר דנמוסא דרוח הו אנא דין דבסר אנא ומזבן אנא לחטייתא: 15 מדם דסער אנא גיר לא ידע אנא ולא הנא מדם דצבא אנא עבד אנא אלא מדם דסנא אנא הו הו עבד אנא: 16 נאן מדם דלא צבא אנא עבד אנא סהד אנא על נמוסא דשפיר הו: 17 השא דין לא הנא אנא סער אנא הדיא אלא חטייתא דעמרא בי: 18 ידע אנא הו גיר דלא עמרא בי הנו דין בבסרי טבתא דאצבא גיר בטבתא פשיק לי דאסעריה דין לא משכח אנא: 19 לא הנא גיר לטבתא דצבא אנא דאעבד עבד אנא אלא בישתא דלא צבא אנא דאעבד לה עבד אנא: 20 נאן מדם דלא צבא אנא עבד אנא לא הנא אנא עבד אנא אלא חטייתא דעמרא בי: 21 משכח אנא הכיל לנמוסא דשלם לרעיני הו דצבא דנעבד טבתא מטל דבישתא קריבא הי לי: 22 חדא אנא גיר בנמוסה דאלהא בברנשא דלגו: 23 חזא אנא דין נמוסא אחרנא בהדמי דמקרב לוקבל נמוסא דרעיני ושכא לי לנמוסא דחטייתא דאית בהדמי: 24 דויא אנא ברנשא מנו נפעיני מן פגרא הנא דמותא: 25 מודא אנא לאלהא ביד מרן ישוע משיחא השא הכיל אנא ברעיני עבדא אנא דנמוסא דאלהא בבסרי דין איתי עבדא דנמוסא דחטייתא:

1. There is therefore no condemnation to them who in Y'shua the Mashiyach walk not after the flesh. 2. For the Torah of the Spirit of Life, which is in Y'shua the Mashiyach, has emancipated you from the instruction of sin and death.<sup>47</sup> 3. Therefore, as Torah was impotent through the weakness of the flesh, Elohim sent his Son in the likeness of sinful flesh on account of sin; that He might, in his flesh, condemn sin; 4. So that the righteousness of Torah might be fulfilled<sup>48</sup> in us, since it is not in the flesh that we walk, but in the Spirit. 5. For they who are in the flesh recall to mind the things of the flesh: and they who are of the Spirit do recall to the mind the things of the Spirit. 6. For minding the things of the flesh is death; but minding the things of the Spirit is life and peace. 7. Because minding the things of the flesh is enmity towards Elohim: for it does not subject itself to the Torah of Elohim, because it is not possible.<sup>49</sup> 8. And they who are in the flesh cannot please Elohim. 9. You, however, are not in the flesh, but in the Spirit; if the Spirit of Elohim truly dwells in you. And if in anyone there is not the Spirit of Mashiyach, he is none of his. 10. But if Mashiyach is in you, the body is dead in regard to sin; and the Spirit is alive in regard to righteousness. 11. And if the Spirit of Him who raised our Master Y'shua the Mashiyach from the dead dwells in you, he who raised our Master Y'shua the Mashiyach from the dead will also revive your dead bodies because of his Spirit that dwells in you.<sup>50</sup> 12. Now we are debtors, my Brothers, not to the flesh, that we should walk according to the flesh: 13. For if you live according to the flesh, you are going to die. But if, by the Spirit, you subdue the inclinations of your body, you will live. 14. For they who are led by the Spirit of Elohim, they are the sons of Elohim. 15. For you have not received the spirit of bondage, again to fear; but you have received the Spirit of adoption, by which we cry, Abba, our Father. 16. And this Spirit testifies to our spirit that we are the sons of Elohim. 17. And if sons, then heirs; heirs of Elohim, and joint heirs of the inheritance of Y'shua the Mashiyach: so that, if we suffer with him, we will also be glorified with him. 18. For I consider well that the sufferings of the present are not comparable with the glory which is to be perfected in us. 19. For the whole creation is hoping and waiting for the development of the sons of Elohim. 20. For the creation was subjected to vanity, not by its own choice, but because of him who subjected it. 21. In the hope that also the creation itself would be emancipated from the bondage of corruption into the liberty of the glory of the sons of Elohim. 22. For we know, that all the creatures are groaning and labors in pain to this day. 23. And not only they, but we also in whom are the first fruits of the Spirit, we groan within ourselves and look anxiously for the adoption of sons, the redemption of our bodies. 24. Therefore we live in hope. Although hope that is seen is not hope; for if we saw it, how should we hope for it? 25. But if we hope for that which is not seen, we are in patient waiting. 26. So also the Spirit aids our weakness. For we are not cognizant of what to pray for in a proper manner; but the Spirit prays for us with groans beyond description.

47 When we receive the finished work of Messiah's sufferings and surrender to him as King of Kings then *the Torah of the Spirit of Life* is written upon our hearts. The *Spirit of Life* living within us emancipates (sets us free) from the old carnal nature that wants to break YHWH's Torah and continue sinning. Y'shua is the door to the new spiritual man. Regrettably, false religion uses the cross to emancipate Torah from being written upon the heart. Many theologians teach that Torah itself was nailed to the cross, when in fact the cross (or torture stake) is the Grace that was given to spiritually empower every Believer to open our hearts to Torah.

48 *The righteousness of Torah is fulfilled* when the spiritual man delights in YHWH's Torah, and the Perfection of the Word of YHWH lives inside of us according to Mashiyach in us. When we see that our spiritual man desires obedience to Torah, far more than our old carnal nature wants us to sin, then the righteousness of Torah is being fulfilled and living inside of us.

49 *The flesh is enmity towards Elohim: for it does not subject itself to the Torah of Elohim.* What the flesh does is choose a religion or a religious denomination that it is comfortable with. The flesh rises up in anger and wrath and threats and accusation when the Torah of Elohim is presented. It is not possible for the flesh to subject itself to the Righteous Instructions of Elohim. Both Judaism and Christianity have all manner of religious traditions that negate Torah because religion cannot spiritually empower anyone. The "letter of the law" or a "Statement of Faith" or a doctrinal creed cannot bring spiritual empowerment to either receive the Ruach haKodesh or write Torah upon the heart. Mashiyach says, "Repent for the Kingdom of Heaven is at hand." Spiritual empowerment comes from Mashiyach when we repent of breaking Torah.

50 The Spirit of Mashiyach is the Ruach haKodesh which brings life; there are no substitutes which provide rite of passage

## : דלות רהומנא ח :

1 מְכִיל לִית חִיבּוּתָא לֵאילִין דְּלָא מַהֲלֵכִין בְּבֶסֶר בִּישׁוּעַ מְשִׁיחָא: 2 נְמוּסָא  
גִיר דְרוּחָא דְחֵיא דְבִישׁוּעַ מְשִׁיחָא חֲרָךְ מִן נְמוּסָא דְחִטִּיתָא וְדִמוּתָא: 3 מְטֵל  
דְּמַחִיל הֵנָּה גִיר נְמוּסָא בִיד כְּרִיהוּתָה דְבֶסֶרָא שְׂדֵר אֱלֹהָא לְבִרָה בְּדִמוּתָא דְבֶסֶרָא  
דְּחִטִּיתָא מְטֵלָתָה דְּחִטִּיתָא דְנַחֲיָבִיהּ לְחִטִּיתָא בְּכֶסֶרָה: 4 דְכֹאנּוּתָא דְנְמוּסָא בִין  
תַּתְמָלָא דְלָא הֵנָּה בְּבֶסֶר מַהֲלֵכִין אֱלָא בְרוּחַ: 5 אֵילִין גִיר דְבֶבֶסֶר אָנוּן דְבֶסֶר  
הוּ מְתַרְעֵין וְאֵילִין דְדִרוּחַ אָנוּן דְרוּחַ הוּ מְתַרְעֵין: 6 תַרְעִיתָא גִיר דְבֶסֶרָא מוּתָא  
הוּ וְתַרְעִיתָא דְרוּחָא חֵיא וְשִׁלְמָא: 7 מְטֵל דְתַרְעִיתָא דְבֶסֶרָא בְעֵלְדִבְכוּתָא הִי  
לּוֹת אֱלֹהָא לְנְמוּסָא גִיר דְאֱלֹהָא לָא מְשַׁתַּעֲבָדָא מְטֵל דְלָא מְשַׁכְחָא: 8 וְאֵילִין  
דְבֶבֶסֶר אָנוּן לְמְשַׁפֵּר לְאֱלֹהָא לָא מְשַׁכְחִין: 9 אֲנַתּוּן דִּין לָא הִנִּיתּוּן בְּבֶסֶר  
אֱלָא בְרוּחַ אֵן שְׂרִירָאִית רּוּחָה דְאֱלֹהָא עֲמָרָא בְכוּן אֵן דִּין אִנְשׁ לִית בְּהּ רּוּחָה  
דְּמְשִׁיחָא הֵנָּה לָא הֵנָּה דִילָהּ: 10 וְאֵן דִּין מְשִׁיחָא בְכוּן פִּגְרָא מִית הוּ מְטֵל  
חִטִּיתָא רּוּחָא דִּין חֵיא הִי מְטֵל כֹּאנּוּתָא: 11 וְאֵן רּוּחָה דְהוּ מִן דְאֻקִּים לְמַרְן  
יִשׁוּעַ מְשִׁיחָא מִן בֵּית מִיתָא עֲמָרָא בְכוּן הוּ מִן דְאֻקִּימָה לִישׁוּעַ מְשִׁיחָא מִן בֵּית  
מִיתָא אֶף לְפִגְרִיכוּן מִיתָא נְחָא מְטֵל רּוּחָה דְעֲמָרָא בְכוּן: 12 הָשָׂא אַחִי חִיבִינִן  
לוּ לְבֶסֶרָא דְבֶבֶסֶר נִהְלֵךְ: 13 אֵן גִיר בְּבֶסֶר חָאִין אֲנַתּוּן עֲתִידִין אֲנַתּוּן הוּ לְמַמְתָּ  
וְאֵן בְרוּחַ הוּפְכִי פִגְרָא מִמִּיתִין אֲנַתּוּן חָאִין אֲנַתּוּן: 14 אֵילִין גִיר דְבֶבֶסֶרָא  
דְאֱלֹהָא מְתַדְבְּרִין הֵלִין בְּנִיָּא אָנוּן דְאֱלֹהָא: 15 לָא גִיר נִסְבִּתּוּן רּוּחָא דְעִבְדּוּתָא  
תּוֹב לְדַחֲלָתָא אֱלָא נִסְבִּתּוּן רּוּחָא דְסִימַת בְּנִיָּא דְבִהּ קְרִינִן אַבָּא אֲבוּן: 16 וְהִי  
רּוּחָא מִסֵּהֲדָא לְרוּחַן דְאִיתִין בְּנִיָּא דְאֱלֹהָא: 17 וְאֵן בְּנִיָּא אֶף יִרְתָּא יִרְתָּא דְאֱלֹהָא  
וּבְנֵי יִרְתּוּתָהּ דִישׁוּעַ מְשִׁיחָא דָּאֵן נַחַש עֲמָה אֶף עֲמָה נִשְׁתַּבַּח: 18 מְתַרְעָא אֲנָא  
גִיר דְלָא שְׁוִין חֲשׁוּהִי דּוּבְנָא הֵנָּה לְתַשְׁבּוּחַתָּא אִידָא דְעֲתִידָא דְתַתְּגַלָּא בִין:  
19 כֹּלָה גִיר בְּרִיתָא מִסְבָּרָא וּמִסְכִּיָּא לְגִלְיָנָא דְבִנּוּהִי דְאֱלֹהָא: 20 בְּרִיתָא גִיר  
אֲשַׁתַּעֲבַדְתָּ לְסִרְיָקוּתָא לָא בְּצִבְיָנָה אֱלָא מְטֵל מִן דְשַׁעֲבַדְתָּ עַל סִבְרָא: 21 דָּאֶף  
הִי בְּרִיתָא תַתְּחַרֵּר מִן עִבְדּוּתָא דְחִבְלָא בַּחֲרוּרָא דְתַשְׁבּוּחַתָּא דְבְּנִיָּא דְאֱלֹהָא:  
22 יְדַעִין גִיר דְכֹלֵהִין בְּרִיתָא מְתַנַּחֵן וּמַחְבֵּלֵן עֲדָמָא לְיוֹמָנָא: 23 וְלָא בְּלַחוּד  
הֵנִין אֱלָא אֶף חֲנִן דְאִיתָּ בִין רְשִׁיתָא דְרוּחָא מְתַנַּחֵין בְּנַפְשָׁן וּמִסְכִּינִן לְסִימַת  
בְּנִיָּא וּלְפִוּרְקָנָא דְפִגְרִין: 24 מְטֵל דְבֶסֶרָא הוּ חִינִן סִבְרָא דִין דְמַתְחָזָא לָא הֵנָּה  
סִבְרָא אֵן גִיר חֲזִין לָהּ מְנָא מִסְכִּינִן לָהּ: 25 אֵן דִּין לְמַדָּם דְלָא מְתַחָזָא מִסְבְּרִין  
בְּמִסִּיבְרָגּוּתָא מְקוּינִן: 26 הֵכְנָא אֶף הִי רּוּחָא מַעֲדָרָא לְכְרִיהוּתָן מְנָא גִיר נִצְלָא  
אִיךְ מָא דּוּלָא לָא יְדַעִין אֱלָא הִי רּוּחָא מַצְלִיא חֲלָפִין בְּתַנְחָתָא דְלָא מְתַמְלָלֵן:

into the *Olam Haba* (world to come). The importance of living according to Mashiyach is paramount for Salvation, which is why his very name means "YHWH's Salvation." Knowing that his Spirit must dwell inside of us we can then boldly welcome His Word; Torah written upon the heart, and all substitute false religious ideas and traditions of men are rejected.

27. And the searcher of hearts, he knows what is the mind of the Spirit; because he prays for the Set Apart believers, agreeably to the will of Elohim. 28. And we know that he aids him in all things, for good, who love Elohim; them whom he called from before our beginnings according to his purpose. 29. And he knew them previously; and he sealed them with the likeness of the image of his Son; that He might be the first-born of many brothers. 30. And those whom he previously sealed, them he called: and those whom he called, them he made righteous: and those whom he made righteous, them he glorified. 31. What then will we say of these things? If Elohim (is) for us; who (is) against us? 32. And, if he spared not his Son but gave him up for us all, how will he not give us all things, “with him?” 33. Who will set himself against the chosen of Elohim? It is Elohim who justifies. 34. Who is it that condemns? Mashiyach died and arose and is on the right hand of Elohim, and makes intercession for us. 35. What will sever me from the love of Mashiyach? Will affliction or distress or persecution or famine or nakedness or peril or the sword? 36. As it is written: “For your sake, we die daily: and we are accounted as sheep for the slaughter.” 37. But in all these things we are victorious by means of him who loved us. 38. For I am persuaded that neither death nor life, nor Messengers nor principalities, nor powers nor things present nor things to come, 39. Nor height nor depth, nor any other creature will be able to sever me from the love of Elohim which is in our Master Y’shua the Mashiyach.

## Chapter 9

1. I say the truth in Mashiyach, and do not report falsely; and my conscience bears me witness in the Ruach haKodesh; 2. That I have great sorrow, and the sadness of my heart is without pause. 3. For I have prayed that I myself might be accursed from Mashiyach for my brothers and my kinsmen in the flesh: 4. Who are sons of Israel to whom belonged the adoption of sons, and the glory, and the covenants, and Torah, and the ministration,<sup>51</sup> and the promises, and the fathers; 5. And from among whom Mashiyach appeared in the flesh, who is Elohim over all; to whom be praises and benediction, forever and ever; Amen. 6. Not, however, that the Word of Elohim has actually failed. For all are not Israel who are of Israel.<sup>52</sup> 7. Neither are they all sons because they are of the seed of Awraham: for it was said, In Yitz’chak will your seed be called. 8. That is, it is not the children of the flesh who are the children of Elohim; but the children of the promise are accounted for the seed. 9. For the Word of Promise was this: “At that time will I come, and Sarah will have a son.” 10. Nor this only; but Rebecca also, when she had lived with one (man), our father Yitz’chak, 11. Before her children were born or had done good or evil, the choice of Elohim was proclaimed in advance; that it might stand, not through works, but through him who called the choice up. 12. For it was said: “The elder will be servant to the younger.” 13. As it is written: “Ya’akov have I loved, and Esau have I hated.” 14. What will we say then? Is there iniquity with Elohim? May it never be!

51 *Ministration* or service can be expressed several ways in Hebrew, *shareth*, *avodah* or *yad* are common Scriptural terms. The Jewish world understands the *ministration* or *service of the heart* to be prayer, the foundation of all our service to YHWH. In verse 3 Paul is pouring out his life for his Jewish people through prayer and in offering his whole being in service to YHWH on their behalf. In verse 4, Paul references the *glory*, *covenants*, *Torah*, *ministration*, *promises*, and *fathers* of the faith, he is yoking the beauty and spirituality of the Faith with his people who physically brought Mashiyach into the world. Please see footnote Romans 12:1

52 Not all Israelites after the flesh (physical birth) are the Israel of Elohim; see Galatians 6:16. The next two verses affirm this; it is not the children of the flesh who are the children of Elohim, but the children of the promise are accounted for the seed. Therefore, regardless if a person is born Jewish, Israelite or of the Nations (Gentile), the seed of promise are those who enter into the *Malchut* (Kingdom) of Elohim in Y’shua and permit Torah to be written upon their hearts.



## : דלות רהומנא ח :

27 דמאָש דין לַבְנוֹתָּא הוּ יָדַע מָנָא הִי תַרְעִיטָא דְרוּחָא דַּאיךְ צְבִינָה הוּ דַּאֲלֵהָא  
מַצְלִיא חֲלָף קְדִישָׁא: 28 יָדַעִינן דִּין דַּאֲלֵיין דִּמְחַבִּין לַאֲלֵהָא בְּכַל מָדָם מַעֲדָר  
לְהוֹן לִטְבָּתָא לַאֲלֵיין דַּקְדָּם סָם דְּנִהוֹנן קִרְיָא: 29 וּמִן לְוָקְדָם יָדַע אָנוּן וְרַשָּׁם אָנוּן  
בְּדַמוּתָא דְצוּרְתָא דְבֵרָה דְהוּ נִהוּא בּוֹכְרָא דַּאֲחָא סָגִיא: 30 לַאֲלֵיין דִּין דַּקְדָּם  
רַשָּׁם לְהוֹן קִרְיָא וְלַאֲלֵיין דַּקְרָא לְהוֹן וְדַק וְלַאֲלֵיין דְּדַק לְהוֹן שְׂבַח: 31 מָנָא הָכִיל  
נֹאמַר עַל הָלִין אֵן אֲלֵהָא חֲלָפִין מִנּוּ דְלִקְוֹבִלֵן: 32 נָאן עַל בֵּרָה לֹא חָס אֲלֵהָא חֲלָף  
כֻּלָּן אֲשַׁלְמָה אִיפְנָא לֹא כָּל מָדָם עֲמָה נָתַל לֵן: 33 מִנּוּ נִקְבּוּל עַל גִּבְיָא דַּאֲלֵהָא  
אֲלֵהָא מוֹדֵק: 34 מִנּוּ מַחֲבִיב מְשִׁיחָא מִית וְקָם וְאִיתְּוִהִי עַל יְמִינָא דַּאֲלֵהָא וְכָעָא  
חֲלָפִין: 35 מִנּוּ נְפָרְשֵׁנִי מִן חוּבָה דְּמְשִׁיחָא אֱוֹלָצְנָא אִו חֲבוּשָׁיָא אִו רְדּוּפָיָא אִו  
כְּפָנָא אִו עֲרֻטְלִיּוֹתָא אִו קִנְדִּינּוּס אִו סִפָּא: 36 אִיךְ דְּכִתִּיב דְּמִטְלִתֵךְ כְּלִיּוֹם מִיתִינן  
וְאִתְחַשְׁבֵּן אִיךְ אֲמַרָא לְנִכְסָתָא: 37 אֲלֵהָא בְּהָלִין כְּלָחִין וְכִינִין בִּיד מִן דַּאֲחַבֵּן:  
38 מִפֶּס אֲנָא גִיר דְּלֵא מוּתָא וְלֵא חִיָּא וְלֵא מְלֹאכָא וְלֵא שׁוּלְטָנָא וְלֵא חִילָא וְלֵא  
דְּקִימָן וְלֵא דַּעֲתִידֵן: 39 וְלֵא רוּמָא וְלֵא עוּמְקָא אֲפֹלָא בְּרִיתָא אַחֲרָתָא תְּשַׁכַּח  
תְּפָרְשֵׁנִי מִן חוּבָה דַּאֲלֵהָא דְּכַמְרֵן יְשׁוּעַ מְשִׁיחָא:

## : דלות רהומנא ט :

1 קוּשְׁתָא אֲמַר אֲנָא בְּמְשִׁיחָא וְלֵא מִדְּגָל אֲנָא וְרַעֲיָנִי מִסְהָד עַלִי בְּרוּחָא דְקוּדְשָׁא:  
2 דְּכִרְיוֹתָא הִי לִי רַבְתָּא וְכֹאכָא דִּמֵּן לְבִי לֹא שָׁלָא: 3 מַצְלֵא הֵיטָא גִיר דַּאֲנָא  
קְנוּמִי חֲרָמָא אֶהְיָא מִן מְשִׁיחָא חֲלָף אַחִי וְאַחֲרִינִי דְּבַבְסָר: 4 דַּאֲיִתִּיהוֹן בְּנִי אִיסְרִיגִיל  
דְּדִילִהוֹן הֵיטָא סִימַת בְּנִיא וְתִשְׁבּוּחַתָּא וְקִימָא וְנִמוּסָא וְתִשְׁמִשְׁתָּא דְּכָה וּמוֹלָכְנָא:  
5 וְאַכְהֵתָא וּמְנִהוֹן אֶתְחֹזִי מְשִׁיחָא בְּבַסָר דַּאֲיִתְּוִהִי אֲלֵהָא דַּעַל כָּל דְּלֵהָ תְּשַׁכַּח  
וּבּוֹרְכֵן לַעֲלָם עֲלָמִין אֲמִין: 6 לֹא הוּא דִּין מְפַל נְפֻלַּת מְלִתָּה דַּאֲלֵהָא לֹא הוּא גִיר  
כְּלָהוֹן דִּמֵּן אִיסְרִיגִיל אִיתִיהוֹן אִיסְרִיגִיל: 7 אֲפֹלָא מְטַל דִּמֵּן זִרְעָה אָנוּן דַּאֲבִרְהָם  
כְּלָהוֹן בְּנִיא מְטַל דַּאֲתָאמַר דְּבִאִיסְחָק נִתְקַרָא לֵךְ זִרְעָא: 8 הֵנוּ דִּין לֹא הוּא בְּנִיא  
דְּבִסְרָא אִיתִיהוֹן בְּנִיא דַּאֲלֵהָא אֲלֵהָא בְּנִיא דְּמוֹלָכְנָא מִתְחַשְׁבִּין לְזִרְעָא: 9 דְּמוֹלָכְנָא  
גִיר אִיתִיהָ מְלִתָּא הָדָא דְּבִזְבֻּנָא הֵנָּה אֲתָא וְנִהוּא בְּרָא לְסָרָא: 10 וְלוּ הָדָא בְּלַחוּד  
אֲלֵהָ אֵף רַפְקָא כֹּד עִם חַד אַבְיוֹן אִיסְחָק אִיתָּהּ הוּא לֵה שׁוּתְפּוּתָא: 11 עַדְלָא נִתְלִידוֹן  
בְּנִיה וְלֹא נִסְעֵרוֹן טְבָתָא אִו בִּישְׁתָּא קִדְמַת אֶתִידַעֲתָ גְבִיּוֹתָהּ דַּאֲלֵהָא דְּהִי תִקְנָא  
לֹא בַּעֲבָרָא אֲלֵהָ בִיד מִן דַּקְרָא: 12 אֲתָאמַר גִיר דַּקְשִׁישָׁא נִהוּא עַבְדָּא לְזַעֲרָא:  
13 אִיךְ דְּכִתִּיב דְּלִיעֲקוּב רַחֲמֵת וְלַעֲסוּ סְנִית: 14 מָנָא הָכִיל נֹאמַר דְּלִמָּא עוֹלָא אִיתָּ  
לִנְתָּ אֲלֵהָ חָס:

15. Behold, to Moshe also he said: “I will have pity on whom I will have pity; and I will be merciful to whom I will be merciful.” 16. Therefore, it is not of him who is willing, nor of him who runs, but of the merciful Elohim. 17. For in the Scripture, he said to Pharaoh: “For this very thing have I raised you up; that I might show my power in you, and that my name might be proclaimed in all the earth.” 18. And so, he has pity upon whom he pleases; and for whom he pleases, he hardens.<sup>53</sup> 19. But, perhaps you will say: “Of what (then) does he complain? For, who has resisted his will?” 20. You, thus! Who are you? O man, that you reply against Elohim! Will the potter’s vessel say to the craftsman of it, “Why have you formed me so?” 21. Has not the potter dominion over his clay out of the same mass to make vessels, one for honor, and another for dishonor? 22. And if Elohim, being inclined to exhibit his wrath and to make known his power, in greatness of patience, brought wrath upon the vessels of wrath which were complete for destruction; 23. And made his mercy flow forth upon the vessels of mercy, which were prepared by Elohim for glory; 24. Namely, upon us who are called, not of the Jews only, but also of the Gentiles: 25. As also he said in Hosea: “I will call them my people who were not my people; and will pity whom I have not pitied: 26. For it will be that in the place where they were called: ‘Not my people,’ there will they be called: The children of the living Elohim.” 27. And Yesha’yahu proclaimed concerning the children of Israel: “Though the number of the children of Israel should be as the sand on the sea, a remnant of them will live. 28. He has finished and cut short the matter: and Master YHWH will do it on the earth.” 29. And according to what Yesha’yahu had before said: “If Master YHWH of Hosts<sup>54</sup> had not favored us with a remnant, we had been as Sodom and had been like Amorrha.” 30. What will we say then? That the Gentiles who ran not after righteousness, have found righteousness, even the righteousness which is by faith: 31. But Israel who ran after the Torah of righteousness, has not found the Torah of righteousness. 32. And why? Because they went after it, not by faith, but by the works of Torah.<sup>55</sup> For they stumbled at that stumbling-stone: 33. As it is written, “Behold, I lay in Tsiyon a stumbling-stone and a stone of offense: and he who believes in him, will not be ashamed.”

## Chapter 10

1. My Brothers, The desire of my heart, and my intercession with Elohim for them is that they might have life. 2. For I bear them witness that there is in them a zeal for Elohim; but it is not according to knowledge. 3. For they do not know the righteousness of Elohim, but seek to establish their own righteousness: and therefore they have not submitted themselves to the righteousness of Elohim. 4. For Mashiyach is the goal<sup>56</sup> of Torah for righteousness to everyone that believes in him. 5. For Moshe describes the righteousness which is by Torah, this way: Whoever will do these things will live by them. 6. But the righteousness which is by faith, says thus: “You will not say in your heart, ‘Who ascends to heaven and brings Mashiyach down?’ 7. Or, ‘Who descends to the abyss of Sheol and brings up Mashiyach from the house of the dead?’”<sup>57</sup>

53 This passage was twisted to become one of the proof texts of the Christian “unconditional election” theology. The Hebrew idiom refers to YHWH giving someone the permission to “harden” their heart, rather than YHWH actively hardening their hearts! Christianity judges YHWH according to its own values, without Torah. Marcion judged YHWH as being unfair and cruel; he spoke evil of “the Old Testament” and this tradition is perpetuated among Christianity today. See James 4:6 and *Founders of the all Gentile Church* in Appendix.

54 Literally, *MarYah Tzavaoth*.

55 When the Israelites followed Moshe and were obedient to YHWH by *faith*, they won their battles, but when they rebelled they lost and suffered great casualties. In our day when Jews seek YHWH by faith, they find Mashiyach, but they stumble when they focus not on faith but “works of Torah” according to religious authorities and traditions. Mashiyach is the greatest “stumbling stone” to man’s religions – but let’s not pick on Jews only, because this applies equally to every other soul who regards their own religious traditions as more authoritative than YHWH and His Mashiyach.

56 See 1 Timothy 1:5 and *Eighteen New Testament Misconceptions #8: End of the Torah* in Appendix.

## : דלות רהומנא ט :

15 הא אף למושא אמר ארחם על אינא דמרחם אנא ואחון לאינא דחאן אנא :  
16 לא הכיל באידי מן דצבא ולא באידי מן דרהט אלא באידי אלהא מרחמנא :  
17 אמר גיר בכתבא לפרעון דלה להדא אקימתך דאחנא כך חילי ונדנתכרז שמי  
בארעא בלה : 18 מדין על מן דצבא הו מרחם ועל מן דצבא מקשא : 19 וכבר  
תאמר דלמנא רשא מנו גיר דנקום לוקבל צבינה : 20 אנת הכיל מן אנת או  
ברנשא דפתגמא לאלהא יהב אנת דלמא אמרא גבילתא למן דגבלה דלמנא  
הכנא גבלתני : 21 או לא שליט פחרא על טינה דמנה מן גבילתא נעבד מאנא  
חד לאיקרא וחד לצערא : 22 אן דין צבא אלהא דנחנא רוגזה ונודע חילה איתי  
בסוגאא דמגרת רוחה רוגזא על מאנא דרוגזא דגמירין לאבדנא : 23 ואשפע  
רחמוהי על מאנא דרחמא דמטיבין הוו לאלהא לתשובותא : 24 דאיתין חנן  
קרנא לא הוא בלחוד מן יהודיא אלא אף מן עממא : 25 איכנא דאף בהושע אמר  
דאקרא לאילין דלא הוו עמי עמא דילי וללא אתרחמת אתרחמת : 26 נהנא גיר  
בדוכתא פר דמתקרין הוו לא עמי תמן נתקרון בניא לאלהא חנא : 27 אשעיא  
דין אכרז על בני איסרגל דאן נהנא מנינא דבני איסרגל איך חלא דבימא שרפנא  
דמנהון נחא : 28 מלתא גרם נפסק ונעבדיה מריא על ארעא : 29 ואיך מדם דקדם  
אמר הו אשעיא דאלו לא מריא צבאות אותר לן סרידא איך סרום הוין הוין  
ולעמורא מתדמין הוין : 30 מנא הכיל נאמר דעממא דלא רהטין הוו בתר כאנותא  
אדרכו כאנותא כאנותא דין אידא דמן הימנותא הי : 31 איסרגל דין דרהט הנא  
בתר נמוסא דכאנותא לנמוסא דכאנותא לא אדרך : 32 מטל מנא מטל דלא הנא  
מן הימנותא אלא מן עבדוהי דנמוסא אתתקלו גיר בכאפא דתוקלתא : 33 איך  
דכתיב דהא סאם אנא בצוהין כאפא דתוקלתא וכאפא דמכשולא ומן דכה נהימן  
לא נבהת :

## : דלות רהומנא י :

1 אחי צבינא דלבי ובעותי דלות אלהא חלפיהון דנחון : 2 מסהד אנא גיר  
עליהון דטנגא דאלהא אית בהון אלא לו בידעתא : 3 כאנותא גיר דאלהא לא  
ידעו אלא בעו דכאנותא דנפשהון נקימון ומטל הנא לכאנותא דאלהא לא  
אשתעבדו : 4 סכה גיר דנמוסא משיחא הו לכאנותא לכל דמהימן : 5 מושא  
גיר הכנא כתב כאנותא דנמוסא דמן דנעבד הלין נחא בהין : 6 כאנותא  
דין דבהימנותא הכנא אמרא דלא תאמר בלבך דמנו סלק לשמיא נחת  
למשיחא : 7 ומנו נחת לתהומא דשיל ואסק למשיחא מן בית מיטא :

57 Please see footnotes 2 Peter 2:6 and Revelation 9:11.

8. But what says it? “The thing is near to your mouth and to your heart”:<sup>58</sup> that is, the Word of Faith which we declare. 9. And if you will confess<sup>59</sup> with your mouth our Master Y’shua, and will believe with your heart that Elohim has raised him from the dead, you will live. 10. For the heart that believes in him is made righteous; and the mouth that confess him is restored to life. 11. For the Scripture says: “Everyone that believes in him will not be ashamed.” 12. And in this, it discriminates neither Jews nor Gentiles. For there is one, Master YHWH,<sup>60</sup> over them all, who is abundantly generous towards every one that calls on him. 13. For everyone that will call on the name of Master YHWH,<sup>61</sup> will have life. 14. How then will they call on him, in whom they have not believed? Or, how will they believe in him, of whom they have not heard? Or, how will they hear, without a preacher? 15. Or, how will they preach if they are not sent forth? As it is written: “How beautiful are the feet of the heralds of peace<sup>62</sup> and of the heralds of good things?” 16. But all of them have not obeyed the proclamation of the Good News. For, Yesha’yahu said: “My Master,<sup>63</sup> who has believed our report?” 17. Therefore, faith is from the hearing in the ear; and the hearing in the ear<sup>64</sup> is from the Word of Elohim. 18. But I say: “Have they not heard? And, lo, their proclamation has gone out into all the earth; and their words to the ends of the world.” 19. But I say: “Did not Israel know?” First, Moshe said thus: “I will awaken your emulation by a people which is not a people; and by a disobedient people I will provoke you.” 20. And Yesha’yahu was bold, and said: “I was seen by those who did not seek me out; and I was found by those who did not ask after me.” 21. But to Israel, he said: “All the day have I stretched out my hands to a contentious and disobedient people.”

## Chapter 11

1. But I say: “Has Elohim cast off His people?” May it never be! For I also am of Israel, of the seed of Awraham, of the tribe of Benjamin. 2. Elohim has not cast off those His people whom He before knew. Do you not know what, in the Scripture of Elohim, he said to Eliyah? When he had complained to Elohim against Israel and said: 3. “My Master,<sup>65</sup> they have slain your prophets and have thrown down your altars; and I am left alone; and they seek my life.” 4. And it was said to him, by revelation: “Behold, I have reserved for myself seven thousand men who have not bowed their knees and have not worshipped Baal.” 5. So also at the present time a remnant is preserved by the election of grace.

58 Romans 10:6-8 is a wonderful Midrash on Deuteronomy 30:11-14 which reads: “*For this Torah which I am laying down for you today is neither obscure for you nor beyond your reach. It is not in heaven, so that you need to wonder, “Who will go up to heaven for us and bring it down to us, so that we can hear and practice it?” Nor is it beyond the seas, so that you need to wonder, “Who will cross the seas for us and bring it back to us, so that we can hear and do it?” No, the word is very near to you, it is in your mouth and in your heart for you to put into practice.*” A common traditional saying among rabbis is derived from this verse, *haTorah lo baShamayim hi* (the Torah is not in heaven) which is used as their justification to twist the written Torah into subjugation under their oral traditions. Instead Rav Shaul teaches, “*who will ascend to heaven and bring Mashiyach down?*” and “*who will go down and raise Mashiyach from the dead?*” Paul is elegantly expressing Y’shua as the Living Torah through the very power of Torah itself. He purposefully and literally interchanges Y’shua with Torah in this quote and on very good authority. Y’shua said, “*I am the Living Bread who has descended from Heaven*” Yochanan 6:51. 59 Khabouris has an isolated *samekh* here, between “confess” and “with your mouth.”

60 The first time in this Epistle where YHWH (MarYah) is used instead of Elohim/Eloah. This verse indicates the ONENESS of the Malchut Elohim. ONE YHWH, One Kingship and One People. This is a continuum; NOT a drastic change in Covenant, but a renewal of YHWH’s people unto Himself.

61 *MarYah*, as opposed to the Greek *kurios*, can only refer to YHWH, giving Aramaic a huge interpretive advantage. It is a critical fact, as is pointed out here, that Rav Shaul specifically tells believers to **call on the name of YHWH**, which is certainly not at all represented by the name “Jesus.” John 17:11 tells us that the name of Y’shua is *of* the name YHWH. Before Rav Shaul came to believe, Y’shua had already ascended to the Right Hand of YHWH (Revelation 19:13). Prayer was being offered unto YHWH in the name of Y’shua. Y’shua stated that his mission was to bring glory to His Father YHWH. Y’shua’s name (**YHWH is salvation**) is accomplishing the salvation of YHWH. It was also prophetic that the Gentiles would come to know the Name of YHWH, according to Jeremiah 16:19-21: “*O YHWH, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto you from the ends of the earth and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold,*

## : דלות רהומנא י :

8 אלא מנא אמר קריב הו לך פתגמא לפומך וללכך הדא הי מלתא דהימנוּתא דמכרזינן: 9 ואן תודא בפומך במרן ישוע ותהימן בלכך דאלהא אקימה מן בית מיִתא תחא: 10 לבא גיר דמהימן ביה מזדנדק ופומא דמוֹדא ביה חיא: 11 אמר גיר כתבא דכל דמהימן ביה לא נבהת: 12 ובהדא לא פרש לא ליהודיא ולא לארמיא חד הו גיר מריא דלהון דעתיר בכל דקרא לה: 13 כל גיר דנקרא שמה דמריא נחא: 14 איפנא הכיל נקרון לאינא דלא הימנו ביה או איפנא נהימנון להו דלא שמעוהי או איפנא נשמעון דלא מכרזנא: 15 או איפנא נכרזון אן לא נשתלחון איך דכתב דמא יאן רגליהון דמסברי שלמא ודמסברי טבתא: 16 אלא לא הנא בלהון אשתמעו לסברתא דאנגליון אשעיא גיר אמר מרי מנו הימן לברת קלן: 17 מכיל הימנוּתא מן משמע אדנא הי ומשמע אדנא מן מלתא דאלהא: 18 אלא אמר אנא דלמא לא שמעו והא בכלה ארעא נפקת ברת קלהון ובסופיה דתביל מליהון: 19 אלא אמר אנא דלמא לא ידע איסריִל קדמיא מושא הכנא אמר אטננון בעם דלא עם ובעמא דלא מתטפס ארגוזון: 20 אשעיא דין אמרח ואמר דאתחזית לאילין דלא בעאוני נאשתכחת לאילין דעלי לא שאלו: 21 לאיסריִל דין אמר דפֿשטת אידי יומא פלה לנת עמא דמתחרא ולא מתטפס:

## : דלות רהומנא יא :

1 אלא אמר אנא דלמא דחקה אלהא לעמה חס אף אנא גיר מן איסריִל אנא מן זרעה דאברהם מן שרבתא דגנמי: 2 לא דחק אלהא לעמה אינא דמן קדים ידע הנא לה או לא ידעין אנתון בכתבא דאליא מנא אמר כד קבל הנא לאלהא על איסריִל ואמר: 3 מרי לנבייך קטלו ולמדבחיך סחפו ואנא הו בלחודי אשתחרת וכעין לנפשי: 4 ואתאמר לה בגלינא דהא שבקת לנפשי שבֿעא אלפין גברין אילין דעל בורפיהון לא ברכו ולא סגדו לבעלא: 5 הכנא אף בהנא ובנא שרפנא הו אשתחר בגביתא דטיביתא:

*I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is YHWH.*” And, of course, this is to be done according to the Perfect work of Mashiach!

62 Isaiah 52:7; Nahum 1:15. The Hebrew *b'sorah* (good tidings) originates from the prime word *basar*; tidings or news. David says, “I have preached righteousness in the great congregation” (Psalm 40:9). The Good News is that YHWH and His Mashiach are righteous and Just, and all who put their Faith in YHWH are being called into righteousness to walk as Mashiach walked.

63 In Isaiah 53:1 Master YHWH (MarYah) is in conversation with the prophet, referenced by the words, “who has believed our report.” But Rav Shaul points out that the “*arm* of YHWH” is Y’shua who, while on Earth, is addressed in human terms, where *Mari* (my Master) is more appropriate. This does not mean that Y’shua is not called YHWH elsewhere but, rather, is a forceful way of identifying the source of this “*arm*” which relates directly to YHWH’s name and His chosen messenger. He is the only “*messenger*” in the Tanakh with the ability to forgive sin and to officiate in the Name of YHWH, as opposed to the title of “*El*” (Exodus 23:20-22).

64 See *Hearing in the Ear* in Appendix.

65 Rav Shaul is quoting 1 Kings 19:9-10; Hebrew “*davar-YHWH*”, the *WORD* of YHWH came to Elijah. Given the clear definition of the *WORD* of YHWH being within Y’shua in John 1:1, and the same *WORD* speaking through Elijah, “*Mari*” then is a very acceptable title for the *WORD* sent from YHWH which has spiritual “personification” in Mashiach. Eliyahu said this while fleeing to Mt. Sinai, Paul may have also visited there while in Arabia for much the same reasons, Paul rejected religious traditions but remained loyal to the Written Torah, even from the place it first was revealed. See Galatians 1:17; 4:25.

6. But if by grace, it is not by works: otherwise, grace is not grace. And if by works, it is not by grace: Otherwise, work is not work. 7. What then? Israel did not obtain that which it looked for: but the election obtained it; and the rest of them were blinded in their heart. 8. As it is written: "Elohim gave them a stupid spirit and eyes that do not see and ears that do not hear, to this very day." 9. And again, Dawid said: "Let their table become a snare before them; and let their reward be a stumbling block. 10. Let their eyes be darkened that they are blinded; and let their back, at all times,"<sup>66</sup> be bowed down." 11. But I say: "Have they so stumbled as to fall entirely?" May it never be! Rather, by their stumbling, life has come to the Gentiles for (awakening) their jealousy. 12. And if their stumbling was riches to the world, and their condemnation riches to the Gentiles; how much more is their perfection? 13. But (it is) to you Gentiles, I am speaking: as I am a Shaliach to the Gentiles, I honor my ministry; 14. If, perhaps, I may provoke emulation in the children of my flesh and may revive some of them. 15. For if the rejection of them was a reconciliation of the world, what will their conversion be but life from the dead? 16. For, if the first-fruits (are) Set Apart, then the rest of the dough (it came from is) also: and if the root is Set Apart, then also the branches.<sup>67</sup> 17. And if some of the branches were plucked off; and you, an olive from the desert, were in-grafted in their place and have become an heir of the root and fatness of the olive-tree; 18. Do not boast over the branches. For if you boast, you do not sustain the root, but the root sustains you. 19. And should you say "the branches were plucked off that I might be grafted into their place." 20. Very true.<sup>68</sup> They were plucked off because they disbelieved; and you stand by faith. But do not be uplifted in your mind, but fear.<sup>69</sup> 21. For if Elohim spared not the natural branches, perhaps he will not spare you.<sup>70</sup> 22. Behold now the goodness and the severity of Elohim: on them who fell, severity; but on you, goodness, if you continue in that goodness; and if not, you also will be plucked off. 23. And they, if they do not continue in their poverty of faith, even they will be grafted in; for Elohim is able to graft them in again. 24. For if you were plucked from the wild olive-tree which was natural to you, and were grafted, contrary to your nature, into a good olive-tree; how much more may they be grafted into their natural olive-tree? 25. (For I want you to know this) mystery, that blindness of heart has in some measure befallen Israel until the fullness of the Gentiles will come in: 26. And then will all<sup>71</sup> Israel live. As it is written: "A deliverer will come from Tsiyon and will turn away iniquity from Ya'akov. 27. And then will they have the covenant that proceed from me when I will have forgiven their sins." 28. Now, in the Good News, they are enemies for your sake; but in the election, they are beloved for the fathers' sake. 29. For Elohim is not changeable in His free gift and in His calling.<sup>72</sup>

<sup>66</sup> Khabouris adds the word "times" for clarity here.

<sup>67</sup> One of the consistent images in both Aramaic and Greek versions is the use of words for "branch" deriving, in part, from the Messianic understanding of Isaiah 11:1-2, compared with Matthew 2:23, or *netzer* (branch) morphing into the City of the Branch *Netzeret* (Nazareth) and onto the "Nazarene" disciples. These are the "branches" as called by Y'shua in John 15:1, 5. Even though the Aramaic word is not the same as *netzer*, this is most likely due to the fact that it is a rare word, appearing in the Tanakh only 4 times. By synonym, the point of the imagery is very clear. The new "branches" should not glory over the old, for YHWH is the vinedresser and Y'shua is the vine. See *Netzer* in Appendix.

<sup>68</sup> The Aramaic *shapir* means "beautiful"; it was common for Rav Shaul to refer to truth as "beauty" as he also does in Galatians 5:7.

<sup>69</sup> Khabouris has an isolated *beyt-heh-yodh-final meem*, perhaps a scribal error as these are the first four letters of the next line but part of a larger word (*b'haymanutha* = by faith).

<sup>70</sup> A key point, since it cannot be denied that Israel rebelled against YHWH's instructions, Torah. Therefore, this warning to the Gentiles is also saying, "obey Torah, or else."

<sup>71</sup> All Israel refers to those souls who make *Teshuva* (turn to YHWH) and welcome the Spirit of Mashiyach. Rav Shaul does not say or mean that every Jew or Israelite by race will enter into the Malchut Elohim (see Matt 22:2-14; 25:1-12).

<sup>72</sup> This verse is the main proof text for John Calvin's (1509-1564) "Once Saved Always Saved" (OSAS) doctrine. Translations from Greek say that "God's free gifts and his calling are irrevocable" therefore some theologians teach that once a person has received the "gift" of salvation there is nothing they can do to lose it. In verse 6 Paul teaches salvation is by grace not by works, so OSAS theologians also use that to teach that if a person can do nothing to receive salvation, then they can do nothing to lose it. This type of teaching is what Paul refers to as "deceptive spirits" and "doctrine of demons" (1 Tim 4:1), since "atonement" is foundational to both Old and New Testaments (Covenants). There is no precedent for any kind

## : דלות רהומנא יא :

6 אן דין בטיבֿוֹתָא לָא הוּא מן עבֿדָא נאן לָא טיבֿוֹתָא לָא אִיתְהי טיבֿוֹתָא אן דין  
בעבֿדָא לָא הוּא מן טיבֿוֹתָא נאן לָא עבֿדָא לָא אִיתְהי עבֿדָא: 7 מנא הָכִיל הִי  
דבֿעָא הוּא אִיסְכָּרִיל לָא אָשְׁכַּח גְּבִיתָא דִין אָשְׁכַּחַת שְׂרַכְהוּן דִין אָתְעוּרוּ בַלְבֿהוּן:  
8 אִיכְנָא דְכְּתִיב דִּיהֵב לֵהוּן אֱלֹהָא רוּחָא מַדְעַרְנִיתָא וְעִנָּא דְלָא נְבַחְרוּן בְּהִין  
נֶאדְנָא דְלָא נִשְׁמַעוּן עֲדָמָא לִיומָא דִּיומָנָא: 9 וְדוּרִיד תּוֹב אָמַר נְהוּא פְּתוּרְהוּן  
קְדָמִיהוּן לַפְּחָא וְפּוֹרַעְנֵהוּן לְתוֹקְלָתָא: 10 נַחֲשָׁכֵן עֵינִיהוּן דְלָא נַחֲזוּן וַחֲצֵהוּן  
בְּכֻלְזֵבֵן זִבְן נְהוּא כְּפִיר: 11 אָמַר אַנָּא דִין דְלָמָא אָתְתַקְלוּ אִיךְ דִּנְפֻלֹּן חָס אֱלָא  
בְּתוֹקְלָתְהוּן דִּילְהוּן הֵנוּ חִיָּא לַעֲמָמָא לְטַנְנֵהוּן: 12 נאן תּוֹקְלָתְהוּן הֵנָּה עוֹתָרָא  
לְעֹלְמָא וַחֲיִבּוֹתְהוּן עוֹתָרָא לַעֲמָמָא כְּמָא הָכִיל שׁוּמְלִיהוּן: 13 לָכּוּן דִין אָמַר  
אַנָּא לַעֲמָמָא אַנָּא דִּאִיתִי שְׁלִיחָא דַעֲמָמָא לְתַשְׁמַשְׁתִּי מִשְׁבַּח אַנָּא: 14 דְלָמָא  
אַטֵּן לְבְנֵי בְּסָרִי וְאַחָא אַנְשִׁין מְנַהוּן: 15 אן גִּיר מְסַתְּלִינֹתְהוּן תְּרַעוֹתָא לְעֹלְמָא  
הֵנָּה כְּמָא הָכִיל פּוֹנִיָּהוּן אֱלָא חִיָּא דִמֵּן בֵּית מִיתָא: 16 נאן דִין רְשִׁיתָא קְדִישָׁא  
אַף גְּבִילָתָא נאן עֶקְרָא קְדִישָׁא הוּא אָף סוּפָא: 17 נאן מן סוּפָא אֲתַפְּשַׁח וְאַתָּא  
דִּזִּיתָא אַתָּא דְבָרָא אֲתַטְעַמַת בְּרוּכִיתְהִין וְהֵנִית שׁוֹתְפָא לְעֶקְרָה נְלִשׁוּמְנָה דִּזִּיתָא:  
18 לָא תַשְׁתַּבֵּהֵר עַל סוּפָא אן דִין מִשְׁתַּבֵּהֵר אַתָּא לָא הוּא אַתָּא שְׁקִיל לָהּ לְעֶקְרָא  
אַלָּא הוּא עֶקְרָא שְׁקִיל לָךְ: 19 וְכִבֵּר תֵּאמַר דְּסוּפָא דֵּאֲתַפְּשַׁח דֵּאנָא בְּרוּכִיתְהִין  
אַתְטַעֵם: 20 שְׁפִיר הָלִין מְטֵל דְלָא הִימֵן אֲתַפְּשַׁח אַתָּא דִין בְּהִימְנוּתָא קְמַת  
לָא תִתְרִים בְּרַעֲיָנֵךְ אֱלָא דִּחַל: 21 אן אֱלֹהָא גִיר עַל סוּפָא דִמֵּן כִּנְנֵהִין לָא חָס  
דְּלָמָא אֶפְלָא עַלִיד נַחוּס: 22 חֲזִי הָכִיל בְּסִימּוֹתָה וְקִשְׁיּוֹתָה דֵּאֱלֹהָא עַל אֵילִין  
דִּנְפֻלוּ קִשְׁיּוֹתָא עַלִיד דִין בְּסִימּוֹתָא אן תַּקְנָא בָּהּ בְּבִסִּימּוֹתָא נאן לָא אָף אַתָּא  
תַּתְּפַּשַׁח: 23 וְהֵנוּן אן לָא נַקּוּוֹן בַּחֲסִירוֹת הִימְנוֹתְהוּן אָף הֵנוּן נְתַטְעֵמוּן מִשְׁבַּח  
גִּיר אֱלֹהָא דִּתּוֹב נִטְעֵם אָנוּן: 24 אן גִּיר אַתָּא דִמֵּן זִיתָא אַתָּא דְבָרָא הוּא דְבִכְיָנֵךְ  
אַתְּפַשַׁחַת וְדָלָא בְּכִינֵךְ אַתְּטַעַמַת בִּזִּיתָא טְבָא כְּמָא הָכִיל הֵנוּן אן נְתַטְעֵמוּן  
בִּזִּיתָא דְכִינֵהוּן: 25 צָבָא אַנָּא גִיר דִּתְדַעּוֹן אַחִי אַרְזָא הֵנָּה דְלָא תַהֲנוּן חֲכִימִין  
בְּרַעֲיָן נִשְׁשָׁכוּן דַּעֲוִירוֹת לָבָא מן אַתֵּר קָלִיל הֵנָּה לֵאִיסְכָּרִיל עֲדָמָא דִּנְעוּל מוֹלִיָּא  
דַּעֲמָמָא: 26 וְהִידִין פִּלָּה אִיסְכָּרִיל נַחָא אִיכְנָא דְכְּתִיב דְנֶאֱתָא מן צִהֲיוֹן פְּרוּקָא  
וְנַהפֵּךְ עוֹלָא מן יַעֲקוֹב: 27 וְהִידִין תַּהוּא לֵהוּן דִּיתְקָא הִי דִמֵּן לִנְתִי מָא  
דְשִׁבְקָתָהּ לֵהוּן חֲטִיָּהוּן: 28 בְּאֻנְגְּלִיוֹן דִין בַּעֲלִדְכָּא אָנוּן מְטֵלְתְכוֹן וְבִגְבִירָתָא  
חֲבִיבִין אָנוּן מְטֵל אֲבָהָתָא: 29 לָא גִיר הֶפְכָּא אֱלֹהָא בְּמוֹהֲבָתָהּ וְבִקְרִינָהּ:

of salvation without entering into Covenant with YHWH and receiving atonement according to the obligations and requirements that YHWH (the Covenantor) requires of each covenantee. James writes, "My Brothers, if one of you stray from the path of truth, and any one convert him from his error; let him know that he who turns the sinner from the error of his way, will restore his soul from death and will cover the multitude of his sins." (James 5:19-20). Please see footnote on James 5:20.



30. For as you too were formerly disobedient to Elohim and have now obtained mercy because of their disobedience; 31. So also are they now disobedient to the mercy, which is upon you, that there may be mercy on them likewise. 32. For Elohim has shut up all men in disobedience, that upon all men he might have mercy. 33. O the depth of the riches and the wisdom and the knowledge of Elohim! For man has not searched out his judgments; and his ways are inscrutable. 34. For who has known the mind of Master YHWH? Or who has been a counselor to him? 35. Or who has first given to him and then received from him? 36. Because all is from him, and all by him, and all through him: to whom be praises and benedictions, for ever and ever: Amen.

## Chapter 12

1. I plead to you, therefore, my brothers, by the mercies of Elohim, that you present your bodies a living sacrifice, Set Apart and acceptable to Elohim by a reasonable service (of him).<sup>73</sup> 2. And be not conformed to this world; but be you transformed by the renovation of your minds: and discern you what is the good and acceptable<sup>74</sup> and perfect pleasure of Elohim. 3. And, by the grace given to me, I say to you all: Do not carry thoughts beyond what you should think; but think with modesty, as Elohim has distributed to each one his measure of faith. 4. For as we have many members in one body and all those members have not the same functions; 5. So also we, who are many persons, are one body in Mashiyach, and are naturally members of each other. 6. But we have different gifts according to the grace given to us. There is that of prophecy, according to the measure of his faith. 7. And there is that of ministration, possessed by one in his ministry. And there is that of a teacher, in his teaching. 8. And there is that of an consoler, in his consoling: And that of a giver, with simplicity: And that of a ruler, with diligence: And of a merciful person, with cheerfulness. 9. Let not your love be full of deceit: but be haters of evil things and adherers to good things. 10. Be affectionate to your brothers: and love one another. Be foremost in honoring one another. 11. Be active and not slothful. Be fervent in spirit. Be laborers for our Master (Y'shua). 12. Be joyful in your hope.<sup>75</sup> Be patient under your afflictions. Be persevering in prayer. 13. Be communicators to the wants of the Set Apart believers. Be kind to strangers. 14. Bless your persecutors: bless, and do not curse. 15. Rejoice with them who rejoice: and weep with them who weep. 16. What estimation you make of yourselves do likewise to your brothers. And do not indulge in arrogant thoughts, but unite yourselves with the humble minded. And be not wise in your own estimation. 17. And repay to no man evil for evil: but let it be your study to do good before all men.

73 Murdock has "rational service," the other more common rendering is "reasonable service." Both ideas tend to resolve in our minds thought rather than in our hearts, a rational or reasonable man is generally known for his cerebral logic and reason. Here the beauty and elegance of Mashiyach and Paul's Hebraic spirituality shines through. The key Hebrew words that elucidate us to this specific service are; "*avodah*" and "*avad*" together they occur about 400 times in the Tanakh as the word "service" or "serve." When an Observant Jew reads "reasonable service" he or she identifies with the expression, "*ha'avodah sheba'lev*," (the service of the heart). This is a very beautiful element of spirituality within observant Judaism that gives Joy, Delight and Beauty of *kiddusha* (being a Set Apart people through Torah observance). The central theme of being a *kedoshim* (Set Apart people) is to sanctify ourselves and be set apart unto YHWH. *Avodah* underscores that our service or work of obedience to YHWH's Word is accomplished by His Spirit working through us, not of our own strength lest any man should boast but; Mashiyach in us the hope of glory. When we observe Shabbat we are *not* trusting in our "good works" or "good deeds," but in expressing joy and delight in our Father in Heaven who gave Shabbat. *Avodah lev*, the work of the heart is through *chen* (grace) and *chesed* (mercy), it is spiritual empowerment to be obedient and bring Glory to the Name of our Father in Heaven. This is the kind of "service" Paul refers to. When Paul and all the Shlichim observe Shabbat for example, it is not through "works of the law," but through our "reasonable service of the heart," according to the one new man. Whether YHWH's people are in Judaism or Christianity all are called to joyful obedience in YHWH, this is our "reasonable service."

74 Acceptable comes from the word *qablaa* (קבל) in Aramaic or *qabala* (kabbalah) in Hebrew and is derived from *qabal* which means to "receive". Kabbalah that lives outside the Tanakh and NT incorporates very dark and demonic elements of sorcery, witchcraft, necromancy, religious bigotry, religious identity, ego, lust, and all manner of "empowerment" through evil. Many of the ideas of modern Kabbalah evolved during medieval or dark ages, a time that was fraught with spiritual darkness, deception, wickedness, torture and all manner of weirdness and witch hunt for power and authority. As we track and compare the

## : דלות רהומנא יא :

30 איפנא גיר דאף אנתון לא מתטפיסין הניתון לאלהא מן קדים והשא אתחנתון מטל לא מתטפיסותהון דהנון: 31 הכנא אף הלין לא אתטפיסו השא לרחמא דעליבון דאף עליהון נהון רחמא: 32 חבש גיר אלהא לכלנש בלא מתטפיסותא דעל כל אנש נרחם: 33 או עומקא דעותרא וחכמתא ומדעא דאלהא דאנש לא מש דינויה ואורחתה לא מתעקבן: 34 מנו גיר ידע רעינה דמריא או מנו הוא לה בעל מלכא: 35 ומנו קדם יחב לה וכן נסב מנה: 36 מטל דכל מנה וכל בה וכל באידה דלה תשבחון ובורפן לעלם עלמין אמין:

## : דלות רהומנא יב :

1 בענא הכל מנכון אחי ברחמוהי דאלהא דתקימון פגריבון דבחתא חיתא וקדישתא ומקבלתא לאלהא בתשמשותא מלילתא: 2 ולא תתדמון לעלמא הנא אלא אשתחלפו בחדותא דרעיניבון והניתון פרשין אינא הו צבנא דאלהא טבא ומקבלא וגמירא: 3 אמר אנא דין טיבותא דאתיהבת לי לכלבון דלא תהון מתרעין לבר מן מא דנלא דתתרעון אלא תהון מתרעין בנכפותא כלנש איך דפלג לה אלהא הימנותא במשוחתא: 4 איפנא גיר דבחד פגרא הדמא סגיאא אית לן וכלהון הדמא לא הוא חד סוערנא אית להון: 5 הכנא אף חנן דסגיאא חנן חד חנן פגר במשיחא חד חד מנן דין הדמא חנן דחדדא: 6 אלא אית לן מוהבתא משחלפתא איך טיבותא דאתיהבת לן אית דנביותא איך משוחתא דהימנותה: 7 ואית דתשמשותא אית לה בתשמשותא ואית דמלפנא הו ביולפנה: 8 ואית דמביאנא הו בביאנא ודיהב בפשיטותא ודקאם ברשא בפשיטותא ודמרחם בפציחותא: 9 ולא נהון נכיל חובבון אלא הניתון סגין לבישותא ומתנקפין לטבתא: 10 הניתון רחמין לאחיבון ומחבין חד לחד הניתון מקדמין מיקרין חד לחד: 11 הניתון חפיטין ולא חבננין הניתון רתחין ברוח הניתון פלחין למרכון: 12 הניתון חדיין בסברכון הניתון מסיבירין אולצניבון הניתון אמינין בצלותא: 13 הניתון משתותפין לסניקותא דקדישא הניתון רחמין אכסניא: 14 ברכו לרדופיבון ברכו ולא תלוטון: 15 חדו עם דחדין ובכו עם דכין: 16 ומדם דמתרעין אנתון על נפשכון אף על אחיבון ולא תתרעון רעינא רמא אלא קפו לאילין דמכין ולא הניתון חכימין ברעין נפשכון: 17 ולא תפרעון לאנש בישתא חלף בישתא אלא נתבטל לכון דתעבדון טבתא קדם בנינשא בלהון:

ideas of haSatan's version of Kabbalah with Scripture, we can easily recognize that the demonic world simply reacted to the teachings of Mashiyach Y'shua and Rav Shaul with evil religious devices to distract people from the Kingdom of Heaven. Note that the Hebrew the word for "divination"—*nachash*—is the same word for the "serpent" that tempts mankind into sin, all sorcery and related arts come from the serpent, haSatan. The NT uses a plethora of Aramaic and Hebrew spiritual terminology like nothing that existed before or after. Please see footnotes on Matthew 13:11, 1 Corinthians 2:14, Colossians 4:12. 75 *Sevartha* is also the original Aramaic word for Good News (gospel); this could also be translated, "be joyful in your Good News."

18. And if possible, so far as it depends on you, live in peace with every man. 19. And do not seek vengeance for yourselves, my beloved: but give a pause for the wrath (of Elohim to manifest). For it is written: “If you do not execute judgment for yourself,<sup>76</sup> I will execute judgment for you, says Elohim.”<sup>77</sup> 20. And if your adversary is hungry, feed him: and if he be thirsty, give him drink. For if you do these things, you will heap coals of fire on his head.”<sup>78</sup> 21. Do not be overcome by evil; but overcome evil with good.

## Chapter 13

1. Let every soul be subject to the authorities of government.<sup>79</sup> For there is no authority which is not from Elohim: and the authorities which exist are established by Elohim. 2. He therefore who opposes the authority, opposes the establishment of Elohim; and they who oppose them will receive judgment. 3. For judges are not a menace to good deeds, but to evil deeds. Would you then not be afraid of the authority? Do good, and you will have praise from it. 4. For he is the minister of Elohim; but it is to you for good. But if you work evil, be afraid; for he is not girded with the sword in vain; for he is a minister of Elohim and an avenger of wrath to them that do evil things. 5. And therefore, it is necessary for us to be obedient, not only on account of wrath, but likewise on account of our consciences. 6. For this cause also you pay tribute money; for they are the ministers of Elohim, established for these same objects. 7. Render therefore to every one as is due to him; head tax, to whomever accounts for it; and duties to whomever collects taxes; and respect, to whom respect is due; and honor, to whom honor is due. 8. And owe nothing to anyone; but to love<sup>80</sup> one another. For he that loves his neighbor, has properly understood Torah. 9. For this likewise, which it says: “You will not kill; nor commit adultery; nor steal; nor covet,” and if there is any other Commandment, it is completed in this sentence: “You will love your neighbor as yourself.”<sup>81</sup> 10. Love does no evil to one’s neighbor because love is the fulfillment of Torah.<sup>82</sup>

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76 Vayikra/Lev. 19:18; Prov. 20:22; 24:29

77 D’varim 32:35; Psalm 94:1; Prov. 20:22 - There are no directives from B’resheet/Genesis to Revelation which counsels anyone to take vengeance upon their adversaries. YHWH says, “vengeance belongs to Me”; He will judge and resolve all matters according to His Righteous Judgment. The idea of taking vengeance upon others, as in jihad or holy war against the infidels, is rooted in fear and heathenism by those who put their faith in self rather than in Alaha (Elohim).

78 See Proverbs 25:21-22.

79 The false Church system twists this verse so that Christians will submit to the authority of false governments who in turn support the false religious hierarchies. In reality, Paul makes this statement in the context of YHWH’s Commandments in Torah: “*You shall not follow a multitude to do evil; neither shalt you answer in a cause to decline after many to wrest judgment*” (Sh’mot/Exodus 23:2). If the “majority” allows evil men in “government” and within “the church” to go unpunished, the evil becomes punishable upon the majority. For example, democracy is thought to work by majority vote, but in reality democracies are easily manipulated by power hungry minorities who control media, ballot boxes, polls and “public opinion.” When the majority fails to act against evil, the hierarchy continues to further enslave its victims (citizens). Many are discovering that what they believed to be a Democratic government is in fact an Oligarchy or organized criminals. The false Church system and all false government thrives on “double think” by putting forth an archetype (religious tradition or legislation by “majority” that “sounds reasonable” but is certainly not truth) and markets its theologies and laws as though it is a collectively inherited or accepted ideal. This is extremely high level rebellion against YHWH and must be prosecuted or all of humanity will suffer. “*You shall not answer in a cause to decline after many.*” We must never fear evil men, decline to them, or pretend evil will go away on its own. Pray, speak and act against all manner of evil. Mashiyach calls all souls everywhere to join together in righteousness and bring Peace, Justice and Equality to all peoples, of all religions and socio-economic situations. See Matt. 22:21.

80 A very clear Aramaic wordplay at the root level between *khob* (owe) and *khab* (love).

81 While Paul here is clearly showing that being obedient to the government and not causing chaos in the communities at large is a *mitzvah* or “good deed” consistent with Torah observance, the other side of the argument concerns what to do when the rules of man attempt to contradict, invalidate or overturn Torah requirements. Paul’s answer for that issue is found in 1 Corinthians 10:14-33 which begins with the commandment, “*Flee from idolatry*” and continues on to admonish people to not participate in pagan festivals.

## : דלות רהומנא יב :

18 וְאֵין מְשַׁכְחָא אִיךְ דִּמֶן לִוְתָּכוֹן עִם כְּלַפְרָנִשׁ שְׁלָמָא עֲבָדוּ: 19 וְלֹא הוֹיָתוֹן תְּבַעִין נַפְשָׁכוֹן חֲבִיבֵי אָלָא הֵבוּ אַתְרָא לְרוּגְזָא כְּתִיב הוּ גִיר דָּאן לֹא תַעֲבֹד דִּינָא לְנַפְשִׁךְ אָנָּא אַעֲבֹד דִּינִךְ אָמַר אֱלֹהָא: 20 וְאֵין כִּפֹּן בְּעִלְדִּכְךָ אוֹכְלֵיהִי וְאֵין צִהָא אַשְׁקִיָּה וְאֵין הָלִין תַּעֲבֹד לָהּ גּוֹמְרָא דְגּוֹרָא תַקְבֵּר עַל קַרְקַפְתָּהּ: 21 לֹא תִזְכְּיָכוֹן בִּישְׁתָּא אָלָא זְכָאוּה לְבִישְׁתָּא בְּטַבְתָּא:

## : דלות רהומנא יג :

1 כֹּל נַפֶּשׁ לְשׁוֹלְטָנָא דְרַבּוּתָּא תַשְׁתַּעֲבֹד לִית גִּיר שׁוֹלְטָנָא דְלָא הָנָא מִן אֱלֹהָא הוּ וְאִלִּין שׁוֹלְטָנָא דְאִיתִיהוֹן מִן אֱלֹהָא הוּ פְקִידִין: 2 מִן דְקָאִם הָכִיל לִוְקֹבֵל שׁוֹלְטָנָא לִוְקֹבֵל פּוֹקֲדָנָא דְאֱלֹהָא קָאִם וְהָלִין דְקִימִין לִוְקֹבֵלְהוֹן דִּינָא נִסְבֹּן: 3 דִּינָא גִיר לֹא הוּ דְחַלְתָּא לַעֲבָדָא טַבָּא אָלָא לְבִישָׁא צָבָא אַנְתְּ הָכִיל דְלָא תִדְחַל מִן שׁוֹלְטָנָא עֲבָד טַבְתָּא וְתַשְׁבּוּחְתָּא תַהֲוָא לָךְ מִנָּה: 4 מִשְׁמַשְׁנָא הוּ גִיר דְאֱלֹהָא אָלָא לָךְ לְטַבְתָּא וְאֵין בִּישְׁתָּא עֲבָד אַנְתְּ דְחַל לֹא הָנָא גִיר סְרִיקָאִית אֶסִיר לְסַפְסְרָא מִשְׁמַשְׁנָא הוּ גִיר דְאֱלֹהָא וְתַבּוּעָא דְרוּגְזָא לְאִלִּין דְעֲבָדִין בִּישְׁתָּא: 5 וּמָטֵל הָנָא אֶלְצָא לָךְ דְנִשְׁתַּעֲבֹד לָא מָטֵל רוּגְזָא בְּלַחוּד אָלָא אָךְ מָטֵל תַאֲרַתִּין: 6 מָטֵל הָנָא אָךְ כִּסְף רִשָּׁא יְהִיבִין אַנְתּוֹן מִשְׁמַשְׁנָא אָנוֹן גִּיר דְאֱלֹהָא דְעִלְיָהִין דְהָלִין קִימִין: 7 פְרוּעוּ הָכִיל לְכַלְנֵשׁ אִיךְ דְמַתְחִיב לָהּ לִמֶן דְכִסְף רִשָּׁא כִסְף רִשָּׁא וְלִמֶן דִּמְכָסָא מְכָסָא וְלִמֶן דְחַלְתָּא דְחַלְתָּא וְלִמֶן דְאִיקְרָא אִיקְרָא: 8 וְלֹאֲנֵשׁ מִדֵּם לֹא תַחֲוֹבוֹן אָלָא חַד לַחַד לְמַחְבּוֹ מִן דְמַחְבּ גִּיר חֲבֵרָה נְמוּסָא מְלִי: 9 וְאָךְ הִי גִיר דְאָמַר דְלָא תִגְוֹר וְלֹא תַקְטוֹל וְלֹא תַגְנוֹב וְלֹא תִרְגֵּן וְאֵין פּוֹקֲדָנָא אַחֲרָנָא בְהִדָּא מְלַתָּא מְשַׁתְּלֵם דְתִרְחִם לְקִרְיָכְךָ אִיךְ נַפְשֶׁךְ: 10 חֻבָּא לְקִרְיָהּ בִּישְׁתָּא לֹא סַעֲר מָטֵל דְחֻבָּא מוּלְיָהּ הוּ דְנְמוּסָא:

82 Paul does not teach that Torah was abolished because we love our neighbor. Greek translations have *pleroma*, which is translated as “fulfilled”. Popular Bible versions like the NIV recognize this thought is revisited in 13:9 which uses *anakephalaioimai*, which means “to accurately sum up or understand” the Torah. This is a type of a synonym for *pleroma*. If *pleroma* as translated as “fulfilled,” there are numerous potential meanings. One of these, according to Thayer and Smith’s Bible Dictionary is: “to fulfil, i.e. to cause God’s will (as made known in the law) to be obeyed as it should be, and God’s promises (given through the prophets) to receive fulfilment.” This definition mirrors the Aramaic term that is also usually translated as “fulfill,” such as the line in Matthew 5:17 that is targummed, “for I have not come to unravel the Torah but to provide proper interpretation of it.” This is also the true meaning of the Greek where it says “thus was fulfilled according to the prophet”; i.e., this is the intended meaning of the Scripture as applied to the NT. For more on this Aramaic word, please consult *Eighteen New Testament Misconceptions #2: Destroying the Torah*, in Appendix.

Finally, one should look carefully at what both Aramaic and Greek use for the term “law”. In each case, *nomos/namusa* allows for the targumming of the Word/Torah concept to mean “torah” with a small “t”, or individual instruction from the overall covenant. That being said, the other possible reading is that the true meaning of the relevant commandment is “fulfilled/understood” by loving one’s neighbor and so on, which makes much more sense. Therefore, if one is to read “fulfilled” here, then it must be understood that the correct interpretation of Torah is given according to what Mashiych Y’shua elucidated. This can in no way be construed that Mashiych brought an end to Torah.

11. And this also know you, that it is the time and the hour that we should therefore awaken from our sleep. For now our life has come nearer to us than when we believed. 12. The night now passes away, and the day draws near. Let us therefore cast from us the works of darkness; and let us put on the armor of light. 13. And let us walk decently, as in daylight; not in clamoring songs, nor in drunkenness, nor in the immorality of the bed, nor in envy and strife. 14. But clothe yourselves with our Master Y'shua the Mashiyach: and pay no concern about your flesh for the indulgence of appetites.

## Chapter 14

1. To him who is weak in the faith, reach forth the hand. And do not be divided in your thoughts.<sup>83</sup> 2. For one man believes that he may eat every thing; and he that is weak eats herbs. 3. And he that eats, should not despise him that does not eat; and he that does not eat, should not judge him that eats, for Elohim has received him.<sup>84</sup> 4. Who are you, that you judge a servant not yours; and who, if he stands, he stands to his (human) master; and if he falls, he falls to his (human) master?<sup>85</sup> But he will assuredly stand; for his (human) master has power to establish him. 5. One man discriminates between days; and another judges all days alike. But let every one be sure in regard to his knowledge. 6. He that esteems a day, esteems (it) for his Master: and he that esteems not a day for his Master, he does not esteem (it). And he that eats, eats to his Master and gives thanks to Elohim: and he that eats not to his Master he eats not and gives thanks to Elohim. 7. For there is not one of us who lives for himself: and there is not one who dies for himself. 8. Because if we live, to our Master (Y'shua) it is we live; or if we die, to our Master it is we die. Whether we live, therefore, or whether we die, we are our Master's. 9. Moreover, for this cause Mashiyach died and revived and arose; that he might be Master YHWH of the dead and of the living.<sup>86</sup> 10. But you, why do you judge your brother? Or, why do you despise your brother? For we must all stand before the judgment seat of Mashiyach! 11. As it is written: "As I live, says Master YHWH, to me every knee will bow; and to me every tongue will give praise." 12. So then, every one of us must give account of himself to Elohim. 13. From now forward, do not judge one another; but rather, you judge this that you do not erect a stumbling block for your brother. 14. I know indeed, and am persuaded by Master YHWH (who is) Y'shua, that there is nothing which is unclean in itself;<sup>87</sup> but to him who thinks any thing to be unclean, to him only it is defiled. 15. But if you grieve your brother because of food, you walk not in love. On account of food, destroy not him for whom Mashiyach died. 16. And do not let our good thing be matter of reproach. 17. For the Kingdom of Elohim is not food and drink; but it is righteousness and peace and joy in the Ruach haKodesh.

<sup>83</sup> Aramaic idiom meaning, "do not be indecisive."

<sup>84</sup> This has nothing to do with kosher, but that vegetarians should not judge meat eaters, and meat eaters should not judge vegetarians because each one eats and does according to whatever each believes is pleasing to their Master.

<sup>85</sup> The Peshitta text in general - and particularly this Epistle - very carefully distinguishes Y'shua's human side from the rest of humanity. The reason is, just as Mari and Maran were used to show the human side of Mashiyach, so do we see here consistently the third person possessive singular form of Mar (mareh) to apply to people in position of power. We find no reference where even Y'shua's opponents are recorded in Peshitta talking about a disciple and referring to Y'shua as "his Master." It is our opinion that, primacy issues aside, this was a decision made by the Shlichim, which affected all readings in all languages of the full NT.

<sup>86</sup> By rising from the dead and ascending into heaven, Y'shua becomes the Word that is with Elohim and is Elohim (John 1:1-5). Y'shua is the exact reflection of YHWH's nature (Hebrews 1:1-5) and will bear the name, "Word of Elohim" when he comes out of heaven again at the second coming (Revelation 19:13).

<sup>87</sup> The context of this discussion (verse 2) concerns meat versus a vegetarian diet. There is no discussion here about unclean foods according to Torah, because this is already clearly understood by Greek followers of Mashiyach. However, mainstream Christians twist this verse to teach that unclean food was made clean by Paul, which is a lie. Paul was joined together with

## : דלות רהומנא יג :

11 וְאִףּ הָדָא דְּעוּ דִּזְבְּנָא הוּ וּשְׁעָתָא הִי מְכִיל דְּנָתְעִיר מִן שְׁנֵתָן הָשָׁא הוּ גִיר  
אֶתְקַרְבוּ לָן חֲזִין יִתִּיר מִן דְּכִדְּ הִימֵנן: 12 לְלִיא מְכִיל עֲבָר וְאִימָמָא קֶרֶב נִיחַ מִנן  
הָכִיל עֲבָדָא דְּחָשׁוּכָא וְנִלְבֵּשׁ זִינָה דְּנוּהָא: 13 וְאִיךְ דְּבִאימָמָא בְּאִסְכָּמָא נִהֲלֵךְ  
לֹא בִזְמָרָא וְלֹא בְּרִנּוּתָא וְלֹא בְּמַדְמֵכָא טְנָפָא וְלֹא בְּחִסְמָא וּבְחִרְיָנָא: 14 אֲלֹא  
לִוְשׁוּהִי לְמָרְן יֵשׁוּעַ מְשִׁיחָא וְלֹא תֶּאֱצַפּוֹן דְּכִסְרָכּוֹן לְרִגְיָתָא:

## : דלות רהומנא יד :

1 לֹאִינָא דִּין דְּכָרִיָּה בְּהִימָנוּתָא הִבּוּ לָהּ אִידָא וְלֹא תַּהוּנוֹן מִתְּפַלְגִין בְּמַחֲשַׁבְתָּכוֹן:  
2 אִית גִּיר דְּמַהִימָן דְּכִלְמָדָם נֶאֱכֹל וְדְכָרִיָּה יִרְקָא הוּ אֲכָל: 3 הוּ דִּין דְּאֲכָל לְהוּ  
מִן דְּלֹא אֲכָל לֹא נָשׁוּט וְהוּ מִן דְּלֹא אֲכָל לְהוּ מִן דְּאֲכָל לֹא נָדוֹן אֲלֵהָא גִיר קֶרְבָּה:  
4 אַנְת מִן אַנְת דִּדְאָן אַנְת לַעֲבָדָא דְּלֹא דִילֵךְ דָּאן קָאָם לְמָרָה קָאָם וְאֵן נָפֹל לְמָרָה  
נָפֹל מִקָּם הוּ דִּין קָאָם מָטָא גִיר בְּאִידִי מָרָה דְּנִקִימִיוּהִי: 5 אִית דִּדְאָן יוּמָא מִן  
יוּמָא וְאִית דִּדְאָן פִּלְהוֹן יוּמָתָא פִּלְנָשׁ דִּין בְּמַדְעָא דְּנַפְשָׁה נִשְׁתַּרְר: 6 מִן דְּמַתְרַעָא  
דִּיּוּמָא לְמָרָה מַתְרַעָא וְכֹל דְּלֹא מַתְרַעָא דִּיּוּמָא לְמָרָה לֹא מַתְרַעָא וְדֹאֲכָל לְמָרָה  
אֲכָל וְלֹאֲלֵהָא מוּדָא וְדֹלָא אֲכָל לְמָרָה לֹא אֲכָל וּמוּדָא לֹאֲלֵהָא: 7 לִית גִּיר אֲנָשׁ מִנן  
דְּלַנְפָּשָׁה חֵי וְלִית אֲנָשׁ דְּלַנְפָּשָׁה מָאָת: 8 מָטָל דָּאן חֲאִינָן לְמָרְן חֲאִינָן וְאֵן מִיתִינָן  
לְמָרְן הוּ מִיתִינָן וְאֵן חֲזִינָן הָכִיל וְאֵן מִיתִינָן דְּמָרְן חֲנָן: 9 מָטָל הֵנָּא אָף מְשִׁיחָא  
מִית וְחִיָּא וְקָם דְּהוּ נִהְיָא מְרִיא לְמִיתָא וְלִחִיָּא: 10 אַנְת דִּין מָנָא דָּאן אַנְת לֹאֲחוּךְ  
אוּ אָף אַנְת לְמָנָא שְׁאָט אַנְת לֹאֲחוּךְ פִּלְן גִּיר עֵתִידִינָן לְמָקָם קָדָם בֵּים דְּמְשִׁיחָא:  
11 אִיךְ דְּכִתְיִב דְּחֵי אֲנָא אָמַר מְרִיא דְּלִי תְּפֻרָּה פִּל בְּרוּךְ וְלִי נִוְדָא פִּל לָשׁוֹן: 12 מְדִין  
פִּל אֲנָשׁ מִנן פִּתְגָמָא חֲלָף נַפְשָׁה יִהֲב לֹאֲלֵהָא: 13 לֹא מְכִיל נָדוֹן חֵד לְחֵד אֲלֹא  
הָדָא דְּוִנוּ יִתִּירָאִית דִּתְּוִקְלָתָא לֹאֲחוּךְ לֹא תִסִּים: 14 יָדַע אֲנָא גִיר וּמָפָס אֲנָא בְּמְרִיא  
יֵשׁוּעַ דְּמָדָם דְּמַסִּיב מִן לִנְתָּה לִית אֲלֹא לֹאִינָא דְּרָנָא עַל מָדָם דְּטִמָּא לְהוּ הוּ פִּלְחוּד  
טִמָּא: 15 אֵן דִּין מָטָל מְאֻכּוּלָתָא מַעִיק אַנְת לֹאֲחוּךְ לֹא הֵנָּא בְּחוּבָא מִהֲלֵךְ אַנְת לֹא  
תּוּבֵד בְּמֹאכּוּלְתָּךְ לְהוּ דְּמָטָלְתָּה מִית מְשִׁיחָא: 16 וְלֹא תִתְּגַדֵּף טְבַתָּן: 17 מְלִכּוּתָהּ  
גִיר דֹּאֲלֵהָא לֹא הֵנָּה מְאֻכּוּלָא וּמְשַׁתִּיא אֲלֹא פִּאֲנוּתָא וּשְׁלָמָא וּחְדּוּתָא בְּרוּחָא  
דְּקוּדְשָׁא:

the other Shlichim in Jerusalem when the Ruach haKodesh spoke through Ya'akov HaTsaddiq, and instructed the non-Jewish converts to avoid unclean foods; i.e., foods sacrificed to idols, and blood. Notice also in Acts 15:20-21 that the expectation of the non-Jewish converts was that they would learn Moshe (Torah) as they grew in their relationship with Mashiach and his people.

18. For he who is in these things a servant of Mashiyach, is pleasing to Elohim and approved before men. 19. Let us strive after peace and after the edification of one another. 20. And let us not, on account of food, destroy the work of Elohim. For everything is (indeed) pure; but it is evil to the man who eats with stumbling.<sup>88</sup> 21. It is proper that we neither eat flesh nor drink wine nor (do) any thing, whereby our brother is stumbled. 22. You are one in whom there is faith; keep it to yourself before Elohim. Blessed is he who does not condemn himself in that thing which he allows. 23. For he who eats and doubts, is condemned; because (he eats) not in faith. For everything which is not of faith, is sin.

## Chapter 15

1. We then who are strong should bear the infirmity of the weak, and not to please ourselves. 2. But each of us should please his neighbor in good things, as conducive to edification. 3. Because Mashiyach also did not please himself; but as it is written: "The insults of your mockers fell upon me." 4. For everything written of old was written for our instruction;<sup>89</sup> that we, by patience and by the consolation of the Scriptures, might possess hope. 5. And may the Elohim of patience and of consolation grant to you to think in harmony one with another, in Y'shua the Mashiyach; 6. So that, with one mind and one mouth you may glorify Elohim, the Father of our Master Y'shua the Mashiyach. 7. And so, receive and bear up one another as also Mashiyach received you to the glory of Elohim. 8. Now I say, that Y'shua the Mashiyach ministered to the circumcision in behalf of the truth of Elohim in order to confirm the promise (made) to the fathers; 9. And that the Gentiles might glorify Elohim for his mercies upon them, as it is written: "I will confess to you among the Gentiles, and to your name will I sing psalms." 10. And again he said: "Rejoice, you Gentiles, with His people."<sup>90</sup> 11. And again he said: "Praise Master YHWH,<sup>91</sup> all you Gentiles; (and) laud him, all you nations." 12. And again Yesha'yahu said: "There will be a root of Jesse; and he that will arise will be a prince for the Gentiles; and in him will the Gentiles hope." 13. Now may the Elohim of hope fill you with all joy and peace so that by faith you may find hope abundant, through the power of the Ruach haKodesh. 14. Now I am persuaded, my Brothers, even I, concerning you; that you too are full of goodness and are replenished with all knowledge, and are able also to instruct others. 15. Nevertheless, I have written rather boldly to you, my Brothers, that I might put you in remembrance because of the grace which is given to me by Elohim, 16. That I should be a minister of Y'shua the Mashiyach among the Gentiles and should minister to the Good News of Elohim, that the oblation of the Gentiles might be acceptable and be sanctified by the Ruach haKodesh. 17. I have therefore a glorying in Y'shua the Mashiyach towards Elohim. 18. For I presume not to speak of anything (done) for the obedience of the Gentiles, which Mashiyach has not wrought by me, in word and in deeds, 19. By the power of signs and wonders and by the power of the Ruach haKodesh; so that from Urishlim I went around almost to Illyricum and have fulfilled the announcement of the Mashiyach;

88 Anything fit to be "food" is required to be from a "clean" animal and be properly prepared. The issue is to not question the good intentions of a host who by tacit agreement would have made an effort to drain the blood from the meat, as Torah requires. It was and is considered rude to go into the kitchen of your host, right before a meal, to act as a "kosher policeman." If your host erred, it would be he, not you, who transgressed; therefore, don't cause an uproar over this issue during the meal.

89 Here is one of the clearest pro-Torah statements in all of Romans. Rav Shaul believes that "everything written of old" is for the instruction of the Gentiles, this clearly indicates Paul's intent. Compare this statement to Romans 3:31 and 7:12.

90 "His People" =YHWH's people, Israel. The Gentiles are fully invited and expected to join in together with Netzari (Nazarene) synagogue practice, as one people, into one Kingdom according to One Torah.

91 *Shubkah l'MarYah*, the Aramaic cognate for the more familiar Hebrew phrase "HalleluYah". In that sense, Rav Shaul can be thought of as quoting several Psalms at once.



## : דלות רהומנא יד :

18 מן דבֿהֿלֿין גִּיר משמֿש למשיחא שפֿר לאלהא וקדֿם בנינשא בקא: 19 השא  
בֿתר שלמא נרהט ובֿתר בנינא חד דחד: 20 ולא מטל מאכולתא נשא עבֿדא  
דאלהא כלמֿדֿם גִּיר דכֿא הוּ אלא ביש הוּ לברנשא דבֿתוקלתא אכל: 21 שפֿיר  
הוּ דלא נאכול בסכא ולא נשתא חמרא ולא מֿדֿם דמתתקל בֿה אֶחֶז: 22 אנת  
דאית בֿך הימנֿותא בנפֿשך אחודֿיה קדֿם אלהא טובֿוהי למן דלא דן נפֿשה במֿדֿם  
דפֿרש: 23 אינא גִּיר דמתפלג נאכל אֶתחִיב לה מטל דלו בהימנֿותא כל מֿדֿם גִּיר  
דלא הנא מן הימנֿותא חטיִתא הוּ:

## : דלות רהומנא יה :

1 חיבֿינן הֿכִּיל חנן חילתנא דכֿורהנא דמחילא נשקול ולא לנפֿשן נשפֿר: 2 אלא  
אנש מֿנן לקריבֿה נשפֿר בטבֿתא איך דלכֿנינא: 3 מטל דאף משיחא לא הנא  
לנפֿשה שפֿר אלא איך דכֿתיב דחסדא דמחסדניך נפל עלי: 4 כל מֿדֿם גִּיר דמן  
קדֿים אֶתכתב לִיולפנא הוּ דילן אֶתכתב דבֿמסיברנֿותא ובֿבויא דכֿתבא סכרא  
נהנא לן: 5 אלהא דין דמסיברנֿותא ודבֿויא נתל לִכֿון דשוִיִתא תתחשבֿון חד  
על חד בֿישוע משיחא: 6 דבֿחד רעין ובֿחד פֿום תשבֿחון לאלהא אבֿוהי דמֿנן  
ישוע משיחא: 7 מטל הדא הנו מקרבֿין וטענין לחדדא איפנא דאף משיחא  
קרבֿכֿון לתשבֿוחתה דאלהא: 8 אמר אנא דין דיִשוע משיחא שמש גזורתא חלף  
שררה דאלהא איפנא דנשר מולכֿנא דאבֿהֿתא: 9 ועממא נשבֿחון לאלהא חלף  
רחמא דהנו עליהון איך דכֿתיב דאודא לך בעממא ולשמך אֶזמר: 10 ותובֿ אֶמר  
אֶתבסמו עממא עם עמה: 11 ותובֿ אֶמר שבֿחו למריא כלִכֿון עממא שבֿחיהי  
כלהין אֶמנֿתא: 12 ותובֿ אֶשעיא אֶמר דנהנא עקרא לאישי ומן דנקום נהנא  
רשא לעממא ועלוהי נסברון עממא: 13 אלהא דין דסכרא נמליכֿון כֿלה חדֿותא  
ושלמא בהימנֿותא דתֿיתרון בסכרה בחילא דרוחא דקודשא: 14 מפס אנא דין  
אף אָנא עליבֿון אחי דאף אנתון מלין אנתון הוּ טבֿתא ומשמליתון בכֿלה ידעֿתא  
ומשבֿחין אנתון אף לאחנא למרפֿיו: 15 קליל דין מרחאית כֿתבֿת לִכֿון אחי  
איפנא דאעהדֿכֿון בטיבֿותא דאֶתיהבֿת לי מן אלהא: 16 דאהנא משמשנא ליִשוע  
משיחא בעממא נאפֿלוח לאונגלֿיון דאלהא דנהנא קורבנא דעממא מקבל ומקדֿש  
ברוחא דקודשא: 17 אית לי הֿכִּיל שובֿהֿרא בֿישוע משיחא לנת אלהא: 18 לא  
גִּיר ממרח אנא דאמר מֿדֿם דלא סער באידי משיחא למשמעא דעממא במלתא  
ובֿעבֿדא: 19 בחילא דאתנֿותא ודֶתֿמרֿתא ובֿחילא דרוחא דאלהא איפנא דמן  
אורשלם אֶתכֿרך עדמא לאלוריקון נאמלא סברתה דמשיחא:

20. While I was careful not to preach where the name of Mashiyach had been invoked, or else I should build upon another man's foundation; 21. But, it is written: "They, to whom mention of him had not been made, will see him; and they, who had not heard, will be obedient." 22. And on this account, I have been many times prevented from coming to you. 23. But now, since I have no place in this area, and as I have been wanting for many years now to come to you, 24. When I go to Spain, I hope to come and see you; and that you will accompany me there, when I will have been satisfied, in some measure, with visiting you. 25. But I am now going to Urishlim to minister to the Set Apart believers. 26. For they of Macedonia and Achaia have been willing to make up a contribution for the needy Set Apart believers who are at Urishlim. 27. They were willing because they were also debtors to them: for if the Gentiles have been participators with them in the Spirit, they are debtors to serve them also in things of the flesh. 28. When therefore I will have accomplished this and will have sealed to them this fruit, I will pass by you into Spain. 29. And I know that when I come to you, I will come in the fullness of the blessing of the Good News of Mashiyach. 30. And I plead you, my Brothers, by our Master Y'shua the Mashiyach, and by the love of the Spirit, that you labor with me in prayer to Elohim for me; 31. That I may be delivered from them in Yehud who believe not and that the ministration which I carry to the Set Apart believers in Urishlim may be well received; 32. And that, by the will of Elohim, I may come to you with joy, and may take comfort with you. 33. And may the Elohim of peace be with you all: Amen.

## Chapter 16

1. And I commend to you Phoebe, our sister, who is a servant of the assembly in Cenchrea: 2. That you may receive her in our Master, as is just for Set Apart believers; and that you may assist her in whatever thing she may ask of you: for she also has been assistant to many, and to me also. 3. Send peace<sup>92</sup> to Priscilla and Aquila, my fellow-laborers in Y'shua the Mashiyach; 4. Who, for my life, surrendered their own necks; and to whom, not only I am grateful, but also all the assemblies of the Gentiles. 5. And give reassurance to the assembly which is in their house. Greet my beloved Epenetus, who was the first-fruits of Achaia in Mashiyach. 6. Send peace to Mary who has toiled much with you. 7. Send peace to Andronicus and Junia, my relatives, who were in captivity with me and are of note among the Shlichim, and were in Mashiyach before me. 8. Send peace to Amplias, my beloved in our Master (Y'shua). 9. Send peace to Urbanus, a laborer with us in Mashiyach; and my beloved Stachys. 10. Send peace to Apelles, chosen in our Master (Y'shua). Send peace to the members of the house of Aristobulus. 11. Send peace to Herodion, my kinsman. Send peace to the members of the house of Narcissus, who are in our Master (Y'shua).

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92 Often rendered as "salute." However, *shalo b'shlama* literally translates as send (through) peace. "Shalom" – the same word – can also mean, "hello, goodbye and peace"; but *shalo b'shlama* carries a more profound significance in that each one extends and participates in the blessings and prosperity of each other, both material and spiritual. "Salute" creates an almost comical image, as if members of the congregations literally salute each other with a hand gesture. Rather, by using this term we are extending peace, reassurance and our love and sending it their way.

## : דלות רהומנא יח :

20 כַּד מִתְחַפֵּט אָנָּה אָסְבֵּר לֹא כִּר דַּאתְקִרִי שְׂמָה דְּמִשְׁיחָא דְּלֹא אָבְנָא עַל  
שְׂתֵּאסְתָּא נְוִכְרִיתָא: 21 אָלֹא אִיפְנֵא דְכִתִּיב דְּאִילִין דְּלֹא אֶתְאֲמַר לְהוֹן עֲלוּהִי  
נְחוּזְנָה וְאִילִין דְּלֹא שְׁמַעוּ נְטֻפִּיסוֹן: 22 מָטֵל הָנָא אֶתְחַכֵּסֶת וּבְנִין סְגִיָּא דַּתָּא  
לְנִתְכּוֹן: 23 הָשָׂא דִּין מָטֵל דְּרוּכָא לִית לִי בְּהִלִּין אֶתְרִנְתָּא וְסָנֹא הֵינִית מִן קִדָּם  
שְׁנִיָּא סְגִיָּא דַּתָּא לְנִתְכּוֹן: 24 מָא דַּאזֵּל אָנָּה לֹאסְפִּנְיָא מִסְבֵּר אָנָּה דַּתָּא  
וְאֶחְזִיכּוֹן וְנִתְחַנֵּי לְתַמֵּן מָא דְקִלִּיל מִן סְגִיָּא אֶתְבְּסִמֶּת בְּחִזְתְּכּוֹן: 25 הָשָׂא  
דִּין אָזֵל אָנָּה לְאוּרִשְׁלָם דַּאשְׁמֵשׁ לְקִדִּישָׁא: 26 צִבּוּ גִיר הָלִין דְּבִמְקִדְוִנְיָא  
וּבִאֲכֹאֲיָא דְשׁוּתְפֹרְתָא תְּהֵאנָּה לְהוֹן עִם מִסְכְּנָא קִדִּישָׁא דַּאִית בְּאוּרִשְׁלָם: 27 צִבּוּ  
מָטֵל דַּאף חִיבִין לְהוֹן אֵן גִּיר בְּדִרוּחַ אֲשִׁתּוּפֹו עֲמֵהוֹן עֲמֵמָא חִיבִין אָנּוּן דַּאף  
בְּדִבְסֵר נִשְׁמָשׁוֹן אָנּוּן: 28 הָדָא הָכִיל מָא דְגִמְרֶת וְחִתְמֶת לְהוֹן אֲדָשָׁא הָנָא עֲבֵר  
אָנָּה עֲלִיפּוֹן לֹאסְפִּנְיָא: 29 יָדַע אָנָּה דִּין דַּאמְתִּי דַּתָּא אָנָּה לְנִתְכּוֹן בְּמוֹלְיָא הוּ  
דְּבוּרְכָתָא דְּאוּנְגִּלְיוֹן דְּמִשְׁיחָא אֶתָּא אָנָּה: 30 בְּעָא אָנָּה דִּין מְנַכּוֹן אַחִי בְּמִרְנָן יִשׁוּעַ  
מִשְׁיחָא וּבְחֻבָּא דְּרוּחָא דְּתַעֲמִלוֹן עֲמִי בְּצִלּוּתָא דְּחִלְפִי לְנִתְ אֵלְהָא: 31 דַּתְּפִצָּא  
מִן אִילִין דְּלֹא מִתְטַפִּיסִין דְּבִיְהוּדָא וְתִשְׁמָשְׁתָּא דְּמוּבָל אָנָּה לְקִדִּישָׁא דְּבִאוּרִשְׁלָם  
תְּתַקַּבֵּל שְׁפִיר: 32 וְאֶתָּא לְנִתְכּוֹן בְּחִדּוּתָא בְּצִבְיָנָה דַּאֲלֵהָא נֶאֱתַתְנִיחַ עֲמִכּוֹן:  
33 אֲלֵהָא דִּין דְּשִׁלְמָא נֶהֱוָא עִם כֻּלְּכּוֹן אֲמִין:

## : דלות רהומנא יו :

1 מַגְעֵל אָנָּה לְכּוֹן דִּין לְפֹרְכָא חֲתָן דַּאִיתִיָּה מִשְׁמִשְׁנִיתָא דַּעֲדָתָא דְּקִנְכֶּרְאָנִס:  
2 דַּתְּקַבְלוּנָה בְּמִרְנָן אִיךְ דְּזִדְקָא לְקִדִּישָׁא וּבְכָל צִבּוּ דְּבַעֲיָא מְנַכּוֹן תְּקוּמוֹן לָהּ מָטֵל  
דַּאף הִי קְיוּמְתָּא הֵנִית לְסְגִיָּאָא אָף לִי: 3 שְׂאֵלוּ בְּשִׁלְמָא דְּפִרִּיסְקֵלָא וְדַאקֵּלֶס פִּלְחָא  
דְּעֲמִי בִּישׁוּעַ מִשְׁיחָא: 4 דְּהִנּוּן הָלִין חֲלָף נְפִשִׁי צוּרִיהוֹן יְהִבּוּ וְלֹא הָנָא אָנָּה  
בְּלַחוּדִי מוֹדָא אָנָּה לְהוֹן אָלֹא אָף בְּלִהִין עֲדָתָא דְּעֲמֵמָא: 5 וְהִבּוּ שְׁלָמָא לְעֲדָתָא  
דַּאִית בְּבִיתְהוֹן שְׂאֵלוּ בְּשִׁלְמָא דַּאפִּנְטוּס חִבִּיבִי אִינָּה דַּאִיתוּהִי רִשִּׁיתָא דַּאֲכֹאֲיָא  
בְּמִשְׁיחָא: 6 שְׂאֵלוּ בְּשִׁלְמָא דְּמִרְיָא אִידָא דְּסְגִיָּא לַאִית בְּכּוֹן: 7 שְׂאֵלוּ בְּשִׁלְמָא  
דַּאנְדְּרוּנִיקוּס וְדִיוּנִיָּא אַחִינִי דְּהוּוּ שְׁבִיָּא עֲמִי וִידִיעִין אָנּוּן בְּשִׁלְיָא וּבְמִשְׁיחָא  
קִדְּמִי הוּוּ: 8 שְׂאֵלוּ בְּשִׁלְמָא דַּאמְפִּלִּיוּס חִבִּיבִי בְּמִרְנָן: 9 שְׂאֵלוּ בְּשִׁלְמָא דְּאוּרִבְנִס  
פִּלְחָא דְּעֲמִין בְּמִשְׁיחָא וְדַאסְטִכּוּס חִבִּיבִי: 10 שְׂאֵלוּ בְּשִׁלְמָא דַּאפִּלָּא גִבִּיָּא בְּמִרְנָן  
שְׂאֵלוּ בְּשִׁלְמָא דְּבִנִי בִּיתָה דַּאֲרִסְטוֹלוֹס: 11 שְׂאֵלוּ בְּשִׁלְמָא דְּהֶרֶדִּיּוֹן אַחִינִי  
שְׂאֵלוּ בְּשִׁלְמָא דְּבִנִי בִּיתָה דְּנִרְקָסוּס אִילִין דַּאִיתִיָּהוֹן בְּמִרְנָן:

12. Send peace to Tryphena and Tryphosa who toil in our Master. Send peace to my beloved Persis who toiled much in our Master. 13. Send peace to Rufus, chosen in our Master (Y'shua); and his and my mother. 14. Send peace to Asyncritus and Phlegon, and Hermas, and Patrobas, and Hermes, and the brothers who are with them. 15. Send peace to Philologus and Julia, Nereus and his sister, and Olympas, and all the Set Apart believers who are with them. 16. Send peace to one another, with a Set Apart kiss. All the assemblies of Mashiyach send peace to you.<sup>93</sup> 17. And I plead with you, my Brothers, that you beware of them who cause divisions and stumblings apart from the doctrine which you have learned; and that you stand distant from them. 18. For they who are such do not serve our Master Y'shua the Mashiyach, but their own belly; and by bland speeches and good wishes, they deceive the hearts of the simple. 19. But your obedience is known to every one. I therefore rejoice in you: and I would have you be wise in what is good, and blameless in what is evil. 20. And the Elohim of peace will soon crush Satan under your feet. The grace of our Master Y'shua the Mashiyach be with you. 21. Timothy, my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, send peace to you. 22. I Tertius, who have written<sup>94</sup> this letter, send peace to you in our Master (Y'shua). 23. Gaius, hospitable to me and to all the assembly, sends peace to you. Erastus, the steward of the city, and Quareus a brother, sends peace to you. 24. Now to Elohim, who is able to establish you according to my tidings, which is proclaimed concerning Y'shua the Mashiyach; and according to the revelation of the mystery,<sup>95</sup> which was hidden from the times that are past, 25. But is at this time revealed by means of the Scriptures of the prophets; and by the command of the eternal Elohim, is made known to all the Gentiles for the obedience of faith; 26. (to him) who only is wise, be glory, through Y'shua the Mashiyach, forever and ever: Amen. 27. The grace of our Master Y'shua the Mashiyach be with you all: Amen.<sup>96</sup>

*End of the letter to the Romans which was written from Corinth,  
and was sent by the hand of Phoebe, a faithful servant.*

93 There is a bit of controversy among scholars regarding the placement of Romans chapter 16. Paul has just mentioned 26 believers by name from an assembly that he never actually attended. In addition, two of those more prominent believers, Priscilla and Aquila, were most recently associated with Ephesus (Acts 18:18-19), leading some to think this chapter actually belongs to the letter of the Ephesians instead. While it may be the case that Paul never attended that assembly, there is no denying the historicity of these individuals at these locations. Furthermore, just because Paul never attended that particular assembly doesn't mean he wouldn't have built relationships through brethren who did attend. Paul's mention of these individuals is intended to extend recognition and honor to each one by name for their contribution to the Kingdom of Heaven. It should also be noted that the extensive fellowship list in Colossians, is also from a letter that was sent to an assembly that Paul never visited.

94 Paul either dictated this letter to Tertius or it was translated by Tertius from the original. Please see *Aramaic or Greek Lingua Franca?* in Appendix.

95 *Gelyana d'araza* or "revelation of the mystery" refers to the Spirit of Mashiyach living within the inner person of each soul; this is the foundation of Rav Shaul's message in Romans and the message of all *Shlichim* of Y'shua. In Romans 12:2 Rav Shaul reveals "the acceptable and perfect pleasure of Elohim" that indwells the spiritual man. In verses 12:6-8 Paul sets out seven abilities (or faculties) that operate within the congregation of Elohim as:

- 1) Prophecy
- 2) Ministration (server)
- 3) Teacher
- 4) Consoler (or exhorter)
- 5) Giver
- 6) Ruler
- 7) Mercy

These seven components operate as functional, visible, demonstrable, spirituality within the Body of Mashiyach, bringing *koach* (empowerment) and *shleimut* (completeness) to each and every precious soul in Y'shua. Every soul has a unique and

## : דלות רהומנא יו :

12 שאלו בשלמא דטרופנא וטרופסא דלאיין במרן שאלו בשלמא דפרסס  
חביבתי איךא דסגי לאית במרן: 13 שאלו בשלמא דרופס גביא במרן ודאמה  
דילה ודילי: 14 שאלו בשלמא דאסונקרטוס ודפלקון נדערמא ודפטרבא  
נדערמא ודאחא דעמהון: 15 שאלו בשלמא דפיללגוס ודילויא ודנארוס ודחתה  
ודאלומפא ודלהון קדישא דעמהון: 16 שאלו בשלמא חד דחד בנושקתא  
קדישתא שאלן בשלמכון בלהין עדתה דמשיחא: 17 בפנא דין מנכון אחי  
דתודהרון מן אילין דפלקותא ומכשולא עבדין לבר מן יולפנא דאנתון ילפתון  
דתתרחקון לכון מנהון: 18 אילין גיר דהכנא אנון לא משמשיין למרן ישוע  
משיחא אלא לכרסהון ובמלא בסמיתא ובבורכתא מטעין לבותא דפשיטא:  
19 משתמענותכון דין דילכון לכל ברנש אתידעת חדא אנא הכיל בכון וצבא  
אנא דתהון חפמיין לטבתא ותמימין לבישתא: 20 אלהא דין דשלמא נשחקויה  
בעגל לסטנא תחית גליכון טיבותה דמרן ישוע משיחא תהוא עמכון: 21 שאלין  
בשלמכון טימתאוס פלחא דעמי ולוקיוס ואיסון וסוסיפטרוס אחיני: 22 שאל  
אנא בשלמכון אנא טרטיוס דכתבת אגרתא במרן: 23 שאל בשלמכון גאיוס  
מקבלני ודלהא עדתא שאל בשלמכון ארסטוס רביתא דמדינתא וקוארטוס  
אחא: 24 לאלהא דין הו דמשפח דנשרכון באונגליון דילי הו דאתכרז על ישוע  
משיחא בגלינא דארזא דמן ובני עלמא מכסי הו: 25 אתגלי דין בזבנא הנא  
ביד כתבא דנביא ובפוקדנה דאלהא דלעלם אתידע לכלהון עממא למשמעא  
דהימנותא: 26 דהויו חפיקא בלחודוהי שובתא ביד ישוע משיחא לעלמעלמין  
אמין: 27 טיבותה דמרן ישוע משיחא עם פלכון אמין:

vital contribution to the completeness of one another, by recognizing and nurturing these seven faculties in the community each one participates in the unity and harmony of the congregation. Conflict resolution, social disputes and personality clashes are effectively resolved when each person is confident in their own unique abilities, can recognize and distinguish the dominant abilities (of these seven faculties) in others, and contributes to the success of each individual. As Rav Shaul brings the Kingdom of Heaven to diverse peoples groups, with all the contrasting cultures and lifestyles, the Ruach haKodesh provides revelation and application to bring the Shalom of the Heavenly Government of Mashiach to the earth. Application of this *emet* (truth) and *tsedakah* (righteousness) provides *shleimut* (wholeness), *shalom* (peace) and *devekut* (clinging) to Abba YHWH in the Beauty of Separateness (Holiness). There has been no greater revelation of universal common good and community evident within mankind than the wisdom and perfection of Mashiach. The revelation of the Kingdom of Heaven is vital and dynamic when applying the Word of YHWH throughout the many beautiful layers of human experience. Each soul belongs to the One Master YHWH and King Mashiach, our Father knows the intimate needs of each soul, and has made provision for each one according to His Kingdom. Rav Shaul's ministry to the *Goyim* (Nations or Gentiles) provides insights and resources for every mind, heart, spirit and soul to apply the Righteous Instructions (Torah) of YHWH upon the heart, and individually and collectively experience the wonders and beauty of the Kingdom of Heaven. For those who think they know everything about Apostle Paul and his writings, let them know, the journey has just begun.

96 In Aramaic, the 24th verse is placed at the end of the Epistle. (Murdock's original note.) Here is another fine example of how the Peshitta cannot be a translation from Greek, since the whole sentence structure is moved. A supposed "Greek original" could not transmit a paragraph system into Aramaic that is non-existent in the very earliest Greek manuscripts.

## Chapter 1

1. PAUL, called and sent by Y'shua Mashiych by the will of Elohim; and Sosthenes, a brother; 2. To the assembly of Elohim which is at Corinth, to the (people) called and sanctified, who are sanctified in Y'shua Mashiych; and to all them, in every place, who invoke the name of our Master Y'shua Mashiych, their and our Master: 3. Grace (be) with you, and peace; from Elohim our Father, and from our Master Y'shua Mashiych. 4. I thank my Elohim at all times on your behalf, for the grace of Elohim which is given to you in Y'shua Mashiych; 5. That in all things you are enriched by him, in all discourse, and in all knowledge; 6. Even as the testimony of Mashiych was confirmed among you: 7. So that you are not inferior in any one of his gifts; but are waiting for the manifestation<sup>1</sup> of our Master Y'shua Mashiych: 8. Who will confirm you until the end, so that you may be blameless in the day of our Master Y'shua Mashiych. 9. Elohim is faithful; by whose hand you have been called into the fellowship<sup>2</sup> of his Son, Y'shua Mashiych, our Master. 10. And I plead with you, my Brothers, by the name of our Master Y'shua Mashiych, that to you all there may be of one Word;<sup>3</sup> and that there may be no divisions among you: but that you may become perfectly of one mind, and of one way of thinking. 11. For concerning you, my Brothers, it has been reported to me by the house of Chloe, that there are contentions among you. 12. And this I state: That one of you says, "I am of Paul;" and another says, "I am of Apollos;" and another says, "I am of Keefa;"<sup>4</sup> and another says, "I am of Mashiych." 13. Now was Mashiych divided? Or was Paul executed on a stake for you? Or were you immersed in the name of Paul? 14. I thank my Elohim that I immersed none of you, except Crispus and Gaius; 15. And therefore that not any one should say that I immersed in my own name. 16. I moreover immersed the household of Stephanas: but further, I know not that I immersed any other. 17. For Mashiych did not send me to immerse, but to preach; not with wisdom of words, or else the stake of Mashiych should be inefficient. 18. For the word concerning the stake is, to them who perish, foolishness; but to us who live, it is the energy of Elohim. 19. For it is written: "I will destroy the wisdom of the wise; and I will dissipate the intelligence of the sagacious." 20. Where is the wise sage? Or where is the scribe? Or where is the disputant of this world? Behold, has not Elohim showed that the wisdom of this world is folly? 21. For in the wisdom of Elohim, because the world by wisdom knew not Elohim, it pleased Elohim, by the foolishness of preaching, to save those who believe. 22. Because the Jews ask for signs, and the Arameans<sup>5</sup> demand wisdom. 23. But we preach Mashiych who was executed on a stake; (which is) a stumbling block to the Jews, and foolishness to the Arameans;

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1 The Aramaic word *gilyana*, can also mean "revelation" which might be a better reading. It certainly does appear to be a majority reading. Also, the last Renewed Covenant book is named "gilyana," not "manifestation." On the other hand, Revelation does deal with Y'shua's return, which could be argued to be a "manifestation"! Perhaps Murdock simply used the other reading because it would sound more familiar to his audience. However, that does not mean both cannot be accurate.

2 See *Fellowship* in Appendix.

3 Literally "of one word" – *miltha*. If it were "language," this would be *lishana*. However, to be of "one word" suggests that all walk in the same discipline according to the Word of YHWH, Torah. Rav Shaul is pleading for consistent application of the Word, which brings unified (not blind) thinking. Rav Shaul's own life has been disciplined according to Torah under wise and learned sages from early childhood (Acts 22:1-2). The observance of Torah brings separation from the world and unity between brethren. The Living Word of YHWH is our goal and authority, written not with ink but by the Spirit of Elohim upon our hearts. Torah observance in Mashiych brings Perfection and Beauty to each soul uniting us with Mashiych and one another.

4 Rav Shaul now apparently feels comfortable enough to call Peter by his nickname, Keefa. Perhaps this is due to the fact that many of the Jewish followers of Y'shua would probably have the name Shimon, and the Gentile audiences simply knew Shimon by this nickname.

## : דקורנתיא קדמיתא א :

1 פֿולוס קריא ושלִיחא דיִשוע משיחא בצְבִינָה דאלֶהא וסוסֶתְנִס אַחא: 2 לעדֶתא דאלֶהא דבְקֹרנָתֹוס קריא וקדישא דבִישוע משיחא מקדשין ולְלֶהוֹן אילין דקרין שְמָה דמֶרְן יִשוע משיחא בְכָל אַתֶּר דִּילֶהוֹן ודִילִין: 3 טיבֹותָא עֲמֹכֹון ושלִמָא מֶן אֱלֹהָא אֲבֹון וּמֶן מֶרְן יִשוע משיחא: 4 מוֹדָא אֲנָא לֵאלֹהִי בְכָלזֶכֶן חֲלָפִיכֹון עַל טיבֹותָא דאלֶהא דאַתִּיהֶבֶת לְכֹון בִישוע משיחא: 5 דבְכָל מָדָם עֲתֶרְתֹון בָּה בְכָל מָלָא וּבְכָל יֵדעֶתָא: 6 איך דסֶהדוּתָה דמשיחא אַשְתַּרְתָּ בְכֹון: 7 דלֵא אַתְּבַצֶּרְתֹון בַּחֲדָא מֶן מוֹהֲבֶתָה אֲלֵא מִסְכִּין אַנְתֹון לְגִלְיָנָה דמֶרְן יִשוע משיחא: 8 דהו נִשְׁרַבְּכֹון עֲדָמָא לֵאחֲרִיתָא דִדְלֵא רֶשֶׁן תִּהוֹן בִּיּוֹמָה דמֶרְן יִשוע משיחא: 9 מִהִימֶן הוּא אֱלֹהָא דבֵּאִידָה אַתְּקִרִיתֹון לְשׁוֹתְפֹותָא דבֶּרֶה יִשוע משיחא מֶרְן: 10 בָּעָא אֲנָא דִין מְנַכֹון אַחִי בִשְׁמָה דמֶרְן יִשוע משיחא דִתְהוֹא חֲדָא מְלֶתָא לְכָלכֹון וְלֵא נְהוּין בְכֹון פִּלְגֹותָא אֲלֵא תִהוֹן גְּמִירִין בַּחֲדָא תִרְעִיתָא וּבַחֲדָא רַעִינָא: 11 שִׁלְחוּ לִי גִיר עֲלִיכֹון אַחִי מֶן בֵּית כְּלָאָא דִּירְיָנָא אִית בִּינְתָכֹון: 12 הֲדָא דִין אָמַר אֲנָא דֵּאִית מְנַכֹון דָּאמַר אֲנָא דפֹולוס אֲנָא וְאִית דָּאמַר אֲנָא דִּירְיָנָא אֲנָא וְאִית דָּאמַר אֲנָא דכָּאפָא אֲנָא וְאִית דָּאמַר אֲנָא דמשיחא אֲנָא: 13 דְלֵמָא אַתְּפִלְגָּ לָּהּ משיחא אוּ לְמָא פֹולוס אֲזֻדְקָךְ עַל אֲפִיכֹון אוּ בִשְׁמָה דפֹולוס עֲמַדְתֹון: 14 מוֹדָא אֲנָא לֵאלֹהִי דִלְאֲנָשׁ מְנַכֹון לֵא אַעֲמַדְתָּ אֲלֵא לִכְרִיסְפֹוס וּלְגֵאִיוֹס: 15 דלֵא אֲנָשׁ נִאמַר דְּבִשְׁמֵי אַעֲמַדְתָּ: 16 אַעֲמַדְתָּ דִין אָךְ לְבִיתָה דְּאִסְטֶפָּנָא תוּב דִין לֵא יֵדע אֲנָא אֵן לְאֲנָשׁ אַחֲרִין אַעֲמַדְתָּ: 17 לֵא גִיר שְׁדַרְנִי משיחא לְמַעֲמַדֹו אֲלֵא לְמִסְכֶּרֹו לֵא בְּחֻמַּת מָלָא דלֵא נִסְתַּרְכַּ זְקִיפָה דמשיחא: 18 מְלֶתָא גִיר דְּזֻקִּיפָא לֵאבִידָא שְׁטוּתָא הִי לֵן דִין לֵאִילִין דְּחִינִין חִילָא הִי דֵּאלֶהָא: 19 כְּתִיב גִיר דְּאוּבֵד חֻמַּתָּא דְּחִפִּמָא נֶאֱגָלוּ תִרְעִיתָא דִּסְפּוֹלְתָנָא: 20 אִיכָא הוּא חִפִּימָא אוּ אִיכָא הוּא סְפָרָא אוּ אִיכָא הוּא דְּרוּשָׁא דְּעִלְמָא הֵנָּה לֵא הָא אַשְׁטִיה אֱלֹהָא חֻמַּתָּה דְּעִלְמָא הֵנָּה: 21 מְטֵל גִיר דְּבְּחֻמַּתָּה דֵּאלֶהָא לֵא יֵדע עִלְמָא בְּחֻמַּתָּא לֵאלֶהָ צָבָא אֱלֹהָא דְּבִשְׁטוּתָא דְּכְרוּזוּתָא נָחָא לֵאִילִין דְּמִהִימָנִין: 22 מְטֵל דִּיהוּדֵיָא אַתְּנָתָא שְׁאִלִין וְאַרְמֵיָא חֻמַּתָּא בָּעִין: 23 חֲנֵן דִין מְכְרוּזִינֶן משיחא כִּד זְקִיף תּוֹקֶלְתָּא לִיהוּדֵיָא וְלֵאֲרַמֵּיָא שְׁטוּתָא:

5 The word *Armaya* is more specific as “Aramean” rather than just *Aimneh*, which would designate a Gentile in the most general sense. It appears that Rav Shaul is making a rather narrower point than Murdock or other translators would render. The Arameans, as a closely related people to the Hebrews (Ya’akov is called a wandering Aramean/Syrian in Deuteronomy 26:5), did most certainly demand wisdom in their targumic interpretations of Hebrew Scripture into Aramaic. From those sources they scrupulously honed that text with copious explanations and midrash. In that context, Rav Shaul is talking about how the Pharisees were not looking into the Set Apart Writ enough but stressed the signs, but when Mashiyach gave those signs (like Moshe) they still did not understand. The Arameans, though, would wrangle and argue endlessly from the written sources.



24. But to them who are called, both Jews and Arameans,<sup>6</sup> Mashiyach is the energy of Elohim, and the wisdom of Elohim. 25. Because the foolishness of Elohim is wiser than men; and the weakness of Elohim is stronger than the sons of men. 26. For look also at your calling, my Brothers; that not many among you are wise, according to the flesh; and not many among you are mighty, and not many among you are of high birth. 27. But Elohim has chosen the foolish ones of the world to shame the wise; and He has chosen the weak ones of the world to shame the mighty; 28. And He has chosen those of humble birth in the world, and the despised, and them who are nothing, to bring to nothing them who are something: 29. So that no flesh might glory before him.<sup>7</sup> 30. And you, moreover, are of him in Y'shua Mashiyach; who has become to us wisdom from Elohim, and righteousness and separateness, and salvation: 31. According to that which is written: "He that glorifies in himself, let him glory in our Master (Y'shua)."

## Chapter 2

1. And I, my Brothers, when I came to you, did not preach to you the mystery of Elohim in magnificent speech, nor in wisdom. 2. And I did not govern myself among you, as if I knew anything, except only Y'shua Mashiyach; and him also as executed on the stake. 3. And in much fear and much trembling, was I with you. 4. And my speech and my preaching were not with the persuasiveness of the discourses of wisdom; but with the demonstration of the Spirit, and with power: 5. That your faith might not arise from the wisdom of men, but from the power of Elohim. 6. Yet we do speak wisdom, among the perfect; the wisdom not of this world, nor of the leaders of this world, who will come to nothing. 7. But we speak the wisdom of Elohim, in a mystery; the wisdom which was hidden, and which Elohim predetermined before the world was, for our glory: 8. Which no one of the rulers of this world knew; for had they known it, they would not have executed the Master of glory on the stake. 9. But, as it is written: "The eye has not seen, nor has the ear heard, nor has it entered into the heart of man, that which Elohim has prepared for those who love him."<sup>8</sup> 10. But Elohim has revealed it to us, by his Spirit; for the Spirit explores all things, even the profound things of Elohim. 11. For what man is there who knows that which is in a man, except it be the spirit of the man, which is in him? So also, that which is in Elohim, no one knows, except the Spirit of Elohim. 12. Now we have received, not the spirit of the world, but the Spirit which is from Elohim; that we might know the free gifts, which are given to us by Elohim. 13. Which things we also speak; not in the teaching of the words of man's wisdom, but in the teaching of the spirit; and we teach spiritual matters to those with spiritual focus. 14. For a man in his natural self does not receive spiritual concepts;<sup>9</sup> for they are foolishness to him. Neither can he know them; for they are discerned by the Spirit. 15. But he that is spiritual, judges of all things; and he is judged of by no one. 16. For who has known the mind of Master YHWH, that he should instruct him? But we have the mind of Mashiyach.

6 The reader must never infer that using "Arameans" rather than "Greek" indicates that Greeks, or any other nations are being excluded from the Malchut (Kingdom of) Elohim. Rather, as Y'shua said, "salvation is from the Jews" as the Word went to Jews first. Arameans make up a large portion of the nation of Israel through their patriarch Ya'akov, and have a key and central role. "*And you shall speak and say before YHWH your Elohim, An Aramean ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous*" (Deuteronomy 26:5). YHWH has established His Covenant both in Torah and Mashiyach through Jews and Arameans, and has bid welcome to all nations to become enjoined and entrusted in this one Malchut Elohim.

7 As just discussed in connection with the previous point about "Arameans," this is the juncture of the argument where Rav Shaul includes the rest of the world.

8 Isaiah 64:4

9 *Receive spiritual concepts* is *Qabal al'Rukhanea* in Aramaic or *Qabal haRuach* in Hebrew. This chapter has many beautiful and poetic expressions about spiritual empowerment. Rav Shaul begins by saying that he does not preach the *mystery* (Aramaic *razeh* or Hebrew *sod*) of Elohim according to man's wisdom, persuasiveness, or discourses. Paul juxtaposes the cerebral wisdom of man with the spiritual wisdom of Elohim, he teaches spiritual matters, focus, and concepts of the spiritual man using inner spiritual Hebraic consciousness, power (*koach*) of Elohim, perfection (*g'miyra* / *gamara*) divine sparks of wisdom (Aramaic *khemta*, Hebrew *chokhmah*) that are received (*qabala*) of the Ruach haKodesh. Rav Shaul focuses on

## : דקורנתיא קדמיתא א :

24 להגון דין דקרין יהודיא וארמא משיחא חילא דאלהא וחכמתא דאלהא :  
25 מטל דשטיותה דאלהא חכמא הי מן בנינשא וכריהותה דאלהא חילתנא  
הי מן בני אנשא : 26 חנו גיר אף קריתכון אחי דלא סגיאין בכון חכמא בבסר  
ולא סגיאין בכון חילתנא ולא סגיאין בכון בני טוהמא רבא : 27 אלא גבא אלהא  
לסכלוהי דעלמא דנבכהת לחכמא וגבא פריהוהי דעלמא דנבכהת לחילתנא :  
28 וגבא לאילין דבציר טוהמהון בעלמא ולמסליא ולאילין דלית אנון דנבטל  
לאילין דאיתיהון : 29 דלא נשתבחר כל בסר קדמוהי : 30 אף אנתון דין מנה  
אנתון ביצוע משיחא הו דהנא לן חכמתא מן אלהא וודיקותא וקדישותא  
ופורקנא : 31 איך דכתיב דמן דמשתבחר במקרא נשתבחר :

## : דקורנתיא קדמיתא ב :

1 ואנא אחי כד אתית לנתכון לא בממללא רורבא אפלא בחכמתא סברתכון  
ארצה דאלהא : 2 ולא דנת נפשי בינתכון איך דמדם ידע אנא אלא אן ליצוע  
משיחא אף לה כד זקיה : 3 ואנא בדחלתא סגיאיתא וברתיקא הוית לנתכון :  
4 ומלתי וכרוותי לא הנת במפייסנותא דמלא דחכמתא אלא בתחויקא דרוחא  
ודחילא : 5 דלא תהנא הימנותכון בחכמתא דבנינשא אלא בחילא דאלהא :  
6 חכמתא דין ממללינן בגמירא חכמתא לא דהנא עלמא אפלא דשליטנוהי  
דעלמא הנא דמתבטלין : 7 אלא ממללינן חכמתא דאלהא בארזי הי דמכסיא  
הנת וקדם הנא פרשה אלהא מן קדם עלמא לשובחא דילן : 8 הי דחד מן  
שליטנא דעלמא הנא לא ידעה אלו גיר ידעוה לו למרה דתשבווחא זקפין  
הנו : 9 אלא איך דכתיב דעינא לא חזת ואדנא לא שמעת ועל לבא דברנשא  
לא סלק מדם דטיב אלהא לאילין דרחמין לה : 10 לן דין גלא אלהא ברוחה  
רוחא גיר כלמדם בציא אף עומקוהי דאלהא : 11 אינא הו גיר ברנשא דינע  
דברנשא אלא אן רוחא דבר אנשא דבה הכנא אף דבאלהא אנש לא ידע  
אלא אן רוחא דאלהא : 12 חנן דין לא הנא רוחא דעלמא נסבן אלא רוחא דמן  
אלהא דנדע מוהבתא דמן אלהא אתיהב לן : 13 אילין דאף ממללינן לא הנא  
ביולפנא דמלא דחכמתא דבנינשא אלא ביולפנא דרוחא ולרוחנא רוחניקא  
מפחמינן : 14 ברנשא גיר דכנפשו הו לא מקבל רוחניקא שטיותא אנן גיר לה  
ולא משכח דנדע דברוח מתדין : 15 רוחנא דין כל מדם דאן והו מן אנש לא  
מתדין : 16 מנו גיר ידע רעינה דמריא דנלפיוהי לן דין רעינא דמשיחא אית לן :

the "demonstration of the Spirit" (verse 4) which is the foundational element of Torah observance that produces Messianic spirituality of humility or meekness (*anavah*), honor (*kavod*, *kabad*, *hadar*, *hod*, *tifereth*), perfection-completion (*tamiym*, *gamara*), wholeness, joy, love, beauty, delight, gentleness to name a few. It this spiritual consciousness that Rav Shaul focuses on, he is not a Greek philosopher or theologian, his mandate is to impart Messianic spirituality and empowerment to the Body of Mashiach. Please see footnotes on Colossians 4:12.

1. And I, my Brothers, could not talk with you as with spiritual (persons), but as with the carnal, as with babes in Mashiyach. 2. I gave you milk, and did not give you solid food: for you were not then able to receive it; and even now, you are not able. 3. For you are still in the flesh. For, as there are among you envying, and contention, and parties, are you not carnal, and walking in the flesh? 4. For, while one of you says, "I am of Paul;" and another says, "I am of Apollos;" are you not carnal? 5. For, who is Paul or who is Apollos, but the ministers by whom you believed, each one as Master YHWH gave to him? 6. I planted, and Apollos watered; but Elohim produced the growth. 7. Not therefore he that planted, is to be accounted of, nor he that watered, but Elohim who produced the growth. 8. And he that planted, and he that watered are on an equal footing; each receives his reward, according to his labor. 9. For we labor with Elohim: and you are Elohim's work, and Elohim's structure. 10. According to the grace of Elohim which was given me, I laid the foundation like a wise architect; and another builds on it. But let each one see how he builds on it. 11. For any other foundation can no man lay, different from that which is laid, which is Y'shua Mashiyach. 12. And if any one builds on this foundation, either gold, or silver, or precious stones, or wood, or hay, or stubble; 13. The work of each will be exposed to view for the day<sup>10</sup> will expose it because it is to be tested by fire; and the fire<sup>11</sup> will disclose the work of each, of what sort it is. 14. And that builder whose work will endure, will receive his reward. 15. And he, whose work will burn up, will suffer loss, yet himself will escape;<sup>12</sup> but it will be as from the fire. 16. Do you not know that you are the temple of Elohim and that the Spirit of Elohim dwells in you? 17. Whoever will deface the temple of Elohim, Elohim will deface him: for the temple of Elohim is Set Apart, which (temple) you are. 18. Let no one deceive himself. Whoever among you thinks that he is wise in this world, let him become a fool, that he may be wise. 19. For the wisdom of this world is folly with Elohim: for it is written, "He catches the wise in their own craftiness." 20. And again: "Master YHWH knows the devices of the wise, that they are vain." 21. Wherefore, let no one glory in men: for all things are yours; 22. Whether Paul, or Apollos, or Keefa, or the world,<sup>13</sup> or life, or death, or things present, or things to come; all things are yours: 23. And you are Mashiyach's, and Mashiyach is Elohim's.

## Chapter 4

1. Let us be so accounted of by you, as the servants of Mashiyach and the stewards of the mysteries of Elohim. 2. Now it is required of stewards that each be found faithful. 3. But to me, it is a light matter to be judged of by you, or by any man whatever; no, I am no judge of myself.

10 "The day" refers to both "The Day of YHWH" which is final judgment upon the rebellious and, present moment divine judgment (revelation) upon hearing and receiving from the Voice of the Ruach haKodesh. See footnote on Hebrews 3:13.

11 "The fire will disclose the work" refers to the refining (spiritual) fire of the Ruach haKodesh; "He is like a refiner's fire... He shall sit as a refiner and purifier of silver" (Mal 3:2-3). "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My Name, and I will hear them: I will say, 'This is My people: and they shall say, 'YHWH is my Elohim'" (Zec 13:9). "So that the proof of your faith may appear more precious than refined gold that is tested by fire, to glory and honor and praise at the manifestation of Y'shua the Mashiyach" (1 Peter 1:7).

12 This verse is used as the "proof text" for the false Purgatory doctrine. Christo-Pagans refer to an intermediate state between this life and heaven as "Purgatory." The theology originated with pagan writers Homer (ca. 700 BCE), Plato (400 BCE), Virgil (70 BCE), and the Egyptian "Ritual of the Dead." The Purgatory model was morphed into Christianity along with pagan mythology of Elysium (Paradise) and Tartarus (Hell), see footnote 2 Peter 2:4. Rabbinical Judaism also incorporated these mythological elements into their traditions, Rabbi Akiva (ca.40-ca.137 CE) and Rabbi Johanan b. Nuri (1st and 2nd centuries) (Tosef., Sanh. xiii. 4-5; R. H. 16b) discuss the duration of purgatory in Talmud. By playing on spiritual insecurities, fears and emotions of surviving relatives, Church authorities take money (indulgences) from faithful Christian pilgrims to get loved ones out of Purgatory and into Heaven. The Catholic Church uses 2 Maccabees 12:44-46 as a "proof text" of Purgatory which states; "for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be absolved from their sin." Such extra canonical books are not considered Scripture as they contain elements of paganism and violate Torah

## : דקורנתיא קדמיתא ג :

1 ואנא אחי לא אשכחתי דאמלל עמכון איך דעם רוחנא אלא איך דעם פגרא  
ואיך דלילודא במשיחא: 2 חלבא אשקיתכון ולא יהבת לכון מאכולתא לא גיר  
עדפיל משכחין הויתון אלא אפלא השא משכחין אנתון: 3 עדפיל גיר בבסר  
אנתון איכא גיר דאית בכון חסמא וחרנא ופלגנתא לא הא פגרא אנתון ובבסר  
מהלכין אנתון: 4 מא דאמר גיר אנש אנש מנכון אגא דפולוס אנא ואחרנא  
אמר אנא דאפלו אנא לא הא פגרא אנתון: 5 מנו גיר פולוס או מנו אפלו אלא  
משמשנא דבאידיהון הימנתון ואנש אנש איך דיהב לה מריא: 6 אנא נצבת  
ואפלו אשקי אלא אלהא רבי: 7 לא הקיל הו דנצב איתוהי מדם ולא הו דמשקא  
אלא אלהא דמרבא: 8 מן דנצב דין ומן דמשקא חד אגון ואנש איך עמלה אגרה  
מקבל: 9 עם אלהא גיר פלחין ופולחנא דאלהא וגינא דאלהא אנתון אגון:  
10 ואיך טיבותא דאלהא דאיתיהבת לי סמת שתאסתא איך ארדכלא חכימא  
אחרנא דין עליה בנא כלנש דין נחזא איפן בנא עליה: 11 שתאסתא גיר אחרתא  
סטר מן הדא דסימא אנש לא משכח למסם דאיתיה ישוע משיחא: 12 נאן אנש  
דין בנא על הדא שתאסתא דהבא או סאמא או כאפא יקירתא או קיסא או עמירא  
או חבתא: 13 עבדא דכלנש מתגלא יומא גיר הו גלא לה מטל דבגורא מתגלא  
ועבדה דכלנש איכנא איתוהי נורא תפרשיוהי: 14 ואינא דנקנא עבדה הו דבנא  
אגרה נקבל: 15 ואינא דעבדה נאקד נחסר הו דין נשתובז הכנא דין איך דמן  
נורא: 16 לא ידעין אנתון דהיכלה אנתון דאלהא ורוחא דאלהא עמרא בכון:  
17 ומן דמחבל היכלה דאלהא מחבל לה אלהא היכלה גיר דאלהא קדיש הו  
דאנתון אגון: 18 אנש לא נטעא נפשה מן דסבר בכון דחפים הו בעלמא הנא  
נהוא לה סכלא דנהוא חכימא: 19 חכמתה גיר דעלמא הנא ללותא הי לות אלהא  
כתיב הו גיר דאחד חכימא בחרעותהון: 20 ותוב מריא ידע מחשבתהון דחכימא  
דסריקן אגין: 21 מטל הנא לא אנש נשתבחר בבנינשא פלמדם גיר דילכון הו:  
22 אן פולוס נאן אפלו נאן כאפא נאן עלמא נאן חיא נאן מותא נאן דקימן נאן  
דעתידן כל מדם דילכון הו: 23 ואנתון דמשיחא ומשיחא דאלהא:

## : דקורנתיא קדמיתא ד :

1 הכנא הוין חשיבין לכון איך משמשנא דמשיחא ורבי בתא דארזוהי דאלהא:  
2 הרבא מקיל מתבעא ברבי בתא דאנש כד מהימן נשתכח: 3 לי דין הדא  
בצירותא הי לי דמנכון אתדין או מן כל בר אנש אלא אפלא אנא נפשי דאן אנא:

jurisprudence that demands two or three witnesses in Scripture to establish halakha (applied law). Apostle Paul is referring to the Spirit of YHWH burning up the carnal flesh so that the spiritual man can live. Please see Ephesians 4:24 and Rev 3:18-21.  
13 Or, universe.

4. For I am not conscious in myself of anything worthy of guilt; yet I may not be right on this matter; for Master YHWH is my judge. 5. Therefore pronounce not judgments before the time, (or) until Master YHWH comes,<sup>14</sup> who will pour light upon the hidden things of darkness, and will make manifest the thoughts of (men's) hearts: and then will each one have (due) praise from Elohim. 6. These things, my Brothers, I have stated concerning the person of myself and of Apollos,<sup>15</sup> for your sakes; that, in us, you might learn not to think (of men) above what is written; and that no one might exalt himself in comparison with his fellow, on account of any person. 7. For who has seen into you? Or what have you, which you did not receive? And if you received it, why do you brag as if you did not receive it? 8. Now you are yourselves full and enriched; and, without us, are on thrones! And I wish you were enthroned; that we also might reign with you. 9. But I suppose that Elohim has placed us Shlichim in the last (position), as if condemned for death; since we have become a spectacle to the world, to Messengers and to men. 10. We are fools, on account of Mashiyach; but you are wise in Mashiyach! We are weak; but you are strong! You are praised, we are hated. 11. Up until this hour, we hunger, and thirst, and are naked, and are buffeted, and have no permanent home: 12. And we toil, working with our own hands: they defame us, and we bless: they persecute us, and we endure it: 13. They revile us, and we beg to them: we are as the filth of the world, and the expiation for all men, up to this time. 14. I write these things, not to shame you, but I instruct you, as dear children. 15. For though you have a myriad of teachers in Mashiyach, yet not many fathers; for in Y'shua Mashiyach I have begotten you by preaching. 16. I beg you, therefore, that you be like me. 17. For this cause have I sent to you Timothy, who is my beloved son and faithful in Master YHWH,<sup>16</sup> that he might bring to your recollection my ways in Mashiyach, agreeably to what I teach in all the assemblies. 18. Now some of you are inflated, as though I would not (dare) come to you. 19. But I will come to you speedily, if Master YHWH be willing: and I will know, not the speech of them who exalt themselves, but their power: 20. For the Kingdom of Elohim is not in word, but in power. 21. What do you want? Will I come to you with the rod, or in love and a gentle spirit?

## Chapter 5

1. In short, it is reported, there is sexual sin among you; and such sexual sin as is not even named among the pagans, that a son should even take the wife of his father. 2. And you are puffed up, and have not rather sat down in grief, that he who has done this deed might be separated from you. 3. And I, while distant from you in body but present with you in spirit, have already, as if present, judged him who perpetrated this deed; 4. That all of you assemble together, in the name of our Master Y'shua Mashiyach,<sup>17</sup> and I with you in spirit, together with the power of our Master Y'shua Mashiyach;

14 This passage is another example of where being able to separate MarYah (YHWH) from Maran/Mari (Y'shua) becomes highly desirable over Greek, which confuses the Two with the same word "*kurios*." While it is true that Mashiyach is the light of the world, this powerful passage reminds us that Mashiyach's power comes from His Father YHWH. This distinction also highlights the original Jewish nature of the older Aramaic text.

15 "Person", or in Aramaic *parsopa*, which can be translated also as "face" or "presence." This is a critical term; had the Christian theology of "the Trinity" been correct, we would see this word used in connection with a "Godhead." However, this is never the case; nowhere is this found in all of the original NT. Instead, the word used is *qnoma*, which is defined as an occurrence of a nature, retaining the same core substance of that nature. As such, you may have three *qnomeh*, but only ONE divine nature. When we understand this, the relationship between Father and Son becomes understood more like the relationship of limbs of a body to the mind (Exodus 6:6, Isaiah 53:1). Limbs are directed according to the will of the mind. The *divine* side of the Son is not separate from YHWH; "he" is the arm of YHWH, and the Word that YHWH directed (spoke) to create the universe.

16 Another example of Rav Shaul commanding faith in YHWH, the Father, that leads directly to faith in the Son; not the other way around.

17 And that "name" is the same as YHWH's (John 17:11) and means "YHWH is salvation." Once the basic understanding is in place of how all this comes from Him, it is acceptable to gather it all together and declare this affirmation of faith in YHWH and give thanks to His Son.

## : דקורנתיא קדמיתא ד :

4 לא גִיר מְדָם בַּנְפִּישׁ חֲשִׁישׁ אָנָּה אֵלָּא לֹו בַּהֲדָא אֲזִידְדִּקְתָּ דִּינִי גִיר מְרִיא הֹו :  
5 מְטֵל הֵנָּה לֹא מִן קֳדָם זַבְנָא תַּהוּוֹן דִּינִין עֲדָמָא דְנִאֲתָא מְרִיא הֹו דַּמְנַהר פְּסִינְתָּה  
דְּחִשְׁוֹכָא וְגָלָא מַחֲשַׁבְתָּהוֹן דְּלִבְנֹתָא וְהִידִין נִהְיָא שׁוּבְחָא לֵאנֶשׁ אֲנֶשׁ מִן אֱלֹהָא :  
6 הָלִין דִּין אַחֵי מְטֵלְתְּכוֹן הֹו סְמֵת עַל פְּרָצוּפָא דִּילִי וְדֹאפְלוּ דִבְּן תֹּאלְפוֹן דִּלָּא  
תַּתְרַעֲזוֹן יְתִיר מִן מָא דְכִתְיָב וְאֲנֶשׁ עַל חֲבֵרָה לֹא נִתְרִים מְטֵל אֲנֶשׁ : 7 מִנּוּ גִיר בַּצָּךְ  
אוּ מִנָּה אֵיתִי לָךְ דִּלָּא נִסְבַּת וְאֵן נִסְבַּת לְמִנָּה מְשַׁתְּבַּהר אַנְתָּ אִיךְ הֹו דִּלָּא נִסְבַּת :  
8 מִן פְּדוּ סִבְעָתוֹן לְכוֹן וְעַתְרָתוֹן וּבִלְעֲדִין אַמְלָכְתוֹן אֲשַׁתּוּף דִּין אַמְלָכְתוֹן דְּאָף  
חֲנִן נִמְלֵךְ עֲמִכּוֹן עֲלִיכּוֹן : 9 סָבַר אָנָּה גִיר דִּלָּן לְשִׁלְיָחָא אַחֲרֵיָּה הֹו סְמִן אֱלֹהָא  
אִיךְ דִּלְמוּתָא דִּהֲנִין תֹּאסְרוֹן לְעֵלְמָא וְלִמְלָאכָא וְלִבְנִינְשָׁא : 10 חֲנִן שְׁטִיא מְטֵל  
מִשְׁיָחָא אַנְתּוֹן דִּין חֲפִימָא בְּמִשְׁיָחָא חֲנִן כְּרִיָּה וְאַנְתּוֹן חִילְתָּנָה אַנְתּוֹן מְשַׁתְּבַּחִין  
וְחֲנִן מְצִטְעֵרִין : 11 עֲדָמָא לִהְדָּא שְׁעָתָא פְּכַנִין וְצִהִינִן וְעִרְטִלְיִין וּמִתְקַפְּחִין  
וּבֵית קִימָא לִית לָן : 12 וְלֹאִינִן פִּד פְּלַחִינִן בְּאִידִין מְצַעֲרִין לָן וּמְבִרְכִין רִדְפִין לָן  
וּמְסִיבִרִין : 13 מְצַחִין לָן וּבְעֵינִן מְנַהֵן אִיךְ נִפְתָּא דְעֵלְמָא הֲוִין וְכּוּפְרָא דְכִלְנֶשׁ  
עֲדָמָא לִהְשָׁא : 14 לֹא הֵנָּה אִיךְ דַּאֲבַהֲתְכוֹן כְּתָב אָנָּה הָלִין אֵלָּא אִיךְ דִּלְבִּנְיָא  
חֲפִיכָא מִרְתָּא אָנָּה : 15 אֵן גִּיר רַבּוּ תִרָּא נִהוּוֹן לְכוֹן בְּמִשְׁיָחָא אֵלָּא לֹא סְגִיאָא  
אַכְהָא בִּישׁוּעָא גִיר מִשְׁיָחָא אָנָּה הֹו אוּלְדִּתְכוֹן בְּסִבְרָתָא : 16 בָּעָא אָנָּה הָכִיל מְנִכּוֹן  
דְּבִי תַתְדִמּוֹן : 17 מְטֵל הֵנָּה שְׂדֵרְתָּ לִנְתְּכוֹן לְטִימַתְאֻס דַּאֲיִתּוּהִי בְּרִי חֲפִיכָא  
וּמַהִימָנָה בְּמִרְיָא דִּהּוּ נַעֲהֲדְכוֹן אוּרְחָתִי דְּבְמִשְׁיָחָא אִיךְ מְדָם דְּמִלְךָ אָנָּה בְּכִלְהִין  
עֲדָתָא : 18 אִיךְ הֹו דִּין דִּלָּא אֲתָא אָנָּה לִנְתְּכוֹן אֲתַחְתְּרוּ אֲנֶשׁ מְנִכּוֹן : 19 אֵלָּא אֵן  
מְרִיא צִכָּא בַּעֲלָל אֲתָא אָנָּה לִנְתְּכוֹן וְאִדַּע לֹא מְלַתְּהוֹן דִּהֲלִין דְּמִרִימִין נַפְשֵׁהוֹן  
אֵלָּא חִילְהוֹן : 20 מִלְכוּתָהּ גִיר דַּאֲלֹהָא לֹא הֲוֵת בְּמִלְתָּא אֵלָּא בְּחִילָא : 21 אִיפְנָא  
צִכִּין אַנְתּוֹן בְּחוּטְרָא אֲתָא לִנְתְּכוֹן אוּ בְּחוּבָא וּבְרוּחָא מְפִיכָתָא :

## : דקורנתיא קדמיתא ה :

1 סָכָא מְשַׁתְּמַעָא בִּינְתְּכוֹן זְנוּיֹתָא וְדֹאִיךְ הָדָא זְנוּיֹתָא אִידָא דַּאפְלָא בֵּית חֲנֹפָא  
מְשַׁתְּמַהָא עֲדָמָא דְנִסְבַּ בְּרָא אַנְתָּת אֲבוּהִי : 2 וְאַנְתּוֹן חֲתִירִין אַנְתּוֹן וְלֹא דִין  
יְתִירָאִיתִי יִתְבַּתּוֹן בָּאֲבָלָא דִּנְשַׁתְקֵל מִן בִּינְתְּכוֹן הֹו מִן דִּהֵנָּה סוּעֲרָנָא סַעַר : 3 אָנָּה  
גִיר פִּד רַחִיק אָנָּה מְנִכּוֹן פִּפְגֵּר וּקְרִיב אָנָּה לְכוֹן בְּרוּחַ מִן פְּדוּ דְנֵתִי אִיךְ קְרִיכָא לִהּ  
מִן דִּהְדָּא סַעַר : 4 דִּבְשָׁמָה דְמִרְן יִשׁוּעָא מִשְׁיָחָא תַתְּכַנְשׁוֹן כִּלְכוֹן וְאַנָּה עֲמִכּוֹן בְּרוּחַ  
עִם חִילָה דְמִרְן יִשׁוּעָא מִשְׁיָחָא :

5. And that you deliver him over to Satan, for the destruction of the flesh, that in spirit he may have life, in the day of our Master Y'shua Mashiyach. 6. Your bragging is not praiseworthy. Don't you know, that a little leaven leavens the whole mass? 7. Purge out from you the old leaven<sup>18</sup> that you may be a new mass, as you are unleavened. For our Paskha (Passover) is the Mashiyach, who was slain for us.<sup>19</sup> 8. Therefore let us celebrate the festival, not with the old leaven, nor with the leaven of wickedness and bitterness, but with the leaven of purity and sanctity. 9. I wrote to you by letter, not to mingle with sexual sinners. 10. But I say not, with the sexual sinners who are in the world, nor (speak I) of the avaricious, or of the rapacious, or of the idol-worshippers; otherwise you would be obliged to go out of the world. 11. But this is what I wrote to you, that you don't mix, if anyone is called a brother and is a sexual sinner, or avaricious, or an idol-worshipper, or a charlatan, or a drunkard, or rapacious, with him who is such, not even to eat bread.<sup>20</sup> 12. For what business have I to judge them who are without? But those within the body, judge you, 13. And those without, Elohim judges; and remove you the wickedness from among you.

## Chapter 6

1. Dare any of you, when he has a controversy with his brother, litigate before the sinful, and not before the sanctified? 2. Or don't you know that the sanctified will judge the world? And if the world will be judged by you, are you unfit to decide trivial causes? 3. Don't you know that we will judge Messengers? How much more things that are of the world? 4. If then you have a legal issue concerning this world, do you seat on a bench (of judgment) those who are immoral in the assembly?<sup>21</sup> 5. For shame to you I say (it). So, there is not even one wise man among you, who is competent to do equity between a brother and his brother: 6. But a brother litigates with his brother and also before them (judges) that are not believers! 7. Therefore now you condemn yourselves in that you have litigation with one another. (Why would you) rather not suffer the wrong or (why would you) prefer not to be defrauded? 8. But you yourselves commit wrong, and you defraud even your Brothers. 9. Or don't you know, that the unrighteous will not inherit the Kingdom of Elohim?<sup>22</sup> Make no mistake! Neither sexual sinners, nor idol-worshippers, nor adulterers, nor the corrupt, nor men who lay down with other men, 10. Nor the oppressors, nor thieves, nor drunkards, nor revilers, nor extortioners, will inherit the Kingdom of Elohim. 11. And these things have been in some of you: but you are washed, and are sanctified, and made righteous, in the name of our Master Y'shua the Mashiyach, and by the Spirit of our Elohim. 12. Everything is in my power: but everything is not profitable to me. Everything is in my power; but none (of them) will have dominion over me. 13. Food is for the belly; and the belly is for food; but Elohim will bring them both to nothing. But the body is not for illicit sex, but for our Master (Y'shua); and our Master (Y'shua) for the body.

18 The word for "leaven" here is *makhmae*, the cognate in Hebrew of which is *chometz*. Therefore, Rav Shaul is teaching the Corinthians by using Passover imagery, by commanding them to purge the *chometz* from the house of their hearts, so that they can be sanctified. Of course, the rest of this verse and the next proves this interpretation.

19 Some suggest this verse means that Y'shua had to be killed on the 14th of Abib/Nisan, at the time the Passover lamb was killed for the evening sacrifice; however that is contradictory with Gospel accounts. The "Last Supper" was a Passover seder, from late in the afternoon on the 14th to the early (dark) hours of the 15th. As for the symmetry of the Paschal sacrifice and the crucifixion, this too falls apart upon closer scrutiny. For the Passover lamb, its pain is fleeting as it is humanely and quickly dispatched with a single slit of the throat. How does this compare to six hours on a torture stake then? A much closer parallel is that Y'shua's suffers the next afternoon, the 15th of Abib, *Chag haMatzah* (Feast of Unleavened Bread) on the day that two young bulls, a ram and seven yearling lambs, without blemish were offered in the Temple (Num 28:17-19).

20 Breaking of bread, of course, is a timeworn Middle Eastern custom that is done only with family and friends. If you cannot eat with someone (as Peter tried to separate himself in Galatians 2:13), then you cannot associate with them at all. If the sinner was out of the assembly, you were not permitted to persecute them. However, you could, and in fact you must, demand that such a person put away detestable habits if they are to join the assembly and partake of the communal and havdilah meals that Y'shua and his disciples enjoyed.

21 Rav Shaul's training with Rabbi Gamaliel, the grandson of Hillel (Acts 22:1), comes through here with what is known as *kol v'khomer* (light and heavy) teaching style. If something small or trivial is true, it must also be true on a much more



## : דקורנתיא קדמיתא ה :

5 ותשלמונה להנא לסטנא לאבדנא דפגרה דברוח נחא ביומה דמנן ישוע משיחא: 6 לא שפיר שובהרכון לא ידעין אנתון דחמירא קליל כלה גבילתא מחמע: 7 דכו מנכון חמירא עתיקא דתהון גבילתא חדתא איכנא דאיתכון פטיקא פצחא גיר דילן משיחא הו דאתנכס חלפין: 8 מטל הנא נעבד עדעדא לא בחמירא עתיקא ולא בחמירא דבישותא ודמירורתא אלא בחמירא דדכיותא ודקדישותא: 9 כתבת לכון באגרתא דלא תתחלטון עם וניא: 10 לא דין אמר אנא על וניא דבעלמא הנא או על עלובא או על חטופא או על פלחי פתכרא ונא לא חבין הניתון אף מן עלמא למפק: 11 הדא דין דכתבת לכון דלא תתחלטון אן אית דמתקרא אחא ואיתוהי וניא או עלובא או פלח פתכרא או מצערן או רני או חטופ עם אינא דהכנא הו אפלא לחמא למאכל: 12 מא לי גיר למדן לבריא אנתון לדלגו דונו: 13 לבריא דין אלהא דאן ושוקלוהי לבישא מן בינתכון:

## : דקורנתיא קדמיתא ו :

1 ממרח אנש מנכון כד אית לה דינא עם אחוהי דנדרון קדם ענלא ולא קדם קדישא: 2 או לא ידעין אנתון דקדישא לעלמא נדרון ונא עלמא בכון מתדין לא שוין אנתון למדן דינא דקדקא: 3 לא ידעין אנתון דלמלאכא דינינן חד כמא אילין דעלמא אנין הנא: 4 אלא אן אית לכון דינא על דעלמא לאילין דבסין בעדתא אותבו לכון בדינא: 5 לכנארא הו דין אמר אנא לכון הכנא לית בכון אפלא חד חכימא דגשכח נשוא בית אחא לאחוהי: 6 אלא אחא עם אחוהי מתדין ותוב קדם אילין דלא מהימנין: 7 מן פדו הכיל קנומכון חבתון לכון דינא חד עם חד אית לכון מטל מנא גיר לא מתעלבין אנתון ומטל מנא לא מתגלזין אנתון: 8 אלא אנתון עלבין אנתון וגלזין אנתון אף לאחכין: 9 או לא ידעין אנתון דענלא מלכותה דאלהא לא ירתין לא תטעון לא וניא ולא פלחי פתכרא ולא גירא ולא מחבלא ולא שכבי עם דכרא: 10 ולא עלובא ולא גנבא ולא רניא ולא מצערנא ולא חטופא הלין מלכותה דאלהא לא ירתין: 11 והלין אית הוי באנש אנש מנכון אלא סחיתון נאתקדשתון נאודדקתון בשמה דמנן ישוע משיחא וברוחה דאלהן: 12 כל שליט לי אלא לא כל פקח לי כל שליט לי אלא עלי אנש לא נשתלט: 13 מאכולתא דכרסא וכרסא דמאכולתא אלהא דין לתריתיהן מבטל פגרא דין לא לזניותא אלא למנן ומנן לפגרא:

important scale. This argumentation is usually spotted, as it is here, with the phrase *"how much more."* The point here is that if you would not let immoral men in your assembly judge for you in a secular case, how much more unqualified would these same reprobates be when judging spiritual matters in the assembly?

22 Compare this to Matthew 5:17-20, where we are told that breaking the least commandment of Torah and teaching others to do the same makes a person *"least in the kingdom"* but they still get in. Y'shua implies that those with more serious sins won't make it in: "Depart from me, workers of iniquity, I never knew you"; but here, Rav Shaul gives a more specific list of what will keep them out.

14. And Elohim has raised up our Master; and he will raise us up, by his power. 15. Don't you know that your bodies are the members of the Mashiyach? Will one take a member of the Mashiyach, and make it the member of a harlot? May it never be! 16. Or don't you know, that whoever joins himself to a harlot, is one body (with her)? For it is said, the two will be one body. 17. But he that joins himself to our Master (Y'shua), is with him one spirit. 18. Flee from sexual sin. For every (other) sin which a man commits, is external to his body; but he that commits sexual sin, sins against his own body.<sup>23</sup> 19. Or don't you know, that your body is the temple of the Ruach haKodesh who abides in you, whom you have received from Elohim? And you are not your own. 20. For you are bought with a price. Therefore you glorify Elohim with your body, and with your spirit, which are Elohim's.

## Chapter 7

1. And concerning the things of which you wrote to me, it is praiseworthy for a man not to approach a woman. 2. But, on account of sexual temptation, let each have his own wife and let a woman have her own husband. 3. And let the man render to his wife the kindness which is due; and so also the woman to her husband. 4. The woman is not the sovereign over her body, but her husband: so also the man is not the sovereign over his body, but the wife. 5. Therefore, deprive not one another, except when you both consent at the time you devote yourselves to fasting and prayer; and return again to the same disposition that Satan does not tempt you because of the passions of your body. 6. But this I say, as to weak persons, not of positive precept. 7. For I desire that all men might be like me in purity. But every man is endowed with his gift of Elohim; one thus, and another so. 8. And I say to them who have no wives, and to widows, that it is advantageous to them to remain as I am. 9. But if they cannot endure (their condition), let them marry: for it is more profitable to take a wife, than to burn with passion. 10. And on them who have wives, I enjoin, not I, but my Master (Y'shua) that the woman not separate from her husband. 11. And if she separate, let her remain without a husband, or be reconciled to her husband; and let not the man put away his wife. 12. And to the rest, I say, I, not my Master (Y'shua), that if there be a brother, who has a wife that does not believe, and she is disposed to dwell with him, let him not put her away. 13. And that woman, who has a husband that does not believe, and he is disposed to dwell with her let her not forsake her husband. 14. For the husband who does not believe is sanctified by the wife that believes; and the wife who does not believe is sanctified by the husband that believes: otherwise their children would be impure; but now are they pure. 15. But if the unbeliever separates, let him separate: A brother or sister is not in bondage in such cases: it is to peace, Elohim has called us. 16. For how do you know, O wife, whether you will procure life to your husband? Or, you, husband, do you know, whether you will procure life to your wife?

<sup>23</sup> Sexual sin goes far deeper than the body, as the note on Romans 1:27 shows. The sexual sinner brings sin upon himself rather than his partner, and vice versa, unless of course rape or abuse is involved. A person's spirituality is blinded by sexual permissiveness, unclean or undisciplined sexuality. Earlier in 1 Cor. 5:9 Paul says, "*I wrote to you by letter, not to mingle with sexual sinners.*" Sexual sinners are not part of the congregation of YHWH while they put their lusts of the flesh in a higher place than their renewed spiritual man. Religion has long been used as a cloak to hide sexual sin; in modern Judeo-Christian religions it is not uncommon for pastors, priests, rabbis, elders, deacons and ministers to have multiple marriage failures and divorces, all manner of sexual sin and homosexuality. From such moral failure and spiritual immaturity "theologians" have developed ideas and theologies about sexuality that have turned evil into good and good into evil. Not only does sexual sin bring extreme damage upon the individual, their families and the entire congregation, but it is also empowered by demonic religious spirits that attack congregations and other individuals who are not involved in sexual sin. Peter writes, "*they being persons with whom iniquity is the reward of iniquity, and by them rioting in the daytime is accounted delightful; defiled and full of blemishes (are they), indulging themselves at their ease while they give themselves up to pleasure; having eyes that are full of adultery and sins that never end; seducing unstable souls; and having a heart exercised in greed; children of cursing*" 2 Peter 2:13-14. We are called to come out from among such congregations and not sit under the authority of a man or woman who has not learned the Set Apart Way of sexuality and spirituality that is pleasing to YHWH.

## : דקורנתיא קדמיטא ו :

14 אלהא דין ולמכרן אקים ולן מקים בחילה: 15 לא ידעין אנתון דפגריכון  
הדמא אנון דמשיחא נסב הדמא דמשיחא נעבדיוהי הדמא דזניתא חס: 16 או  
לא ידעין אנתון דמן דנקף לזניתא חד הו פגרא אמיר גיר דנהוון תכיהון חד פגרי:  
17 מן דנקף דין למכרן הו עמה חדא רוח: 18 ערוקו מן זניתא כל חטיאתא  
דנעבד פרנשא לבר מן פגרה הי מן דמונא דין בפגרה הו חטא: 19 או לא ידעין  
אנתון דפגריכון היכלא הו דרוחא דקודשא דעמרא בכון הי דקבלתון מן אלהא  
ולא הויתון דנפשכון: 20 אזודבתון גיר בדמא הויתון הכיל משבחין לאלהא  
בפגריכון וברוחכון הנון דאיתיהון דאלהא:

## : דקורנתיא קדמיטא ז :

1 על אילין דכתבתון לי דין שפיר הו לגברא דלאנתתא לא נתקרב: 2 אלא מטל  
זניתא אנש אנתתא נאחוד ואנתתא לבעלה תאחוד: 3 גברא לאנתתא חובא  
דמתחזיב נפרוע הכנא אף הי אנתתא לבעלה: 4 אנתתא לא שליטא על פגרה  
אלא בעלה הכנא אף גברא לא שליט על פגרה אלא אנתתא: 5 לא הכיל תגליון  
חד לחד אלא אמתי דתריכון תשתוון בזבן דתתענון לצומא ולצלותא ותוב לה  
לצבותא תתפנון דלא ננסיכון סטנא מטל רגתא דפגריכון: 6 הדא דין אמר אנא  
איך דלמחילא לו מן פוקדנא: 7 אנא גיר צבא אנא דכלהון בנינשא אכותי נהוון  
בדכיותא אלא כלנש מוהבתא יהיבא לה מן אלהא אית דהכנא ואית דהכנא:  
8 אמר אנא דין לאילין דלית להון נשא ולארמלתא דפקח להון אן נקוון אכנתי:  
9 אן לא דין מסיברין נזדוגון פקח גיר למסב אנתתא טב מן דלמאקד ברגתא:  
10 לאילין דין דאית להון נשא מפקד אנא לא אנא אלא מרי דאנתתא מן בעלה  
לא תפרוש: 11 ואן תפרוש תקנא דלא גברא או לבעלה תתרעא וגברא לאנתתא  
לא נשבוך: 12 לשרפא דין אמר אנא אנא לא מרי אן אית אחא דאית לה אנתתא  
דלא מהימנא והי צבא דתעמר עמה לא נשבקיה: 13 ואנתתא איך דאית לה  
בעלא דלא מהימן והי צבא דנעמר עמה לא תשבוק בעלה: 14 מקדש הו גיר  
גברא אינא דלא מהימן באנתתא דמהימנא נמקדשא הי אנתתא איך דלא  
מהימנא בגברא דמהימן ואן לא בניהון טמאין אנון השא דין דכין אנון: 15 אן  
דין הו דלא מהימן פרוש נפרוש לא משעבד אחא או חתא בהלין לשלמא הו קרן  
אלהא: 16 מנא גיר ידעא אנתי אנתתא אן לבעלכי תחין או אנת גברא ידע אנת  
אן לאנתתך תחא:

17. Every one, however, as Master YHWH has distributed to him, and every one as Elohim has called him, so let him walk. And also thus I enjoin upon all the assemblies. 18. Is a circumcised person called, let him not revert to uncircumcision: and if one uncircumcised be called, let him not become circumcised.<sup>24</sup> 19. For circumcision is nothing, neither is uncircumcision; but the keeping of Elohim's commands.<sup>25</sup> 20. Let every one continue in the occupation in which he was called. 21. If you are called, being a servant; let it not trouble you. But if you can gain your freedom, choose it rather than to serve. 22. For he that is called by our Master, being a servant, is Elohim's freedman: likewise, he that is called, being a free man, is the Mashiyach's servant. 23. You are bought with a price; become not the servants of men. 24. Everyone, my Brothers, continue with Elohim, in whatever (state) he was called. 25. And concerning virginity, I have no precept from Elohim; but I give counsel as a man who has obtained mercy from Elohim to be a believer. 26. And I think this is suitable on account of the necessity of the times; it is advantageous for a man to remain as he is. 27. Are you bound to a wife? Seek not a release. Are you free from a wife? Seek not a wife. 28. But if you take a wife, you do not sin. And if a maiden is given to a husband, she does not sin. But they who are such, will have trouble in the body: but I am forbearing to you. 29. And this I say, my Brothers, that the time to come is short; so that they who have wives should be as if they had none; 30. And they who weep, as if they did not cry; and they who rejoice, as if they did not rejoice; and they who buy, as if they did not purchase; 31. And those occupied with this world, not going beyond the just using: for the fashion of this world is passing away. 32. And therefore I wish you to be without worldly concerns. For he who has not a wife, considers the thing of his Master, how he may please his Master. 33. And he who has a wife is anxious about the world, how he may please his wife. 34. There is a difference also between a wife and a maiden. She who is without a husband, thinks of things pertaining to her Master, that she may be Set Apart in her body and in her spirit. But she who has a husband, thinks of things pertaining to the world, how she may please her husband. 35. And this I say for your advantage; I am not laying a snare for you; but that you may be faithful towards your Master in a suitable manner, while not minding worldly things. 36. But if anyone thinks he is acting wrongly on account of his maiden (daughter), because she has passed her time, and he has not presented her to a husband, (and) it be fitting that he present her; let him do his own will, he does not sin; let her be married. 37. But he who has firmly determined in his own mind and nothing compels him and he can act his own pleasure, and he so judges in his heart that he keep his maiden (daughter), he acts beautifully. 38. And therefore, he who presents his maiden (daughter) acts beautifully; and he who does not present his maiden (daughter) acts very beautifully.<sup>26</sup> 39. A woman, while her husband lives, is bound by Torah; but if her husband sleeps (in death), she is free to marry whom she pleases, (yet) only in our Master.<sup>27</sup> 40. But she is happier, in my opinion, if she remains so: and I think also, that I have the Spirit of Elohim.

24 Perhaps an odd statement to modern ears. During the conquests by Ptolemies, Seleucids and the Romans, Jews were under pressure to assimilate into the Gentile societies. One of the ways Jews assimilated was to compete at the Olympic Games (see 1 Corinthians 9:24). Since all athletes competed in the nude, a circumcised Jew faced an obvious dilemma. And so, many Jews made the unfortunate decision to reverse the appearance of their circumcision! Ironically, if they had been inspected at the Temple, they would have been barred.

25 This is the key verse of the whole discourse in this chapter. Making circumcision into a tradition and distorting it into something other than what is intended by YHWH is to bring it to "nothing." Most Christians tend to read "circumcision is nothing" and stop there, as if that is the message Rav Shaul is sending out. But they fail to grasp the last line, because if keeping Elohim's commands is what counts, circumcision is most definitely one of these Commandments! The Renewed Covenant (Jeremiah 31:31-34, Hebrews 8:8) was given to the house of Israel and Judah, but includes all others who join, meaning the Renewed Covenant is not just a "Jewish thing" nor is there a division between what Jews observe and what "Elohim Fearing" non-Jewish disciples of Y'shua observe. The Kingdom of Elohim is open for all souls to enter, and we are all called into His Kingdom on His terms, not ours.

26 As with earlier parts of Rav Shaul's writings, he continues to use original Aramaic phraseology such as *shapira/beautiful* rather than saying, "you do well." In Aramaic thought righteousness is literally a thing of beauty, and wisdom is often compared to a beautiful woman, as it is in the opening chapters of Mishlei (Proverbs).

27 It is not enough to recognize YHWH to find a suitable mate, but to recognize the way He opened the path to salvation, foretold in His instructions, Torah.

## : דקורנתיא קדמיתא ז :

17 אלא אנש אנש איך דפּלג לָה מַרְיָא ואנש איך דקריהי אלהא הַכְּנָא נהלךְ  
ואף לַכְּלִהִין עֲדָתָא הַכְּנָא מַפְקֵד אָנָּא: 18 אָן כַּד גִּזִּיר אָנָּשׁ אֶתְקָרִי לָא נַהפּוּךְ לָה  
לעורלותא וְאָן בַּעֲוִלּוּתָא אֶתְקָרִי לָא נַגְזִיר: 19 גִּזִּירְתָּא גִּיר לָא הוּת מְדָם אָף לָא  
עורלותא אלא נטורְתָא דפּוקדנּוּהי דאלהא: 20 כְּלָנָש בַּקְרִינָא דאֶתְקָרִי בָּה נקנא:  
21 אָן עֲבָדָא אֶתְקָרִית לָא נַתְבָּטֵל לָךְ אלא אָפֿן מַשְׁכָּח אַנְתָּ לַמַּתְחַרְרו גִּבִּי לָךְ  
דַּתְפָּלוּח: 22 אִינָא גִּיר דַּעֲבָדָא אֶתְקָרִי בַּמָּרְן מַחֲרָא הוּ דאלהא הַכְּנָא אָף אִינָא  
דִּבְר חֲאָרָא אֶתְקָרִי עֲבָדָא הוּ דַּמְשִׁיחָא: 23 בַּדְמִיָּא אֲזֻדְכְּנָתוֹן לָא תַהוּנוֹן עֲבָדָא  
דִּבְנִינָשׁ: 24 כְּלָנָש בַּמְדָּם דאֶתְקָרִי אַחִי בָּה נקנא לֹוּת אלהא: 25 עַל בַּתּוֹלּוּתָא  
דִּין פּוֹקדנָא מֶן אלהא לָא אַחִיד אָנָּא מַלְכָּא דִּין יְהֵב אָנָּא אִיךְ גִּבְרָא דאֶתְחַנְנַת מֶן  
אלהא דאהוּא מַהִימֶן: 26 וּסְבֵר אָנָּא דַּהֲרָא שְׁפִירָא מָטֵל אָנְנָקא דִּיבְנָא דַּפָּֿח  
לָה לִבְרַנְשָׁא דַּהֲכְנָא נַהוּא: 27 אֲסִיר אַנְתָּ בִּאֲנַתָּא לָא תִּבְעָא שְׂרָיָא שְׂרָא אַנְתָּ מֶן  
אַנַתָּא לָא תִּבְעָא אַנַתָּא: 28 וְאָן תִּסְבַּ אַנַתָּא לָא חָטָא אַנְתָּ וְאָן בַּתּוֹלְתָא תַהוּא  
לִגְבְּרָא לָא חָטָא אֲוֹלָצְנָא דִּין בַּפָּֿגֵר הוּא לֵאילִין דַּהֲכְנָא אָנוּן אָנָּא דִּין עֲלִיפּוֹן  
חָאָס אָנָּא: 29 וְהָרָא אָמַר אָנָּא אַחִי דִּיבְנָא מְכִיל אֲזֻדְלִהּ לָה דאִילִין דאִית לָהוֹן  
נָשָׁא נַהוּן אִיךְ דלִית לָהוֹן: 30 וְאִילִין דִּבְכִּין אִיךְ לָא בְכִין וְאִילִין דַּחְדִּין אִיךְ לָא  
חְדִין וְאִילִין דִּיבְנִין אִיךְ לָא מַקְדִין: 31 וְאִילִין דַּמַּתְחַשְׁחִין בַּעֲלָמָא הָנָא לָא לִבֵּר  
מֶן זָדָקָא דַּחֲשַׁחְתָּא עֲבֵר לָה גִיר אֲסַפְמָה דַּעֲלָמָא הָנָא: 32 מָטֵל הָנָא צָבָא אָנָּא  
דִּדְלָא צַפְתָּא תַהוּנוֹן אִינָא גִיר דלִית לָה אַנַתָּא נָנָא בַּדְמָרָה דאִיכְנָא נִשְׁפֵּר לַמָּרָה:  
33 וְאִינָא דאִית לָה אַנַתָּא יֶצֶף דַּעֲלָמָא דאִיכְנָא נִשְׁפֵּר לַאנַתָּה: 34 פּוֹרְשָׁנָא דִּין  
אִית אָף בִּינָתָא אַנַתָּא לִבַּתּוֹלְתָא אִידָא דִּלְגִּבְרָא לָא הוּת רְנִיָּא בַּמָּרָה דַּתַּהוּא קַדִּישָׁא  
בַּפָּֿגֵרָה וּבִרְוּחָה וְאִידָא דאִית לָה בַּעֲלָא רְנִיָּא דַּעֲלָמָא דאִיכְנָא תִּשְׁפֵּר לִבַּעֲלָה:  
35 הָרָא דִּין לַעֲוִדְנָכּוֹן הוּ דִּילְכּוֹן אָמַר אָנָּא לָא הוּא מַחְנוּקִיתָא רָמָא אָנָּא לָכּוֹן  
אלָא דַּתַּהוּנוֹן אַמִּינִין לֹוּת מַרְכּוֹן בִּאֲסַפְמָא שְׁפִירָא כַּד לָא רְנִין אַנַתּוֹן בַּעֲלָמָא:  
36 אָן אָנָּשׁ דִּין סְבֵר דַּמַּתְבּוּחַ בַּתּוֹלְתָה דַּעֲבֵר זַבְנָה וְלָא יַהֲבָה לִגְבְּרָא וְוֹלִיא  
דַּנְתָּלִיה אִיךְ דַּצָּבָא נַעֲבֵד לָא חָטָא תּוֹדוֹנָג: 37 אִינָא דִּין דַּשְׂרִירָאִית פֿסַק בַּרְעִינָה  
וְלָא אֲלָצָא לָה צַבְוּתָא וּשְׁלִיט עַל צַבִּינָה וְהַכְּנָא דֶּן בַּלְכָּה דַּנְטֵר בַּתּוֹלְתָה שְׁפִיר  
עֲבָד: 38 וְאִינָא הִכִּיל דִּיהֲבַ בַּתּוֹלְתָה שְׁפִיר עֲבָד וְאִינָא דִּלָּא יַהֲבַ בַּתּוֹלְתָה יַתִּירָאִית  
שְׁפִיר עֲבָד: 39 אַנַתָּא כְּמָא דַּחִי בַּעֲלָה אֲסִירָא הִי בַּנְמוּסָא אָן דִּין נְדַמְךָ בַּעֲלָה  
מַחֲרָא הִי דַּתַּהוּא לְמֶן דַּצְּבִיא בַּלְחוּד בַּמָּרְן: 40 טוֹרְיָה דִּין אָן הַכְּנָא תַקְנָא אִיךְ  
רַעֲיָנִי דִּילִי סְבֵר אָנָּא דִּין אָף אָנָּא דַּרוּחָא דאלהא אִית בִּי:

1. And concerning sacrifices to idols, we know, that in all of us there is knowledge; and knowledge inflates (the ego), but love uplifts (the spirit). 2. And if any one thinks that he knows anything he knows nothing yet, as he should know (it). 3. But if any one loves Elohim, that man is known of him. 4. As to the eating of the sacrifices of idols, therefore, we know that an idol is nothing in the world; and that there is no other Elohim, but one. 5. For although there are what are called deities, whether in heaven, or on earth, (as there are deities many, and masters many) 6. Yet to us, on our part, there is one Elohim, the Father from whom are all things, and we in him; and one Master YHWH-Y'shua,<sup>28</sup> the Mashiyach, by whom are all things, and we also by him. 7. But there is not (this) knowledge in every man; for there are some who, to the present time, in their conscience, eat (it) as an offering to idols; and because their conscience is weak, it is defiled. 8. But food does not bring us near to Elohim; for if we eat, we do not abound; and if we do not eat, we are not in want.<sup>29</sup> 9. See to it, however, unless this your authority become a stumbling block to the weak. 10. For if one should see you in whom there is knowledge, reclining in the temple of idols, will not his conscience, seeing he is a weak person, be encouraged to eat what is sacrificed? 11. And by your knowledge, he who is weak, and on account of whom the Mashiyach died, will perish. 12. And if you thus sin against your Brothers, and wound the consciences of the weak, you sin against the Mashiyach. 13. And so, if food is a stumbling block to my brother, I will forever eat no flesh,<sup>30</sup> or else I should be a stumbling block to my brother.

### Chapter 9

1. Am I not a free man? Or, am I not a Shaliach? Or, have I not seen Y'shua Mashiyach our Master?<sup>31</sup> Or, have you not been my work in my Master (Y'shua)? 2. And if I have not been a Shaliach to others, yet I have been so to you; and you are the seal of my office as Shaliach, 3. And (my) response to my critics is this: 4. Have we not authority, to eat and to drink? 5. Or have we not authority to carry about with us a sister as a wife; just as the other Shlichim, and the brothers of our Master (Y'shua), and as Keefa? 6. Or I only, and Bar-Naba, have we no right to live without labor? 7. (Tell me) who serves in war at his own expense? Or who, that plants a vineyard, does not eat of its fruits? Or who, that tends sheep, does not consume the milk of his flocks? 8. Is it as a man I say these things? Behold, Torah also says them. 9. For it is written in the instruction of Moshe, "You will not muzzle the ox that threshes." Has Elohim regard for oxen? 10. But it is revealed to us, for whose sake he said it. And indeed, for our sakes it was written: because the farmer should plough in hope, and the thresher in hope<sup>32</sup> of fruit. 11. If we have sowed among you the things of the Spirit, is it a great matter if we reap from you the things of the body?

28 This is not to be construed that "one Elohim the Father" and "one YHWH, Y'shua the Mashiyach" are separate divine "persons." Instead, Aramaic references two divine occurrences from the singular divine nature, or *qnomeh*. This concept is directly stated fifteen times, and alluded to at least as much in figurative language (e.g. living water in John 4, leading to a direct reference in John 5:26).

29 In Torah and in Jewish culture, only kosher animals count as "food." Therefore, this discussion centers on choices that are on the kosher menu.

30 *I will forever eat no flesh*. The point cannot be over emphasized: "flesh" is referring to animals that are considered kosher but must still be properly prepared by removal of the blood. The contrast Paul is drawing here is between eating kosher meat and worrying that said meat may have originally come from an unkosher place specifically as he says, "the sacrifices of idols," (verse 4) or pagan altars, but if such cannot be proven with certainty. In that situation, Paul is saying he would rather not eat meat at all rather than create division.

31 Since Rav Shaul never saw Y'shua while he was alive, he is referring to the vision he had on the Damascus Road.

32 Here, *sevartha*, means "Good News."

## : דקורנתיא קדמיתא ח :

1 על דבֿחא דין דפֿתֿכֿרא ידעינן דבֿכֿלן אית ידעֿתא וידעֿתא מחתֿרא חובא דין  
בנא: 2 אן אנש דין סבֿר דיֿדע מדֿם לא עדֿכֿיל מדֿם ידע איך מא דולא לה למדע:  
3 אן אנש דין מחב לאֿלהא הנא אֿתֿידע מנה: 4 על מאכֿולתא הֿכֿיל דבֿחא  
דפֿתֿכֿרא ידעינן דלא הנא מדֿם הו פֿתֿכֿרא בעלמא נדלית אלה אחרין אלא אן חד:  
5 אפֿן גיר אית דמתֿקרין אלהא או בשמיא או בארעא איכנא דאית אלהא סגיאא  
ומרנֿתא סגיאא: 6 אלא לן דילן חד הו אלהא אבא דכל מנה וחנון בֿה וחד מריא  
ישוע משיחא דכל באיֿדה נאף חנן באיֿדה: 7 אלא לא הנא בכלנש ידעֿתא אית גיר  
אנשא דבֿתֿארתֿהון עדמא להשא דעל פֿתֿכֿרא איך דבֿיחא אכלין ומטל דכריהא  
תארתֿהון מתטושא: 8 מאכֿולתא דין לא מקרבא לן לאֿלהא לא גיר אן אכלין  
מתיתרין ולא אן לא נאכֿול מתבצרינן: 9 חזו דין דלמא שולטנכֿון הנא נהנא  
תוקלתא לכריהא: 10 אן אנש גיר נחזיך לך דאית בֿך ידעֿתא דסמיך אנת בֿית  
פֿתֿכֿרא לא הא תארתֿה מטל דכריה הו משתרא למאכל דבֿיחא: 11 נאבֿד לה  
בידעֿתך דילך הו אינא דמרע דמטלֿתה מית משיחא: 12 נאן הכנא מסכלין אנתון  
באחיבון ומקפחין אנתון תארתֿהון מרעֿתא במשיחא הו מסכלין אנתון: 13 מטל  
הנא אן מאכֿולתא מכשלא לאחי לעלם בסרא לא אכֿול דלא אכשיל לאחי:

## : דקורנתיא קדמיתא ט :

1 למא לא הנית בר תארא או לא הנית שליחא או ליֿשוע משיחא מרן לא חזית  
או לא הניתון עבדי במרי: 2 נאן לאחרנא לא הנית שליחא אלא לכֿון איתי  
וחתמא דשליחותי אנתון אנון: 3 ומפק ברוחי לאילין דדינין לי הנו: 4 למא  
לא שליט לן למאכל ולמשפא: 5 ולמא לא שליט לן חתא אנתתא למכרכו עמן  
איך שרפא דשליחא ואיך אחוהי דמרן ואיך כאפא: 6 או אנא בלחוד וברנבא  
לית לן שולטנא דלא נפלוח: 7 מנו דמפלח בפֿלחותרא בנפֿקתא דנפֿשה או מנו  
דנצב פרמא ומן פארוהי לא אכל או מנו דרעא ענא ומן חלבא דמרעיתֿה לא  
אכל: 8 דלמא איך ברנשא הלין אמר אנא הא אף נמוסא הלין אמר: 9 כתיב גיר  
בֿה בנמוסא דמושא דלא תבלום תורא דמדרך למא על תורא בטיל לה לאֿלהא:  
10 אלא ידיעא דמטלֿתן הו אמר ומטלֿתן גיר אתכתבת מטל דעל סברא הו ולא  
לה לכרובא דנכרוב ואינא דמדרך על סברא דעללתא: 11 אן חנן דרוחא זרען  
בכֿון רבא הי אן חנן מנכֿון דפגרא נחצוד:



12. And if others have this power over you, does it not belong still more to us? Yet we have not used this authority; but we have endured everything, that we might in no way prevent the Good News of the Mashiyach. 13. Don't you know that they who serve in a temple<sup>33</sup> are fed from the temple? And they who serve at the altar, participate with the altar? 14. Thus also has our Master commanded, that they who proclaim his Good News should live by his Good News.<sup>34</sup> 15. But I have used none of these things: and I do not write that it may be so done to me; for it would be better for me to actually die, than that any one should make void my pride. 16. For while I preach,<sup>35</sup> I have no basis for pride; because necessity is laid upon me, and woe to me, if I don't preach. 17. For if I do this voluntarily, there is a reward for me: but if involuntarily, a stewardship<sup>36</sup> is entrusted<sup>37</sup> to me. 18. What then is my reward? (It is), that when I preach, I make the announcement of the Mashiyach without cost, and do not use the power given me in the Good News.<sup>38</sup> 19. Being free from them all, I have made myself servant to every man; that I might gain many: 20. And with the Jews, I was as a Jew, that I might gain the Jews; and with those under Torah, I was as under Torah, that I might gain them who are under Torah;<sup>39</sup> 21. And to those who have not Torah, I was as without Torah, (although I am not without Torah to Elohim, but subject to the Torah of the Mashiyach),<sup>40</sup> that I might gain them that are without Torah. 22. I was with the weak, as weak, that I might gain the weak: I was all things to all men, that I might restore every one. 23. And this I do that I may participate in the announcement. 24. Don't you know that they who run in the stadium, run all of them; yet it is one who gains the victory. You run so as to attain. 25. For everyone who engages in the contest restrains his desires in everything. And they run to obtain a crown that perishes; but we, one that does not perish.<sup>41</sup> 26. I therefore so run, not as for something unknown; and I so struggle, not as struggling against air; 27. But I subdue my body, and reduce it to servitude; or else, when I have preached to others, I myself should despise myself.

33 Or literally, "Set Apart house." Rav Shaul would never consider the temple of a Pagan shrine; minimally he is thinking of synagogues he has visited, but moreso, the Temple in Jerusalem. Certainly the lack of a definite article (the) in Aramaic makes "the Temple" a possible reading. Whether Rav Shaul used his audience's memories of their experience in Pagan shrines, i.e. what they used to think of as "holy," is another matter for debate, but highly unlikely as Rav Shaul says, "don't you know..."

34 It is interesting to note that even in a letter to a mostly Gentile audience Paul repeatedly uses the Semitic *sevartha* as "Good News" rather than the more familiar term to them, the loan word *awangelion*. See the note on Galatians 2:5. As for a good working definition of what the Good News actually is, please see John 17:1-3.

35 The root *sebar* has multiple meanings including "hope," "consider," "suppose" and, in this case, "preach." Rav Shaul exploits all these meanings – sometimes more than one at a time – throughout his writings. It is a signature aspect of his having an Aramaic state of mind.

36 English versions insert "dispensation" here; however, Aramaic translates as "stewardship" as does Greek "oikonomia" as in Luke 16:2, 3, 4.

37 The same word also means "faith" as in "they had faith in me to do this."

38 In another variant on Rav Shaul's Aramaic writing style; this time he opts to use *awangelion* as in "Good News." The reason for this choice is perhaps because earlier in the same sentence he used *sebar* as "preach" and he did not want people to think he meant something closer to "hope" at the end of the sentence, which is another meaning of the same word.

39 "Under Torah" refers to religious (halachic) traditions of how Torah is to be observed. See footnote on Romans 3:28.

40 When Rav Shaul talks about "as being without Torah" he clarifies by saying that he is "not without the Torah of Elohim, but subject to the Torah of Mashiyach." Rav Shaul rejects Rabbinical interpretations of Torah and extra unscriptural fences around Torah that he knows Y'shua does not endorse. He has, by being "subject," transferred his allegiance from the Rabbis he trained under, to Y'shua as final arbiter. If Y'shua and the Rabbis agreed, which they often did, then there was no problem. But if they disagreed, Y'shua's interpretation always overruled theirs. This was no small admission at the time. The Netzarim community began with very small numbers. The idea that even one Rabbi could outdo all others was revolutionary, as the Talmud records the opposite scenario: "My son! Be careful concerning rabbinical decrees even more than the Torah...the Torah contains prohibitions...But anyone who violates a rabbinic decree is worthy of death" (Babylonian Talmud, Erubin, 21b). In another place, Rambam's Introduction to the Mishnah says: "If there are 1000 prophets, all of them of the stature of Elijah and Elisha, giving a certain interpretation, and 1001 rabbis giving the opposite interpretation, you shall incline after the majority and the instruction according to the 1001 rabbis, not according to the 1000 prophets...Elohim did not permit us to learn from the prophets, only from the rabbis who are men of logic and reason." So we see that even if Y'shua was thought of as a prophet, rabbinic rules would still discount him and put traditions over what he teaches. And as the first, and more ancient quote shows, to have that disagreement in the first place was and is a dangerous business!

## : דקורנתיא קדמיתא ט :

12 ואן לאחרנא אית להון שולטנא עליכון לא לן ולא יתיראית אלא לא אתחשחון בשולטנא הנא אלא כלמדם מסיבירינן דבמדם לא נתכס סברתה דמשיחא :  
 13 לא ידעין אנתון דאילין דכית קודשא פלחין מן בית קודשא מסתיבירין ואילין דלמדבחה פלחין עם מדבחה פלגין : 14 הכנא אף מן פקד דאילין דסברתה מכרזין מן סברתה נחון : 15 אנא דין לא אתחשחת בחדא מן הלין ולו מטל הדא כתבת דהכנא נהנא לי פקח לי גיר דממת אמות ולא דאנש שובהרי נסרק :  
 16 אף דמסבר אנא גיר לית לי שובהרא קטינא גיר סים עלי וי לי דין אלא אסבר :  
 17 אן גיר בצבני דהא סער אנא אגרא אית לי אן דין דלא בצבני רבת ביתותא הו מהימן אנא : 18 אינא הו הכליל אגרי דכד מסבר אנא דלא נפקתא אעבדיה לסברתה דמשיחא ולא אתחשח בשולטנא דיהב לי באונגליון : 19 פד מחרר אנא גיר מן פלהין לכלנש שעבדת נפשי דלסגיאא אתר : 20 והוית עם יהודיא איך יהודיא דליהודיא אתר ועם דתחית נמוסא אנון הוית איך דתחית נמוסא דלאילין דתחית נמוסא אנון אתר : 21 ולאילין דנמוסא לית להון הוית איך דלא נמוס פד לא איתי לאלהא דלא נמוס אלא בנמוסה דמשיחא דאף להנון דדלא נמוס אנון אתר : 22 הוית עם פריהא איך כריהא דלכריהא אתר לכלנש כל הוית דלכלנש אחא : 23 דהא דין עבד אנא מטל דאהנא שותפא לסברתא : 24 לא ידעין אנתון דאילין דבאסטדיון רהטין פלהון הו רהטין אלא חד הו נסב לה זכותא הכנא הרטו איך דתדרכון : 25 כל אנש דין דאנונא עבד מן כל מדם אחד רעינה והלין רהטין דנסכון כלילא דמתחבל חנן דין דלא מתחבל : 26 אנא הכליל הכנא רהט אנא לא הנא איך דעל מדם דלא ידע והכנא מתפתש אנא לא איך הו דלאאר פתש : 27 אלא פגרי הו כפש אנא ומשעבד אנא דדלמא אנא דלאחרנא אכרנת אנא קנומי אסתלא לי :

41 Rav Shaul is accomplishing several spiritual and political agendas simultaneously in these short few lines. Both his Greco-Roman and non-religious Jewish audience in Corinth would have been highly enamored with the Olympic Games. The games were more than mere athletic contests. Some historians suggest that wars were postponed so there wouldn't be disruptions to the games (see The Horizon Book of Ancient Greece (1965), p. 154-156). An ancient calendar counted time in four year periods called "Olympiads" which was tied to the games. In this verse Paul describes how the winners were treated, which was to receive a garland around their heads in lieu of the modern bronze, silver and gold medals. Much more valuable to the athletes though was the large stipend they received from the state, and prestigious titles of honor that would garner much respect. But what is being the greatest Olympian, in comparison to receiving the salvation of Mashiach Y'shua and the glory of the Kingdom of Heaven that he offers? As powerful a message as this may have been to Gentiles it also speaks to the hearts of fellow Jews who lived in Corinth. In the three centuries following the death of Alexander the Great, Jews were under tremendous internal and external pressure to become Hellenized and surrender their faith to paganism. The Olympic Games were an exceedingly popular and major catalyst of Hellenism and because they were traditionally played in the nude, Jewish athletes exposed their circumcisions, which made them objects of ridicule. This in turn caused many a young Jewish athlete to have operations that would reverse their circumcisions, historically that was known as epispasm. Cultural and religious wars between Torah observance and paganism have always been part and parcel of the Biblical narrative; Josephus records the efforts of a High Priest named Menelaus who worked in close counsel with Antiochus Epiphanes to ban the Jewish religion completely. But now the message of Y'shua and Rav Shaul has equality cutting two ways, Jews who have been discriminated against by the wider pagan world and Gentiles who are discriminated because of Torah observance can look forward to an "Olympic garland" far greater than the ones they would give up, as they now run the race of Eternal Life.

1. And, my Brothers,<sup>42</sup> I would have you know, that our fathers were all of them under the cloud, and they all passed through the sea; 2. And they were all immersed by Moshe, in the cloud and in the sea;<sup>43</sup> 3. And they all ate the same spiritual food; 4. And they all drank the same spiritual drink; for they drank from the spiritual rock that attended them, and that rock was the Mashiyach.<sup>44</sup> 5. But with a multitude of them, Elohim was not pleased; for they fell in the wilderness. 6. Now these things were an example for us, so that we should not covet after evil things as they coveted. 7. Neither should we serve idols, as some of them served; as it is written, “The people sat down to eat and to drink, and rose up to play.” 8. Neither let us commit sexual sin, as some of them committed; and there fell in one day twenty and three thousand. 9. Neither let us tempt the Mashiyach,<sup>45</sup> as some of them tempted; and serpents destroyed them. 10. Neither should you complain, as some of them complained; and they perished by the destroyer. 11. All these things which befell them, were for an example to us; and they are written for our instruction, on whom the end of the world has come. 12. And so, let him who thinks he stands beware or else he may fall. 13. No trial comes upon you, but what pertains to men: and Elohim is faithful who will not permit you to be tried beyond your ability, but will make an issue to your trial, that you may be able to sustain it. 14. Therefore, my Beloved, flee from idolatry. 15. I speak as to the wise; you judge what I say. 16. The cup of thanksgiving which we bless, is it not the fellowship<sup>46</sup> of the blood of the Mashiyach? And the bread which we break, is it not the fellowship of the body of the Mashiyach? 17. As therefore that bread is one, so we are all one body; for we all take to ourselves from that one bread. 18. Behold the Israel who are in the flesh; are not they who eat the victims participants of the altar? 19. What then do I say? That an idol is anything? Or, that an idol’s sacrifice is anything? No. 20. But that what the Gentiles<sup>47</sup> sacrifice they sacrifice to demons, and not to Elohim. And I would not that you should be associates of demons. 21. You cannot drink the cup of our Master (Y’shua) and the cup of demons; and you cannot be partakers at the table of our Master, and at the table of demons. 22. Or, would we provoke our Master (Y’shua’s) jealousy?<sup>48</sup> Are we stronger than he? 23. Everything is in my power; but everything is not profitable. Everything is in my power; but everything does not build up. 24. Let no one seek his own things, but also the things of his fellow-man.

42. This mode of address here is rather peculiar. Rav Shaul most definitely views like-minded believers of the Gentiles as spiritual brothers; he refers to his brothers 29 times in this epistle. But the phrase after that, “*our fathers*” adds another very beautiful element of unity within the Body. Those being described as “*fathers*” refers to those under Moshe, most certainly *not* ancestors of pagans who live in Asia Minor. Either Rav Shaul is addressing those of the Tribes of Israel here, who were dispersed among the nations, or he is recalling Exodus 12:38 which refers to the mixed racial multitude who went up with Israel out of Egypt. Either way, Rav Shaul is clearly calling Gentiles not just out of paganism, but back to their original heritage as those who received Torah and are Torah keepers. Rav Shaul is decisively putting all who read this letter on that same road out of Egypt and on towards Mount Sinai, to vicariously behold and experience the Presence, who wrote His commandments into the spiritual rock, “*and that rock was the Mashiyach.*”

43. Since only the children of Israel were redeemed from bondage in Egypt – not even Yitzhak’s half brother Ishmael and his sons participated in the Exodus – it is clear that Rav Shaul is counting his audience as being the same ethnicity as the Israelites. Or, at the very least, that he believes non-Israelites join to the commonwealth of Israel, and claim that heritage, as Ephesians 2 and Romans 11 also teach. Either way, Israel’s inheritance most surely includes Torah, not its abandonment! Also, by tying “immersion” (or ritual purity immersion) to Moshe, it is clear that Rav Shaul believes immersion was not some innovative thing; immersion had been done also for the priests of Aaron to serve in the tabernacle in this context. It may also be that Rav Shaul not only took literally the prophecy regarding immersion and the nations as well as Israel in Ezekiel 36:24-27, but he also applied this directly in his day.

44. See Matthew 16:18.

45. Greek reads “Master” (kurios) – a very unclear reading indeed, as we cannot tell if this is YHWH or Mashiyach. Peshitta tells us it is Mashiyach – a good thing, too, because YHWH technically can’t be tempted and thus the door is opened to contradiction in Greek.

## : דקורנתיא קדמיתא י :

- 1 צָבָא אָנא דִּין דִּתְדַעֲוֹן אַחֵי דאֲבָהִין פֿלֶהוֹן תַּחֲתִית עֲנָנא הוּוּ וְכִלְהוֹן בִּימָא עֲבָרוּ :
- 2 וְכִלְהוֹן בִּיד מוֹשֶׁא עֲמִדוּ בַּעֲנָנא וּבִימָא : 3 וְכִלְהוֹן חֲדָא מְאֻכּוֹלֵתָא דִּירוּחָא אֲכָלוּ :
- 4 וְכִלְהוֹן חֲדָא מִשְׁתֵּי דִּירוּחָא אֲשִׁתּוּ שְׁתִּין הוּוּ גִיר מִן כַּאֲפָא דִּירוּחָא דְאֲתִיָּא הֵנָּה עֲמִהוֹן כַּאֲפָא דִּין הִי הוּוּ הָנָא מִשִּׁיחָא : 5 אֲלָא לָא הָנָא בִּסְגֻלָּהוֹן אֲצֻטְבִי אֲלֵהָא נִפְּלוּ גִיר בַּמִּדְבָּרָא : 6 הָלִין דִּין טוֹפֶסָא לֶן הוּוּ דִּלָּא הוּוּן רְגִין בִּישְׁתָּא אִיכְנָא דִּהֲנוֹן רְגוּ : 7 נֶאֱפֵלָא נְהוּא פֿלַחִי פֿתְכָרָא אִיכְנָא דֶּאֶרְמֶה מְנַהוֹן פֿלַחוּ אִיךְ דְּכֶתִיב דִּיתֵב עֲמָא לִמְאֻכּוֹל וּלְמִשְׁתֵּי וּקְמוּ לְמִשְׁתַּעֲיוּ : 8 נֶאֱפֵלָא נִזְנָא אִיכְנָא דִּמְנַהוֹן זִנְיוּ וּנִפְּלוּ בַּחֲדָא יוֹמָא עֲסָרִין וְתִלְתָּא אֲלֵפִין : 9 וְלָא נִסָּא לְמִשִּׁיחָא אִיכְנָא דִּמְנַהוֹן נִסְיוּ וְאוּבְדוּ אֲנוֹן חֲנוּתָא : 10 נֶאֱפֵלָא תִרְטֻנוֹן אִיכְנָא דִּמְנַהוֹן רִטְנוּ וְאִבְדוּ בְּאִידִי מַחְבֻּלָּנָא : 11 הָלִין דִּין פֿלֶהִין דְּגִדְשׁ לֵהוֹן לְטוֹפֶסֶן הוּוּ וְאִתְכַּתֵּב מִטְל מִרְדּוּתָא דִּילָן דִּחֲרִיתָהוֹן דְּעִלְמָא עֲלִין מִטִּית : 12 מְפִיל מִן דִּסְבָּר דֶּקֶם נִזְדַּהֵר דִּלָּא נֶפֶל : 13 נִסְיוֹנָא לָא מִטִּיכּוֹן אֲלָא דְּבִנְיָנָא מַהִימֵן הוּוּ דִּין אֲלֵהָא דִּלָּא נִרְפִּיכּוֹן דִּתְתַּנּוֹן יִתִּיר מִן מְדֵם דְּמַצִּין אֲנַתּוֹן אֲלָא נַעֲבֹד לְנִסְיוֹנָהוֹן מִפְּקֻנָּא אִיכְנָא דִּתְשַׁכּוֹן לְמִסִּיבָרוּ : 14 מִטְל הָנָא חֲבִיבִי עֲרוּקוּ מִן פּוֹלְחָנָא דְּפִתְכָרָא : 15 אִיךְ דִּלְחִימָא אָמַר אָנָּא דְּוִנוּ אֲנַתּוֹן מְדֵם דֶּאֱמַר אָנָּא : 16 כֶּסָּא הוּוּ דִּתְדִיָּתָא דְּמִבְּרִינֵן לָא הָנָא שׁוֹתְפּוֹתָא אִיתּוּהִי דְּדִמָּה דְּמִשִּׁיחָא וְלַחֲמָא הוּוּ דְּקִצְיָנָא לָא הָנָא שׁוֹתְפּוֹתָא אִיתּוּהִי דְּפִגְרָה דְּמִשִּׁיחָא : 17 אִיכְנָא הָכִיל דְּחֲדָה הוּוּ לַחֲמָא הוּוּ הֲכָנָא פֿלֶן חֲדָה חֲנוּן פֿגֵּר פֿלֶן גִּיר מִן הוּוּ חֲדָה לַחֲמָא נִסְבִּין : 18 חֲזוּ לְאִיסְרִיָּל דְּבִבְסָר לָא הָנָא אִילִין דֶּאֲכִלִין דְּבַחָא הוּוּן שׁוֹתְפָא לְמִדְּבַחָא : 19 מְנָא הָכִיל אָמַר אָנָּא דְּפִתְכָרָא מְדֵם אִיתּוּהִי אֹו דְּבַחָא דְּפִתְכָרָא מְדֵם הוּוּ לָא : 20 אֲלָא הוּוּ מְדֵם דְּדְּבַחִין חֲנֻפָּא לְשַׁאֲדָא הוּוּ דְּבַחִין וְלָא לְאֲלֵהָא לָא דִּין צָבָא אָנָּא דִּתְהוּוֹן שׁוֹתְפָא לְשַׁאֲדָא : 21 לָא מְשַׁכּוֹחִין אֲנַתּוֹן דִּתְשַׁתּוֹן כֶּסָּא דִּמְרֵן וְכֶסָּא דְּשַׁאֲדָא וְלָא מְשַׁכּוֹחִין אֲנַתּוֹן דִּתְשַׁתּוֹתּוֹן בְּפִתּוֹרָא דְּמִרְנָן וּבְפִתּוֹרָא דְּשַׁאֲדָא : 22 אֹו דִּלְמָא מִטְנוּ מִטְנִין לְמִרְנָן דִּלְמָא חֲסִינִין מְנָה : 23 כָּל מְדֵם שְׁלִיט לִי אֲלָא לָא כָּל מְדֵם פֿקַח כָּל מְדֵם שְׁלִיט לִי אֲלָא לָא כָּל מְדֵם מִבְּנָא : 24 לָא אָנֹשׁ דִּנְפִשָּׁה נְהוּא בָּעָא אֲלָא פֿלַנֶשׁ אֶרְמֶה דְּחִבְרָה :

46 Aramaic is "fellowship" and Greek koinonia is most often translated as "fellowship"; however, Murdock and Lamsa both use "communion" here. But as a Catholic sacrament it carries way too much traditional religious baggage and perverts the original meaning.

47 Actually "Pagans." By calling these people *khanpa* rather than *aimmeh*, Rav Shaul is making a clear distinction between the Gentiles who are learning Torah under his leadership from their fellow residents who are still steeped in anti-Torah lies and polytheism.

48 See *Jealous Elohim* in Appendix.

25. Whatever<sup>49</sup> is sold in the flesh-market you eat without an inquiry on account of conscience: 26. For the earth is Master YHWH's, in its fullness. 27. And if one of the pagans invite you, and you are disposed to go, eat whatever is set before you, without an inquiry on account of conscience. 28. But if any one will say to you, "This meat is derived from a sacrifice;"<sup>50</sup> don't eat it, for the sake of him who told you, and for conscience's sake. 29. The conscience I speak of is not your own, but his who told you. But why is my freedom judged of by the conscience of others?<sup>51</sup> 30. If I by grace partake, why am I reproached for that for which I give thanks?<sup>52</sup> 31. If you therefore eat, or if you drink, or if you do any thing, do all things for the glory of Elohim. 32. You be without offense to the Jews and to the Gentiles, and to the assembly of Elohim: 33. Even as I also, in everything, please every man;<sup>53</sup> and do not seek what is profitable to me, but what is profitable to many; that they may live.

## Chapter 11

1. You then be imitators of me, as I am of the Mashiyach. 2. Moreover I commend you, my Brothers, that in all things you are mindful of me, and that you hold fast the precepts as I delivered them to you. 3. And I desire that you know that the head of every man is the Mashiyach, and the head of the woman is the man, and the head of the Mashiyach is Elohim. 4. Every man who prays or prophesies with his head covered, dishonors his head.<sup>54</sup> 5. And every woman, who prays or prophesies with her head uncovered, dishonors her head; for she is on a level with her whose head is shaven. 6. For if a woman be not covered, let her also be shorn; but if it be shameful for a woman to be shorn or shaven, let her be covered. 7. The man, indeed, should not cover his head, because he is the likeness and glory of Elohim: but the woman is the glory of the man. 8. For the man was not from the woman, but the woman from the man. 9. Neither was the man created for the woman's sake, but the woman for the man's sake. 10. For this cause ought the woman to have on her head the mark of authority, because of the Messengers.<sup>55</sup>

49 "Whatever" is sold in the marketplace refers to meat that has the potential of being "sanctified by the Word of YHWH." Rav Shaul did not give license to buy pork or unclean meat from the marketplace; see 1 Timothy 4:5. In addition Rav Shaul says: "*Eat whatever is sold in the meat market without raising questions of conscience*" (1 Cor. 10:25 Sterns' Complete Jewish Bible). The context of this verse is important. First, of course, Rav Shaul is not saying here that "all food is okay to eat." The fact that Rav Shaul lived a kosher, Torah observant life amply supports this. Here, Rav Shaul is addressing the Messianic community of Corinth, and he and they know to only eat Kosher. So this verse is not permitting the eating of pork, or shellfish, or anything that is not "food" as declared by Yahweh. Secondly, Rav Shaul is returning to the topic he introduced in chapter 8 – that of food sacrificed to idols. Rav Shaul is explaining how the food that was prepared has no hold on you – that since you are living a life of obedience to the Word of Yahweh, then the food that Yahweh permits, provides the same sustenance for you as it would if you knew its "chain of custody" (to use a legal phrase). Therefore, if you could trace the path of the animal from its owner to the meat market, and you therefore knew it was handled entirely kosher, the meat has the same value to you and your body as it would if you were not able to trace its chain of custody. However, if you find out that it was sacrificed to an idol, even though you could still eat it because you know that that sacrifice possesses no power over you, you should not eat it so as to show the "unbeliever" (vs 10:27) serving it to you (in a teaching opportunity), that his sacrifice was not valid and that you will not participate in what the unbeliever intended it to mean. See Rav Shaul's own clarification of this in the verses just prior to 1 Cor. 10:25. In 1 Cor. 10:19-21, Rav Shaul says you do not want to partake at the table of our Master Y'shua and at the table of demons – instead take courage and show the unbeliever the error of their ways.

50 All Believers can determine whether meat is unclean pork or shellfish or whether it could be sanctified according to the Word. In this case *khampa* designates "Pagans" and refers to whether the meat was sacrificed to a pagan idol. If someone informs you that the meat came from an animal that was sacrificed to an idol, **do not** eat it. See also Acts 15:20, 28, 29, Exodus 34:15; this is no license to eat unclean food.

51 Conscience refers to the discernment of right and wrong, based on Torah as the Word of YHWH. "Conscience" among the household of Faith is neither arbitrary nor variable, but a "group conscience" of the "*Kedoshim*" (Set Apart people). As Torah is being written upon the heart, Jeremiah 31:33, each soul is to recognize and support the work of the Ruach haKodesh within the Body. Paul is not at "liberty" to break the Word of YHWH and eat meat sacrificed to idols (Acts 15:20). He is addressing the frail and immature "conscience" of those who struggle to leave paganism. When a Believer voices Torah conscience, the rest of the body is obligated to support them, even if some think otherwise. Paul refers to the Believers in Corinth as carnal babes who can't digest solid food and who are struggling to receive truth; they are contentious and walking in the flesh (1 Cor. 3),

## : דקורנתיא קדמיתא י :

25 פלמדם דמזדבן במקלון הניתון אכלין דלא עוקבא מטל תארפא : 26 דמריא הי גיר ארעא במלאה : 27 אן אנש דין מן חנפא קרא לכון וצבין אנתון למאזל פלמדם דמתסים קדמיפון אכולו דלא עוקבא מטל תארפא : 28 אן אנש דין נאמר לכון דהנא דדביחא הו לא תאכלון מטל הו דאמר לכון ומטל תארפא : 29 תארפא דין אמר אנא לא הנא דילכון אלא דהו דאמר למנא גיר חארתי מתדינא מן תארפא דאחרנא : 30 אן אנא בטיבותא מתחשח אנא מנא מתגדף אנא על מדם דאנא מודאנא : 31 אן אכלין אנתון הכיל ואן שתין אנתון ואן מדם עבדין אנתון פלמדם לתשבוחתא דאלהא הניתון עבדין : 32 דלא תוקלא הו ליהודיא ולארמניא ולעדתה דאלהא : 33 איך דאף אנא בכל מדם לכלנש שפר אנא ולא בעא אנא מדם דלי פקח אלא מדם דלסגיאא פקח דנחון :

## : דקורנתיא קדמיתא יא :

1 אתדמו בי איכנא דאף אנא במשיחא : 2 משבח אנא לכון דין אחי דבכל מדם מעהד אנתון לי ואיכנא דאשלמת לכון פוקדנא אחידין אנתון : 3 צבא אנא דין דתודעון דכל גבר רשה משיחא הו ורשה דאנתא גברא הו ורשה דמשיחא אלהא הו : 4 כל גברא דמצלא או מתנבא בד מכסי רשה מבהת רשה : 5 וכל אנתא דמצליא או מתנבא בד גלא רשה מבהתא רשה שויא הי גיר עם הי דגריע רשה : 6 אן גיר לא מתכסא אנתא אף תסתפר אן דין משפר הו לאנתא למסתפרו או למגרע תתכסא : 7 גברא גיר לא חיב דנכסא רשה מטל דדמותא הו ותשבוחתא דאלהא אנתא דין תשבוחתא הי דגברא : 8 לא גיר איתוהי גברא מן אנתא אלא אנתא מן גברא : 9 ואפלא גיר גברא אתברי מטל אנתא אלא אנתא מטל גברא : 10 מטל הנא חיבא אנתא דשולטנא נהנא על רשה מטל מלאכא :

much the same as the modern Christian church who uses these verses to endorse violation of Torah, which is simply a poor attempt to "justify" the weak carnal flesh.

52 If the food appears kosher and you have prayed unto YHWH, why should you be reproached if you didn't know the full quality of the meat? If the host knows about removing blood, and states that precautions have been made, and you pray that it be acceptable, is that not enough? Otherwise a person would be required to be present when the meat was prepared. Nowadays, kosher food companies supervise both the slaughter and the preparation of meat in the kitchen. Absent these things, the next best thing is to do the best you can, offer a prayer, and do not let worry ruin the meal or offend a well-meaning host who put forth their best effort.

53 Diplomatic and kind to all, but never teaching against Torah. See 1 Corinthians 9:21. Only a fool would think Rav Shaul to be a man pleaser, as though he postured himself as a social butterfly to win popularity; this thinking is merely projecting one's own ideals. Rav Shaul preferred the Malchut Elohim; he could have been a "big boy" in the "traditional" Jewish world, but he left it behind for Mashiach.

54 Please see *Head Coverings* in Appendix.

55 Providing a righteous witness to Messengers (Angels or Spiritual Authorities) is a clear indication of how seriously Paul views this matter. The point here connects from 11:9 that the woman was made for the sake of the man and therefore is expected to acquit herself well as coming from his house by worshipping in a non-provocative mode of dress and appearance.

11. Nevertheless, the man is not without the woman, nor the woman without the man, in our Master. 12. For as the woman was from the man, so the man is by the woman; and everything is from Elohim. 13. Judge for yourselves, among yourselves; is it becoming that a woman pray to Elohim with her head uncovered? 14. Does not nature teach you that in a man, if his hair grows long, it is a reproach to him?<sup>56</sup> 15. But for a woman, if her hair is abundant, it is a glory to her; for her hair is given to her for a covering.<sup>57</sup> 16. But if any one is contentious about these things, we on our part have no such custom, nor has the assembly of Elohim. 17. This which I now enjoin is not as praising you; for you have not made progress, but have deteriorated. 18. Because, first; when you assemble in the assembly, there are, I hear, divisions among you; and I partly believe it. 19. For there are to be contentions among you that the approved among you may be known. 20. When you therefore come together, you eat and drink, not as is becoming on the day of our Master (Y'shua), 21. But, one and another proceeds to eat his own supper; and one is hungry, and another is drunken. 22. What! Don't you have any houses in which you can eat and drink? Or, do you despise the assembly of Elohim, and shame them who have nothing? What will I say to you? Will I praise you? In this I do not praise you. 23. For I have received from our Master, that which I delivered to you; that our Master Y'shua, on the night he was betrayed, took bread, 24. And blessed, and broke (it), and said: "Take, eat; this is my body which is broken for your sakes: do this, in remembrance of me." 25. So, after they had dined, he gave also the cup and said: "This cup is the renewed covenant<sup>58</sup> in my blood: do this as often as you drink (it), in remembrance of me."<sup>59</sup> 26. For as often as you eat this bread and drink this cup, you commemorate the death of our Master, until his return. 27. He therefore, who eats of the bread of Master YHWH and drinks of His cup and is not worthy of it, is guilty of the blood of Master YHWH and of His body.<sup>60</sup> 28. For this reason, a man should examine himself, and then eat of this bread, and drink of this cup: 29. For, whoever eats and drinks of it, while he is unworthy, eats and drinks condemnation on himself by not discerning the body of Master YHWH.<sup>61</sup> 30. For this cause, many among you are diseased and sickly, and many sleep. 31. For if we would judge ourselves, we should not be judged. 32. But when we are judged by our Master (Y'shua), we are really disciplined, that we may not be condemned with the world. 33. In conclusion, my Brothers, when you assemble to eat, wait for one another. 34. And let him who is hungry eat at home; that you may assemble, not for condemnation. And as to other things, I will give you directions when I come.

<sup>56</sup> It's a shame for a man to grow long hair, if his goal is to look like a woman. Torah requires that there be a clear distinction between male and female (Deuteronomy 22:5). Each person must be clearly recognizable according to their natural birth gender. Long hair on a man is NOT the sole issue; those taking Nazarite vows wore long hair some for life (Samson) and others for a season. Paul himself took a Nazarite vow. Rav Shaul is teaching against pagan sexuality practices, of those who do things to make themselves appear as the opposite gender. This an issue of gender distinction and understanding the Image of Elohim in both male and female, see *Feminine Attributes* in Appendix.

<sup>57</sup> Or rather, as an additional covering, i.e., on top of proper clothing for worship and having her head covered. This does not mean a woman's hair is in place of a head covering. See *Head Coverings* in Appendix.

<sup>58</sup> See Matthew 26:28

<sup>59</sup> These are verbatim quotes of a written source we now call the Gospel according to Matthew. It is clear that Paul travels with his own personal copy as he consults it a great deal. In 1 Corinthians 15:3-5 for example he says: "*For I delivered to you from the first, as I had received it; that the Mashiyach died on account of our sins, as it is written: And that he was buried and arose on the third day, as it is written. And that he was seen by Keefa; and after him, by the twelve.*" However, beyond those considerations is the simple fact that he is teaching Greeks about the Passover. By repeating "*do this in remembrance of me*" the "*this*" can only refer to the *seder* that Y'shua is conducting. Paul has spends much of this 11th chapter explaining the Passover and this is not for the first time, this indicates how important it is for Paul to teach those among the Gentiles who are coming into the Kingdom of Heaven, about the Feasts of YHWH that His Son Y'shua also kept.



## : דקורנתיא קדמיתא יא :

11 ברם דין לא גברא לבר מן אנתתא אפלא אנתתא לבר מן גברא במרן:  
 12 איפנא גיר דאנתתא מן גברא הכנא אף גברא ביד אנתתא פלמדם דין מן  
 אלהא הו: 13 דונו בניפון לנפשכון יאא לאנתתא דכד גלא רשא תצלא לאלהא:  
 14 אפלא הו כנא מלף לכון דגברא מא דקאם סערה צערא הו לה: 15 ואנתתא  
 מא דמרבי סערה תשובותא הי לה מטל דסערה חלף תכסיתא הו אתיהב לה:  
 16 אן אנש דין מתחרא על הלין לן לית עידא איך הנא ולא לעדתה דאלהא:  
 17 הדא דין דמפקד אנא לא איך משבח אנא לכון מטל דלא הנא לקדמיפון  
 אתיתון אלא לבצירותא הו נחתתון: 18 לוקדם גיר מא דמתפנשין אנתון בעדתא  
 פלגותא שמע אנא דאית בינתכון ומדם מדם מהימן אנא: 19 עתידין אגון גיר  
 אף חרינא דנהון בינתכון דאילין דבקין בכון נתידעון: 20 מא הכיל דמתפנשין  
 אנתון לו איך דזדק ליומה דמרן אכלין אנתון ושתיין: 21 אלא אנש אנש חשמיתא  
 קדם אכל לה והנא חד כפן וחד רנא: 22 דלמא בתא לית לכון דתאכלון ותשתון  
 או בעדתה דאלהא בסין אנתון ומבהתיין אנתון לאילין דלית להון מנא אמר לכון  
 אשבככון בהדא לא משבח אנא: 23 אגא גיר קבלת מן מרן הו מדם דאשלמת  
 לכון דמרן ישוע בהו לליא דמשתלם הנא נסב הנא לחמא: 24 וברך וקצא נאמר  
 סבו אכולו הנו פגרי דעל אפיפון מתקצא הכנא הניתון עבדין לרובכני: 25 הכנא  
 מן בחר דאחשמו אף כסא יחב נאמר הנא כסא איתוהי דיתקא חדתא בדמי  
 הכנא הניתון עבדין כל אמתי דשתיין אנתון לרובכני: 26 כל אמתי גיר דאכלין  
 אנתון לחמא הנא ושתיין אנתון כסא הנא מותה הו דמרן מעהדין אנתון עדמא  
 למאתיתא: 27 אינא הכיל דאכל מן לחמה דמריא ושתיא מן כסה ולא שוא לה  
 מחיב הו לדמה דמריא ולפגרה: 28 מטל הנא נהנא אנש בקא נפשה והידין אכל  
 מן לחמא הנא ושתיא מן כסא הנא: 29 מן דאכל גיר ושתיא מנה כד לא שוא  
 חויבא הו לנפשה אכל ושתיא דלא פרש פגרה דמריא: 30 מטל הנא סגיאין בכון  
 מרעא נכריהא וסגיאא דדמכין: 31 אלו גיר נפשו דינין הוין לא מתדינין הוין:  
 32 כד מתדינין דין מן מרן מתרדיו מתרדין דלא עם עלמא נתיב: 33 מפיל  
 אחי אמתי דמתפנשין אנתון למאכל הניתון מקנין חד לחד: 34 מן דין דכפן  
 בביתא נלעס דלא לחיביתא תהוון מתפנשין על שרפא דין מא דאתית אפקדכון:

60 YHWH does *not* have blood or a body, as the Eastern Peshitta reading of Acts 20:28 demonstrates. However, YHWH does offer the blood and the body of His Son, as the Son (in his human part) agrees with his Father. This is the same metaphoric usage in Zechariah 12:10 where YHWH is pierced, but it is clear the Son is really pierced because they mourn for "him" – not YHWH – as an only begotten son. Furthermore, an occurrence of YHWH's nature is dwelling separately but side-by-side with Mashiyach's human side (Isaiah 11:1-2).

61 If "body" here refers to the Kedoshim (set-apart ones) who live sanctified lives unto YHWH, then all who marginalize or degrade either the calling of His people, His Torah or Mashiyach, will put themselves at war with YHWH and Mashiyach. If "body" refers to Mashiyach himself, as YHWH come in the flesh, this then is a Kadosh (set-apart) component of the true faith of the Malchut Elohim.

1. And concerning spiritual matters, my Brothers, I would have you know, 2. That you have been pagans;<sup>62</sup> and have been, without distinction, led away after idols in which there is no speech. 3. I therefore explain to you, that there is no man that speaks by the Spirit of Elohim, who says that Y'shua is accursed: neither can a man say that Master YHWH is Y'shua, except by the Ruach haKodesh.<sup>63</sup> 4. Now there are many forms of gifts; but the Spirit is one. 5. And there are many forms of ministrations; but Master YHWH is one.<sup>64</sup> 6. And there are many forms of power; but Elohim, who works all in all men, is one. 7. And to each man, there is given a manifestation of the Spirit, that it may help him. 8. To one, by the Spirit, there is given a word of wisdom; and to another, by the same Spirit, there is given a word of knowledge: 9. To another, by the same Spirit, faith: to another, by the same Spirit, gifts of healing: 10. And to another, miracles: and to another, prophecy: and to another, the discerning of spirits: and to another, (diverse) kinds of tongues: and to another, the interpretation of tongues. 11. But all these works that one Spirit; and He distributes to everyone according to His will. 12. For as the body is one, and in it are many members; and all those members of the body, though many, are one body; so also is the Mashiyach.<sup>65</sup> 13. For all of us, likewise, by one Spirit, have been immersed into one body, whether Jews or Arameans,<sup>66</sup> whether slaves or free; and all of us have been nourished in one Spirit. 14. For a body also is not one member, but many. 15. For if the foot should say, "Because I am not the hand, I am not of the body;" is it, on that account, not of the body? 16. Or if the ear should say, "because I am not the eye, I am not of the body;" is it, on that account, not of the body? 17. And if the whole body were an eye, where would be the hearing? Or if it were all hearing, where would be the smelling? 18. But now has Elohim placed every one of the members in the body, according to His will. 19. And if they were all one member, where would be the body? 20. But now they are many members, yet but one body. 21. The eye cannot say to the hand, "You are not needful to me": nor can the head say to the feet, "You are not needful to me." 22. But rather, those members which are accounted weak, are indispensable. 23. And those which we think dishonorable in the body, on them we heap more honor; and those that are not beautiful, on them we put the more decoration. 24. For the honorable members in us have no need of honor: for Elohim has tempered the body, and given more honor to the member which is inferior; 25. That there might be no conflict in the body but that all the members, equally, might care for one another; 26. So that, when one member is in pain, they will all sympathize; and if one member is exalted, all the members will be exalted. 27. Now you are the body of Mashiyach, and members in your place.

62 This is the first time that Murdock translated *khanpa* properly as "pagans." Up until now, he has been content to say "Gentiles" (*aimeh*), which is why *aimeh* really applies to the audience of this letter, not the polytheists outside of their assembly.

63 Simple and beautiful, yet perhaps the most powerful statement of belief in all of Rav Shaul's letters. A declaration of such magnitude as this most certainly demands original Hebrew and Aramaic to comprehend the fullness of such a bold statement and revelation.

64 "YHWH is one." Rav Shaul reminds his readers: "Hear, O Israel: YHWH our Elohim is one YHWH" (Deuteronomy 6:4). This verse is known as the Shema; it is the declaration of monotheism of all who believe and know the One Living Elohim. These ministrations are known as "Father," "Son," and "Ruach haKodesh," all of whom are YHWH, but through different occurrences from His singular nature, or *qnoma*. A *qnoma* is identical to a nature, except numerically. Put another way, there is one human nature but six billion occurrences of that nature. My occurrence of my humanity is identical to anyone else's except, let's say, that I have *qnoma* #36 and you have *qnoma* #37. There is nothing in *qnoma* here that identifies one member of a kind from another. Aspects like height, weight, hair color, etc., would all be *parsopa*, or persons. The singular divine nature, however, has no separated "persons"; only that which is YHWH.

65 One of the clearest statements about "Godhead" in the entire NT. The relationship between YHWH and Y'shua is like that of the mind/head to a limb of the body. The arm is not a separate entity from the body, nor does it move in any way other than with the full power and intent of the mind. Y'shua is literally the arm of YHWH in this manner (Exodus 6:6, 23:20-22, Isaiah 53:1). This statement by Rav Shaul proves this idea is not some modernized Nazarene doctrine, but the original doctrine of Mashiyach which is founded in the Tanakh; note the expansion of this in verses 14-28.

66 Again the word is "*Armaya*"—Arameans. All the tribes of Israel are comprised of Hebrews and Arameans. Others are grafted into the faith, first through Torah observance (before Mashiyach came) and then through Mashiyach according to the Renewed Covenant of Torah being written upon the heart. Rav Shaul is assuming his audience is similarly grafted in.

## : דקורנתיא קדמיתא יב :

1 על רוחניקא דין אחי צבא אנא דתדעון: 2 דחנפא הויתון ולפתכרא אילין דלית להון קלא דלא פורשן מתדברין הויתון: 3 מטל הנא מודע אנא לכון דלית אנש דברוחא דאלהא ממלל ואמר דחרם הו ישוע נאפלא אנש משכח למאמר דמריא הו ישוע אלא אן ברוחא דקודשא: 4 פולגא דין דמוהבתא איתיהון אלא חדא הי רוחא: 5 ופולגא דתשמשתא איתיהון אלא חד הו מריא: 6 ופולגא דחילונא איתא אלא חד הו אלהא דמעבד כל בכלנש: 7 לאנש אנש דין מתיהב לה גלינא דרוחא איך דעדרא לה: 8 אית דיהיבא לה ברוחא מלתא דחכמתא לאחרנא דין מלתא דינעתא בה ברוחא: 9 לאחרנא הימנותא בה ברוחא לאחרנא מוהבתא דאסיותא בה ברוחא: 10 לאחרנא דין חילא לאחרנא דין נביותא לאחרנא דין פרושותא דרוחא לאחרנא דין זניא דלשנא לאחרנא דין פושקא דלשנא: 11 בלהין דין הלין חדא הי רוחא סערא ומפלגא לכלנש איך דהי צביא: 12 אכזנא גיר דפגרא חד הו ואית בה הדמא סגיאא בלהון דין הדמא דפגרא פד סגיאא איתיהון חד אנון פגר הכנא אף משיחא: 13 אף חנון גיר כלן בחדא רוח לחד פגר עמדן אן יהודיא נאן ארמיא נאן עבדא נאן בני חארא וכלן חדא רוחא אשתין: 14 אף פגרא גיר לא הוחד חד הדם אלא סגיאא: 15 אן תאמר גיר רגלא דמטל דלא הוית אידא לא הוית מנה מן פגרא לו מטל הדא ליתיה מנה מן פגרא: 16 נאן תאמר אדנא על דלא הוית עינא לא הוית מנה מן פגרא לו מטל הדא ליתיה מנה מן פגרא: 17 אלו גיר בלה פגרא עינא הוה איכא הוה משמעטא נאלו בלה משמעטא הוה איכנא מריח הוה: 18 השא דין אלהא סם כל חד חד מן הדמא בפגרא איכנא דהו צבא: 19 אלו דין בלהון חד הו הדמא איכא הוה פגרא: 20 השא דין הדמא איתיהון סגיאא חד הו דין פגרא: 21 לא משכחא עינא דתאמר לאידא דלא מתבעיא אנתי לי אפלא רשא משכח דנאמר לרגלא דלא מתבעין אנתיין לי: 22 אלא יתיראית אילין הדמא דמסתברין דמחילין עליהון הו סונקנא: 23 ואילין דסברין דמצערין אנון בפגרא להלין איקרא יתירא מסגינן ואילין דדנופכא אנון אסכמא יתירא עבדינן להון: 24 אילין דין הדמא דאית בן דמיקרין לא מתבעא להון איקרא אלהא גיר מזגה לפגרא ויהב איקרא יתירא להדמא אינא דזעור: 25 דלא תהוהא פלגותא בפגרא אלא בלהון הדמא שוואית חד על חד נהוון יצפין: 26 דאמתי דחד הדם נהוהא פאב בלהון נהוון חשין נאן משתבח חד הדם בלהון הדמא נהוון משתבחין: 27 אנתון דין פגרה אנתון דמשיחא והדמא בדופכתון:

28. For Elohim has placed in his assembly, first, Shlichim; after them, prophets; after them, teachers;<sup>67</sup> after them, workers of miracles;<sup>68</sup> after them, the gifts of healing, and helpers, and leaders, and (various) kinds of tongues. 29. Are they all Shlichim? Are they all prophets? Are they all teachers? Are they all workers of miracles? 30. Have all of them the gifts of healing? Do they all speak with tongues? Or do they all interpret? 31. And if you are searching for superior gifts, on the other hand, I show to you a better way.<sup>69</sup>

### Chapter 13

1. If I could speak in every tongue of men, and in that of Messengers, and there should be no love in me, I should be like brass that resounds, or the cymbal that makes a noise. 2. And if there should be in me (the gift of) prophecy, and I should understand all the mysteries, and every science; and if there should be in me all faith, so that I could move mountains, and love should not be in me, I should be nothing. 3. And if I should feed out to the poverty stricken all I possess; and if I should give my body so that I may boast;<sup>70</sup> and there should be no love in me, I gain nothing. 4. Love is patient, and is kind; love is not envious; love does not shout loudly; and is not boastful; 5. And does nothing that causes shame; and seeks not her own; is not passionate; and thinks no evil; 6. (It) does not rejoice in iniquity, but rejoices in the truth; 7. (It) bears all things, believes all things, hopes for all, and endures all.<sup>71</sup> 8. Love will never cease. But prophesying will end; and tongues will be stopped; and knowledge will disappear. 9. For we know but partially; and we prophesy but partially. 10. But when completeness<sup>72</sup> will come, then that which is partial will disappear. 11. When I was a child, I talked as a child, and I reasoned as a child, and I thought as a child: but when I became a man,<sup>73</sup> I laid aside the things of childhood. 12. And now we see, as by a mirror, in dark reflection; but then face to face: now I know partially; but then will I know, just as I am known. 13. For these three things are abiding: faith, and hope, and love; but the greatest of these is love.

### Chapter 14

1. Follow after love; and be searching for the gifts of the Spirit, and especially, that you may prophesy. 2. For he that speaks in a tongue, speaks not to men, but to Elohim; for no one understands what is said; yet in the spirit, he speaks a mystery. 3. But he that prophesies, speaks to men, for edification, and encouragement, and consolation. 4. He that speaks in a tongue edifies himself, and he that prophesies, edifies the assembly. 5. Now I would that you all spoke with tongues, but rather that you prophesied; for greater is he that prophesies than he that speaks in a tongue, unless he interpret; and if he interpret, he edifies the assembly.

67 The word here for “teacher” is *malpana*, which denotes a person of high intelligence and disciplined study, but who has done so informally, outside of the rabbinical schools. Many people in First Century Israel functioned in this unofficial role, either as village elders or, in Y’shua’s case, as itinerant Torah lecturers. Y’shua was frequently called by this title, as well as the more familiar “*rabbi*”. In many cases, *malpana* was meant perjoratively by his critics, as they held his lack of formal training against him. On the other hand, the rich man in Matthew 19 used it as a compliment asking, “*Malpana tava* (good teacher), what must I do to inherit eternal life?”

68 Literally, “workers of power.” All miracles come from the power of YHWH; His people are conduits.

69 Or, path.

70 Murdock followed a Greek reading and wrote “to be burned”. However the Aramaic word *yaqad* also, and more correctly in this case, means to “boast”. This is another smoking gun—no pun intended—for Aramaic primacy since even Greek mss are split between “burn” and “boast”, and since these are two completely different words in Greek, the explanation for such divergence is simply that all Greek translations were derived from an Aramaic original.

71 A Masterpiece of a wordplay as three of the four verbs are derived from the same root of *sebar* (bear, endure and hope).

72 The word here, *gemirota*, can also mean “perfection.” It is, in fact, the same word used by Jewish sages to name a portion of the Talmud, namely the *Gemara*.

73 Not just a “man” but a *gowra*, a protector-guardian, responsible leader, etc.

## : דקורנתיא קדמיתא יב :

28 סם גיר אלהא בעדתה לוקדם שליחא בְּתֵרֶהוֹן נְבִיא בְּתֵרֶהוֹן מִלְפָּנָא בְּתֵרֶהוֹן  
עבדי חילא בְּתֵרֶהוֹן מוהבְּתָא דַּאסִּיּוּתָא וּמַעֲדָרְנָא וּמִדְּבַרְנָא וּזְנִיא דִּלְשָׁנָא :  
29 דִּלְמָא בְּלֵהוֹן שְׁלִיחָא דִּלְמָא בְּלֵהוֹן נְבִיא לְמָא בְּלֵהוֹן מִלְפָּנָא לְמָא בְּלֵהוֹן סַעֲרִי  
חילא : 30 לְמָא לְבִלְהוֹן אֵית לֵהוֹן מוהבְּתָא דַּאסִּיּוּתָא לְמָא בְּלֵהוֹן בִּלְשָׁנָא מִמְלָלִין  
או דִּלְמָא בְּלֵהוֹן מַפְשָׁקִין : 31 אָן דִּין טָנִין אַנְתּוֹן בְּמוהבְּתָא רוּרְבָתָא אָנָּא תוּב  
אַחֲנוּכּוֹן אֹרוּחָא דְּמִיתָא :

## : דקורנתיא קדמיתא יג :

1 אָן בְּכָל לָשׁוֹן דְּבִנְיָנָשׁ אָמְלָל וּבְדִמְלָאכָא וְחוּבָא לָא נֶהוּא בִּי הוּיָת לִי נַחְשָׁא  
דְּזָאָם או עֲצֵלָא דִּיהֶב קָלָא : 2 וְאָן תֵּהוּא בִּי נְבִיּוּתָא וְאָדַע אַרְזָא בְּלֵהוֹן וְכָלָה  
יִדְעָתָא וְאָן תֵּהוּא בִּי בְּלָה הִימְנוּתָא אִיכְנָא דִּטּוּרָא אָשְׁנָא וְחוּבָא לִית בִּי לָא הוּיָת  
מָדָם : 3 וְאָן אוּכַל כָּל דֵּאִית לִי לְמַסְכָּנָא וְאָן אַשְׁלָם פִּגְרִי דִּנְאָקָד וְחוּבָא לָא נֶהוּא  
בִּי מָדָם לָא יֵתֵר אָנָּא : 4 חוּבָא נְגִירָא הִי רֹחָה וּבָסִים חוּבָא לָא חָסֵם חוּבָא לָא  
מִשְׁתַּגֵּשׁ וְלָא מְתַחְתֵּר : 5 וְלָא סַעֲר דִּבְהִתָּתָא וְלָא בָּעָא דִּילָה וְלָא מְתַתְפִּיר וְלָא  
מְתַרְעָא דְּבִישׁ : 6 לָא חֲדָא בְּעוּלָא אֵלָא חֲדָא בְּקוּשְׁתָּא : 7 כָּל מָדָם מְסִיבֵר כָּל מָדָם  
מִחִימָן כָּל מְסִיבֵר כָּל סֶכֶל : 8 חוּבָא מְמַתּוּם לָא נָפֹל נְבִיּוּתָא גִּיר נְתַבְטֹלֵן וְלָשְׁנָא  
נִשְׁתַּתְקוֹן וִידְעָתָא תְּתַבְטֹל : 9 קָלִיל הוּא גִּיר מִן סִגִּי יִדְעִינָן וְקָלִיל מִן סִגִּי מְתַנְפִּינָן :  
10 אָמְתִּי דִּין דִּתְאַתָּא גְּמִירוּתָא הִידִין נְתַבְטֹל הוּא מָדָם דְּקָלִיל הוּא : 11 כֹּד יִלּוּדָא  
הוּיָת אִיךְ יִלּוּדָא מִמְלָל הוּיָת וְאִיךְ יִלּוּדָא מְתַרְעָא הוּיָת וְאִיךְ יִלּוּדָא מְתַחְשֵׁב  
הוּיָת כֹּד הוּיָת דִּין גְּבִרָא בְּטֹלֵת הֶלֶין דְּטִלְיוּתָא : 12 הָשָׂא אִיךְ דְּבִמְחֻזִּיתָא חֲזִינָן  
בְּפֹלְאָתָא הִידִין דִּין אִפִּין לֹקְבֵל אִפִּין הָשָׂא יִדְעֵא אָנָּא קָלִיל מִן סִגִּי הִידִין דִּין אָדַע  
אִיךְ מָא דֵּאֲתִידְעָת : 13 הֶלֶין אָנִין גִּיר תֵּלֵת דְּמַכְתָּן הִימְנוּתָא וּסְבָרָא וְחוּבָא דְּרַב  
דִּין מְנַהֵין חוּבָא :

## : דקורנתיא קדמיתא יד :

1 חֲרִטוּ בְּתֵר חוּבָא וּטְנוּ בְּמוהבְּתָא דִּירוּחָא יִתִּירָאִית דִּין דִּתְתַנְבּוֹן : 2 מִן דְּמִמְלָל  
גִּיר בִּלְשָׁנָא לָא הוּא לְבִנְיָנָשׁ מִמְלָל אֵלָא לֵאלֹהָא לָא גִּיר אָנָּשׁ שְׁמַע מָדָם דְּמִמְלָל  
אֵלָא בְּרוּחַ אַרְזָא מִמְלָל : 3 אִינָּא דִּין דְּמִתְנַבָּא לְבִנְיָנָשׁ מִמְלָל בְּנִינָא וְלוּבְכָא  
וְבוּיָאָא : 4 דְּמִמְלָל בִּלְשָׁנָא נַפְשָׁה הוּא בְּנָא וְדְּמִתְנַבָּא עֲדָתָא בְּנָא : 5 עָבָא אָנָּא דִּין  
דְּכִלְכוֹן תְּמַלְלוֹן בִּלְשָׁנָא יִתִּירָאִית דִּין דִּתְתַנְבּוֹן כֹּב הוּא גִּיר אִינָּא דְּמִתְנַבָּא מִן הוּא  
דְּמִמְלָל בִּלְשָׁנָא אָן לָא מַפְשָׁק אָן דִּין מַפְשָׁק עֲדָתָא בְּנָא :

6. And now, my Brothers, if I should come among you and speak to you in tongues, what should I profit you; unless I should speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine? 7. For even inanimate things that emit sound, whether pipe or harp, if they make no distinction between one sound and another, how will it be known what is sung or what is harped? 8. And if the shofar<sup>74</sup> will give an uncertain sound, who will prepare himself for the battle? 9. So likewise if you utter many words in a tongue, and there is no interpretation given, how will it be known what you have said? You will have been as if you spoke into the air. 10. For behold, there are many kinds of tongues in the world; and there is not one of them without meaning. 11. But if I do not know the import of the sound, I will be a barbarian to him that speaks, and the speaker will be a barbarian to me. 12. So also you, since you are searching for the gifts of the Spirit for the edification of the assembly, you seek to excel. 13. And let him that speaks in a tongue, pray that he may interpret. 14. For if I should pray in a tongue, my spirit prays, but my (spiritual) understanding<sup>75</sup> is without fruits. 15. What then will I do? I will pray with my spirit, and will pray with my understanding; and I will sing with my spirit, and will sing with my understanding. 16. Otherwise, if you bless in the spirit, how will he that fills the place of one unlearned, say “Amen” on your giving thanks; for he does not know what you say? 17. You bless, indeed, very well; but your neighbor is not edified. 18. I thank Elohim that I speak with tongues more than all of you. 19. But in the assembly, I would rather speak five words with my (spiritual) understanding, that I might instruct others, than ten thousand (a myriad) of words in a tongue. 20. My Brothers, do not be infantile in your thoughts; but to evil things be as newborns; and in your thoughts be complete (men).<sup>76</sup> 21. In Torah it is written: “With a foreign speech, and in another tongue, will I speak with this people; and even so also they will not hear and obey me,” says Master YHWH. 22. Wherefore, tongues are established for a sign, not to the believers, but to them that do not believe. But prophecies are not for those who disbelieve, but for them that believe. 23. If therefore the whole assembly gathers, and they all speak with tongues, and there come in unlearned persons, or those that disbelieve, will they not say: “These people are crazy?”<sup>77</sup> 24. But if you should be all prophesying, and one unlearned or an unbeliever should come among you, he is explored by you all, and rebuked by you all; 25. And the secrets of his heart are laid open (to him): and so he will fall upon his face, and will worship Elohim, and say: “Verily, Elohim is in you.” 26. I therefore say (to you) my Brothers, that when you assemble, whoever of you has a psalm, let him speak; and whoever has a doctrine, and whoever has a revelation, and whoever has a tongue, and whoever has an interpretation. Let them all be for edification. 27. And if any speak in a tongue, let two speak or at most, three; and let them speak one by one; and let (some) one interpret.

<sup>74</sup> By Israelite custom, a ram’s horn (shofar) is blown to gather the people either for festivals or in times of crisis. Technically, however, the word used here is not the direct Aramaic cognate of *shoperata*, but a synonym, *qarna*. The interesting aspect to this usage here is that sometimes *qarna* appears to take on the meaning of a shofar – as it does here by context – and other times, it is a regular secular horn or bugle. Surely though, its usage in the next chapter – 15:52 to be precise – is meant also as “shofar” for we know the shofar is blown when the dead are raised. The reason why *qarna* is used here and there, however, may be the word’s etymology, for its root can also mean “light,” and also because it is associated in Aramaic as the “horn (*qarna/keren*) of salvation” of which raising the dead would certainly qualify.

<sup>75</sup> Derived from *da’at*, this word represents a kind of heavenly understanding coming out through prayer as opposed to earthly knowledge.

<sup>76</sup> Here it says *gemiryn*, or literally “completed ones.” The word “men” is implied, but the translation by Murdock is somewhat incomplete here. One could certainly use “grown men,” but this goes further, as Rav Shaul is not talking about physical growth but rather spiritual maturity. As such, the phrase is closer to: “be fully mature men in mind and spirit.”

<sup>77</sup> In other words, “charismatic” manifestations are *not* to become such a focal point of identity in the fellowship that they become a stumbling block to those entering the Malchut Elohim.

## : דקורנתיא קדמיתא יד :

6 והשא אחי אן אתא לנתכון ואמלל עמכון בלשנא מנא מותר אנא לכון אלא אן אמלל עמכון או בגלינא או בידעתא או בנביותא או ביולפנא: 7 אף צבנתא גיר אילין דלית בהין נפשא ויהבן קלא אן אבוכא ואן קיתרא אן פורשנא לא עבדן בית קינתא לחברתה איכנא מתידע מדם דמזדמר או מדם דמתנקש: 8 ואן קרנא תקרא קלא דלא פריש מנו נטיב לקרבא: 9 הכנא אף אנתון אן תאמרון מלתא בלשנא ולא תהנא מפשקא איכנא מתידע מדם דאמרין אנתון הויתון לכון איך הו דעם אאר ממללין אנתון: 10 הא גיר גנסא דלשנא סגינא אית בעלמא ולית חד מנהון דלא קלא: 11 ואן לא ידע אנא חילה דקלא הנא אנא לי ברבריא להו דממלל ואף הו דממלל הנא לה לי ברבריא: 12 הכנא אף אנתון מטל דטנא אנתון דמוהבתא דרוחא לבנינא דעדתא בעו דתיתרון: 13 והו דממלל בלשנא נצלא דנפשק: 14 אן הו גיר דהוית מצלא בלשנא רוחי הו מצלא מדעי דין דלא פארין הו: 15 מנא הכיל אעבד אצלא ברוחי ואצלא אף במדעי ואזמר ברוחי ואזמר אף במדעי: 16 ואן לא אן מברך אנת ברוח הו דממלא דוכתה דהדיוטא איכנא נאמר אמין על תודיתך דילך מטל דמנא אמר אנת לא ידע: 17 אנת גיר שפיר מברך אנת אלא חברך לא מתבנא: 18 מודא אנא לאלהא דיתיר מן פלכון ממלל אנא בלשנא: 19 אלא בעדתא צבא אנא דחמש מלין במדעי אמלל דאף אחרנא אלה יתיר מן רבו מלין בלשנא: 20 אחי לא הויתון טלין ברעניפון אלא לבישתא הנו ילודא וברעניפון הנו גמירין: 21 בנמוסא פתיב דבממללא גורכיא ובלשנא אחרנא אמלל עמה עם עמא הנא אפלא הכנא נשמעונני אמר מריא: 22 מדין לשנא לאתא הו סימין לא למהימנא אלא לאילין דלא מהימנין נביתא דין לא הנא לאילין דלא מהימנין אלא לאילין דמהימנין: 23 אן הו הכיל דתתכנש פלה עדתא וכלהון בלשנא נמללון ונעלון דהדיוטא או אילין דלא מהימנין לא אמרין דהלין שנו להון: 24 ואן פלכון תהוון מתנפין ונעול לנתכון דהדיוטא או מן דלא מהימן מתבצא מן פלכון ומתכפון מן פלכון: 25 וכסיתא דלבה מתגלין והידין נפל על אפוהי ונסגוד לאלהא וגאמר שריראית אלהא אית בכון: 26 אמר אנא הכיל אחי דאמתי דמתכנשין אנתון לאינא מנכון דאית לה מזמורא נאמר ואינא דאית לה יולפנא ואינא דאית לה גלינא ואינא דאית לה לשנא ואינא דאית לה פושקא פלהין לבנינא נהוין: 27 ואן בלשנא אנש נמלל תרין נמללון וכר סגי תלתא וחד חד נמללון וחד נפשק:



28. And if there is none to interpret, let him that speaks in a tongue, be silent in the assembly; and let him speak to himself and to Elohim. 29. And as to prophets, let two or three speak, and let the rest judge. 30. And if to another sitting by, there should be a revelation, let the first stop speaking. 31. For you can all prophesy, one by one; so that everyone may learn, and everyone be comforted. 32. For the spirit of the prophets is subject to the prophets. 33. Because, Elohim is not (the author) of tumult, but of peace, as in all assemblies of the Set Apart believers. 34. Let your women be silent in the assembly: for it is not permitted them to speak, but to be in subjection, as also Torah says. 35. And if they wish to be informed on any subject, let them ask their husbands at home: for it is unbecoming for women to speak in the assembly. 36. What was it from you that the Word of Elohim came forth? Or did it reach only to you? 37. And if anyone among you thinks that he is a prophet, or that he is spiritual, let him recognize the things which I write to you as being the commandments of our Master. 38. But if any one be ignorant, let him be ignorant. 39. Therefore, my Brothers, be searching for prophesying: and do not forbid speaking with tongues. 40. But let everything be done with decency and regularity.

## Chapter 15

1. And I make known to you, my Brothers, the Good News which I preached to you, and which you received, and in which you stand. 2. And by which you have life. In what word I preached to you, you remember; unless you have believed in vain. 3. For I delivered to you from the first, as I had received it; that the Mashiyach died on account of our sins, as it is written: 4. And that he was buried and arose on the third day, as it is written: 5. And that he was seen by Keefa; and after him, by the twelve: 6. And after that, he was seen by more than five hundred Brothers at once; many of whom survive at the present time, and some of them sleep. 7. And subsequently to this, he was seen by Ya'akov; and after him, by all the Shlichim. 8. And last of them all, he was seen by me, as if I were an unborn fetus.<sup>78</sup> 9. I am the least of the Shlichim; and am not worthy to be called a Shaliach; because I persecuted the assembly of Elohim. 10. But by the grace of Elohim, I am what I am: and his grace, that was in me, was not in vain; but I labored more than they all: not I, but his grace that was with me. 11. Whether I, therefore, or whether they, so we preached; and so you believed. 12. And if the Mashiyach is proclaimed as rising from the dead; how is it that there are some among you, who say, "There is no resurrection of the dead?" 13. And if there is no resurrection of the dead, the Mashiyach also has not risen. 14. And if the Mashiyach has not risen, our preaching is vain, and your faith also vain. 15. And we too have been found to be false witnesses of Elohim; for we have testified concerning Elohim that he raised up the Mashiyach, when He did not raise him up. 16. For, if the dead will not arise, the Mashiyach also has not risen. 17. And if the Mashiyach rose not, your faith is worthless; and you are still in your sins: 18. And also, doubtless, they who have fallen asleep in the Mashiyach, have perished.

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<sup>78</sup> Considering the discussion Rav Shaul just had about his followers not being spiritual babies, this is a very humbling statement! His point is, of course, that many people saw the risen Y'shua before him and, even more than that, countless others heard him speak face-to-face. By that measure Rav Shaul is a "Yochanan come lately" to say the least, and he knows it, in spite of talking of his rank as a Shaliach.

## : דקורנתיא קדמיתא יד :

28 וְאֵן לִית דַּמְפָּשֶׁק נְשִׁתּוּק לָהּ בַּעֲדָתָא הוּ דַּמְמַלֵּל בַּלְשָׁנָא וּבִינּוּהִי לִנְפָשָׁה  
וְלֹאֲלֵהָא נִמְלָל: 29 נִבְיָא דִּין תַּרְיִן אוּ תַלְתָּא נִמְלָלוּן וּשְׂרַבָּא נְפָרְשׁוּן: 30 וְאֵן  
לֵאחֲרֵנָּא נִתְגַּלָּא בְּדִ יְתֵב קְדָמָּיָא נְשִׁתּוּק לָהּ: 31 מְשַׁכְּחִין אֲנַתּוּן גִּיר כְּלָכוֹן דְּחֵד  
חֵד תִּתְנַבּוֹן דְּכִלְנֵשׁ נֹאֲלָף וְכִלְנֵשׁ נִתְבִּיָּא: 32 רֹחָא גִיר דְּנִבְיָא לִנְבִיָּא מְשַׁתְּעִבְדָּא:  
33 מְטַל דֹּאֲלֵהָא לֹא הֵנָּה דְשִׁגְוִשְׂיָא אֲלֵא דְשִׁלְמָא אִיךְ דְּכִלְהִין עֲדָתָא דְקִדִּישָׁא:  
34 נְשִׁיכוֹן בַּעֲדָתָא נְהוּיִן שְׁתִּיקוֹן לֹא גִיר מִפִּס לֵהִין דְּנִמְלָלוֹן אֲלֵא דְנִשְׁתַּעֲבָדוֹן  
אִיכְנָא דְאָף נְמוּסָא אָמַר: 35 וְאֵן מָדָם צִבְיִן דְּנֹאֲלָפִין בְּכַתְּיָהִין נִשְׁאֲלוֹן לְבַעֲלֵיהִין  
כְּהִתְתָּא הִי גִיר דְנִשָּׂא בַּעֲדָתָא נִמְלָלוֹן: 36 אוּ דִלְמָא מְנַבּוֹן הוּ נִפְקַת מְלִתָּה דֹּאֲלֵהָא  
אוּ לִנְתָּכוֹן הוּ בִלְחֹד מְטַת: 37 אָן אֲנֵשׁ דִּין מְנַבּוֹן סָבַר דְּנִבְיָא הוּ אוּ דְרוּחָא הוּ  
נִדַּע הָלִין דְּכֵתֵב אֲנָא לְכוֹן דְּפֹקֶדְנָא אֲנוֹן דְּמָרִן: 38 אָן אֲנֵשׁ דִּין לֹא יָדַע לֹא נִדַּע:  
39 טַנּוּ הָכִיל אַחִי לְמַתְנַבְּרִי וְלִמְמַלְלוֹ בַּלְשָׁנָא לֹא תַכְלוֹן: 40 כְּלָמְדָם דִּין בְּאַסְפָּמָא  
וּבְטַפְסָא נְהוּא:

## : דקורנתיא קדמיתא יח :

1 מוֹדַע אֲנָא לְכוֹן דִּין אַחִי אֲוִנְגָלוֹן דְּסִבְרַתְכוֹן וְקִבְּלוּנְיָהִי וְקִמְתּוֹן בָּהּ: 2 וְכֵּה  
חָאִין אֲנַתּוֹן בְּאִידָא מְלִתָּא סִבְרַתְכוֹן אָן עָהֲדִין אֲנַתּוֹן אָן לֹא הֵנָּה סְרִיקָאִית  
הִימְנַתּוֹן: 3 אֲשַׁלְמַת לְכוֹן גִּיר מִן לֹקֶדֶם אִיךְ מָדָם דְּקִבְּלַת דְּמִשִּׁיחָא מִית עַל אַפִּי  
חֻטְהִין אִיכְנָא דְכֵתִיב: 4 וְדֹאֲתַקְבֵּר וְקָם לְתַלְתָּא יוֹמִין אִיךְ דְּכֵתִיב: 5 וְאִתְחַזִּי  
לְכַאֲפָא וְכֵתְרָה לְתַרְעֵסֵר: 6 וְכֵתְרֵן אֲתַחֲזִי לִיתִיר מִן חֲמִשְׁמָא אַחִין אַכְחֲדָא  
דְּסִגְיָא מְנַהוֹן קִימִין אֲנוֹן עֲדָמָא לְהִשָּׂא וּמְנַהוֹן דְּמָכוּ: 7 וּמִן כְּתֵר הָלִין אֲתַחֲזִי  
לִיעֲקֹב וְכֵתְרָה לְשִׁלְיָחָא כְּלָהוֹן: 8 לְחִרְתָּא דִּין דְּכִלְהוֹן אִיךְ דְּלִיחֻטָּא אֲתַחֲזִי  
אָף לִי: 9 אֲנָא אֲנָא גִיר זְעוּרָהוֹן דְּשִׁלְיָחָא וְלֹא שָׂנָא אֲנָא דֹּאֲתַקְרָא שְׁלִיחָא מְטַל  
דְּרִדְפֵת עֲדָתָה דֹּאֲלֵהָא: 10 בְּטִיבוּתָהּ דִּין דֹּאֲלֵהָא אִיתִי מָדָם דֹּאֲתִי וְטִיבוּתָהּ דְּבִי  
לֹא הֵנָּה סְרִיקָא אֲלֵא יִתִיר מִן כְּלָהוֹן לֹאִית לֹא אֲנָא אֲלֵא טִיבוּתָהּ דַּעֲמִי: 11 אָן  
אֲנָא הָכִיל וְאֵן הֲנוּן הֲכֵנָּא מְכַרְזִינֵן וְהֲכֵנָּא הִימְנַתּוֹן: 12 אָן דִּין מְשִׁיחָא מְתַכְרוּ  
דְּקָם מִן בֵּית מִיתָא אִיכְנָא אִית בְּכוֹן אֲנִשָּׁא דְאִמְרִין לִית חִית מִיתָא: 13 וְאֵן חִית  
מִיתָא לִית אֲפֵלָא מְשִׁיחָא קָם: 14 וְאֵן מְשִׁיחָא לֹא קָם סְרִיקָא הִי כְּרוּזוֹתֵן סְרִיקָא  
אָף הִימְנֻתְכוֹן: 15 מְשַׁתְּכִינֵן חֲנוּן דִּין אָף סִהָדָא דְגָלָא דֹּאֲלֵהָא דְאִסְהָדוֹן עַל אֲלֵהָא  
דְּאָקִים לְמִשִּׁיחָא בְּדִ לֹא אָקִים: 16 אָן מִיתָא גִיר לֹא קִימִין אֲפֵלָא מְשִׁיחָא קָם:  
17 וְאֵן מְשִׁיחָא לֹא קָם בְּטֵלָא הִי הִימְנֻתְכוֹן וְעֲדָכִיל בְּחֻטְהִיכוֹן אֲנַתּוֹן: 18 וְכֵּבֶר  
אָף אִילִין דְּדִמְכוּ בְּמִשִּׁיחָא אֲבִדּוּ לְהוֹן:

19. And if, in this life only, we have hope<sup>79</sup> in the Mashiyach, we are the most miserable of all men. 20. But now the Mashiyach has risen from the dead, and become the first-fruits<sup>80</sup> of them that slept. 21. And as by a man came death, so also by a man came the resurrection of the dead. 22. For as it was by Adam that all men die, so also by the Mashiyach they all live: 23. Everyone in his order; the Mashiyach was the first-fruits; afterwards, they that are the Mashiyach's, at his coming. 24. And then will be the completion (of this phase),<sup>81</sup> when he will have delivered up the Kingdom to Elohim the Father; when every prince, and every sovereign, and all powers will have come to nothing. 25. For he is to reign, until he will put all his enemies under his feet. 26. And the last enemy, death, will be abolished. 27. For he has subjected all under his feet. But when he said, that every thing is subjected to him, it is (spiritually) understood that he is excepted, who subjected all to him. 28. And when all will be subjected to him, then the Son himself will be subject to him who subjected all to him, so that Elohim will be all in all. 29. Otherwise, what will they do who are immersed for the dead, if the dead do not rise? Why are they immersed for the dead? 30. And why also do we stand every hour in peril? 31. I protest, my Brothers, by your exultation, which is mine in our Master Y'shua the Mashiyach, that I die daily. 32. If, as amongst men, I was cast to wild beasts at Ephesus, what did it profit me, if the dead do not rise? "Let us eat and drink; for tomorrow we die."<sup>82</sup> 33. Be not deceived; "Evil stories corrupt upright minds." 34. Let your hearts be righteously excited, and sin not: for there are some, in whom is not the love of Elohim: it is to your shame, I say it. 35. But some one of you may say: "How will the dead arise and with what body will they come forth?" 36. Foolish man! The seed which you sow is not resurrected unless it dies. 37. And that which you sow, you do not sow the body that is to be, but the naked kernel of wheat or barley, or of the other grains: 38. And Elohim gives it a body, according to His will; and to each of the grains its natural body. 39. And every body is not alike; for the body of a man is one thing, and that of a beast is another, and that of a bird is another, and that of a fish is another. 40. And there are bodies celestial, and bodies terrestrial; but the glory of the celestial (bodies) is one, and that of the terrestrial is another. 41. And the glory of the sun is one thing, and the glory of the moon is another, and the glory of the stars is another; and one star exceeds another star in glory. 42. So (it is) also with the resurrection of the dead. They are sown in corruption, they arise without corruption: 43. They are sown in dishonor, they arise in glory: they are sown in weakness, they arise in power: 44. is sown an animal body, it arises a spiritual body. For there is a body of the animal life, and there is a body of the spirit. 45. So also is it written: "Adam, the first man, became a living soul;" the second Adam (became) a resurrecting spirit. 46. And the spiritual was not first; but the animal, and then the spiritual. 47. The first man was of dust from the earth; the second man<sup>83</sup> was Master YHWH from heaven.

79 Murdock astutely translates *sevartha* here as "hope" rather than "Good News." The reason is, Rav Shaul limits that hope to our physical lives and not to the eternal life in the world to come. It is the eternal aspect that is part of the real "Good News."

80 Another example why the Renewed Covenant cannot be understood without knowledge of the Tanakh. The "first fruits" are the first part of the harvest offered to YHWH during the Shavuot (Pentecost) holiday. After "first fruits" is the full harvest, meaning that once Y'shua rose from death, the rest of us become that harvest which he spoke of in the Good News.

81 There are clearly other events to still follow from this point, not the total end. Aramaic words other than the one used here, *kharta*, (saka, shalom) come closer contextually to the sense of a total cessation of all activities, and although *kharta* can mean this too (Luke 21:32), that is not the intention of this particular passage of Scripture. Y'shua himself uses a form of *shalam* (meshalom) to say "it is accomplished" on the execution stake and Aramaic books typically have an ending line that says "*shlam the book of* \_\_\_\_".

82 This and the following line contain Greek philosophical quotes that would have been familiar to the Corinthians. Rav Shaul juxtaposes the Pagan mindset with that of the Malchut Elohim. In particular, this line is the motto of the Epicurean school which believed in seeking pleasure in this life as their version of heaven, before they winked out of existence.

83 Please see *Divinity Passages* in Appendix.

## : דקורנתיא קדמיתא יה :

19 ואן בהלין הו חיא פלחוד מסברין במשיחא דנין הו מן פלהון בנינשא:  
20 השא דין משיחא קם מן בית מיטא והוא רשיטא דדמכא: 21 ואיפנא דביד  
ברנשא הוא מותא הכנא אף ביד ברנשא הויה חית מיטא: 22 איפנא גיר דכאדס  
פלהון בנינשא מיתין הכנא אף במשיחא פלהון חאין: 23 אנש אנש בטכסה  
רשיטא הוא משיחא בחרפן אילין דמשיחא אנון במאיתייה: 24 והידין תהנא  
חרתא מא דמשלם מלפוחא לאלהא אכא מא דבטל כל ריש וכל שולטן וכל  
חילין: 25 עתיד הו גיר דנמלך עדמא דנסים בעלדבבוהי פלהון תחית רגלוהי:  
26 ואחרנא בעלדבבא מתבטל מותא: 27 כל גיר שעבד תחית רגלוהי מא  
דאמר דין דכלמדם משתעבד לה ידיעא דסטר מן הו דשעבד לה כל: 28 ומא  
דאשתעבד לה כל הידין הו ברא נשתעבד להו דשעבד לה כל דהנא אלהא כל  
בכל: 29 ואלא מנא נעבדון הנון דעמדין חלף מיטא אן מיטא לא קימין מנא  
עמדין חלף מיטא: 30 ולמנא אף חנן בכל שעה בקנדינוס קימין: 31 ימא אנא  
בשובהרנן אחי דאית לי במקן ישוע משיחא דכליום מאת אנא: 32 אן איך  
דכית בנינשא אשתדית לחינתא באפסוס מנא אתהנית אן מיטא לא קימין נאכול  
ונשטא מחר גיר מיתין: 33 לא תטעון מחבלן רעינא פסימא שועיטא בישטא:  
34 אעירו לבכון ודיקאית ולא תחטון אית גיר אנשא דינעתא דאלהא לית בהון  
לבתתנכון הו אמר אנא: 35 נאמר אנש מנכון דאיפנא קימין מיטא ובאינא  
פגרא אהין: 36 סכלא זרעא דזרע אנת אן לא מאת לא חיא: 37 והו מדס דזרע  
אנת לא הוא הו פגרא דעתיד למהנא זרע אנת אלא פחדתא ערטליטא דחטא או  
דסערא או דשרפא דזרעונא: 38 אלהא דין יחב לה פגרא איפנא דצבא ולחד חד  
מן זרעונא פגרא דכנינה: 39 לא הוא דין כל פגר שוא אחרין הו גיר פגרא דבר  
אנשא ואחרין דבעירא ואחרין דפרחתא ואחרין דנונא: 40 ואית פגרא שמינא  
ואית פגרא ארעניא אלא אחרין הו שובחא דשמינא ואחרין דארעניא: 41 ואחרין  
הו שובחא דשמשא ואחרין שובחא דסהרא ואחרין שובחא דכוכבא וכוכבא מן  
כוכבא מיתר הו בשובחא: 42 הכנא אף חית מיטא מזרעין בחבלא קימין דלא  
חבלא: 43 מזרעין בצערא קימין בשובחא מזרעין בכריהותא קימין בחילא:  
44 מזרעין פגרא נפשניא קאם פגרא רוחניא אית גיר פגרא דנפש ואית פגרא  
דרוח: 45 הכנא אף כתיב הוא אדם ברנשא קדמא לנפש חיא נאדם אחרנא  
לרוחא מחנייתא: 46 אלא לא הוא לוקדם רוחניא אלא נפשניא והידין רוחניא:  
47 ברנשא קדמא עכנא דמן ארעא ברנשא דתרין מריא מן שמא:

48. As he was of the dust, so also those who are of the dust; and as was he who was from heaven, so also are the heavenly. 49. And as we have worn the likeness of him from the dust, so will we wear the likeness of him from heaven. 50. But this I say, my Brothers that flesh and blood cannot inherit the Kingdom of Heaven: neither does corruption inherit incorruption. 51. Behold, I tell you a mystery; we will not all sleep, but we will all be changed.<sup>84</sup> 52. Suddenly, as in the twinkling of an eye, at the last shofar, when it will sound; and the dead will arise, without corruption; and we will be changed. 53. For this which is corruptible, is to put on incorruption; and that which dies, will put on immortality. 54. And when that which is corruptible, will put on incorruption, and that which dies, immortality; then will take place the Word that is written, “Death is absorbed in victory.” 55. Where is thy sting, O death? And where is thy victory, O Sheol? 56. Now the sting of death is sin; and the strength of sin is Torah.<sup>85</sup> 57. But thanks be to Elohim that gives us the victory, through our Master Y’shua the Mashiach. 58. In conclusion, my Brothers and my beloved, be steadfast in truth, and not weak willed; but be at all times generous in the work of Master YHWH; seeing you know that your labor is not in vain in Master YHWH.

## Chapter 16

1. And as to the collection for the Set Apart believers, as I directed the assemblies of the Galatians,<sup>86</sup> so do you. 2. On each first day of the week, let every one of you lay aside and preserve at home what he is able; that there may be no collections when I come.<sup>87</sup> 3. And when I come, those whom you will select, I will send with a letter to carry your bounty to Urishlim.<sup>88</sup> 4. if it should be suitable that I also go, they will go with me. 5. And I will come to you, when I pass from Macedonia; for I am about to pass through Macedonia. 6. And perhaps I will remain with you, or winter with you; that you may accompany me wherever I go. 7. For I am not disposed to see you now, as I pass along; because I hope to spend some time with you, if my Master permits me. 8. For I will continue at Ephesus until Shavuot (Feast of Weeks).<sup>89</sup> 9. Because a great door is opened to me, which is full of occupations; and the opponents are numerous. 10. And if Timothy comes to you, see that he may be without fear among you; for he does the work of Master YHWH as I do. 11. Therefore, let no one despise him; but conduct him on in peace that he may come to me; for I wait for him with the Brothers. 12. As for Apollos, my Brothers, I entreated him much to go with the Brothers to you; but his inclination was not to go to you now; but when he will have opportunity, he will go to you. 13. Watch you, stand firm in the faith, act like men, be valiant. 14. Let all your affairs be conducted with love.

<sup>84</sup> Or possibly, “renewed” as in given new life by passing into spirit form.

<sup>85</sup> When Torah is diminished, the knowledge of sin is diminished; when Torah is increased the knowledge of sin is increased. The strength of sin is Torah, because it is Torah which makes it clear or plain what sin is; Torah explains sin and clarifies it. The sting of death is brought on by sin; the strength of sin is elucidated in Torah.

<sup>86</sup> Apparently the Epistle to the Galatians was written first.

<sup>87</sup> The Christian myth of Sunday replacing Shabbat is fully exposed for what it is! The fact is that Rav Shaul asks people to make preparations on “the first day,” i.e. work, proving that neither he nor the Corinthians viewed the first day of the week as a Shabbat. The fact that Rav Shaul wants to make sure they don’t need to prepare when he comes, speaks volumes toward Shabbat observance on the Seventh Day Shabbat! Acts records 84 occasions when he met in the synagogues on Shabbat. Paul does not want his hosts to break the Shabbat and he counsels them to make ready for him in advance. All early Netzarim believers like Rav Shaul rested on the Seventh Day Shabbat in Mashiach.

<sup>88</sup> Again the odd spelling for Jerusalem, which literally combines the Hebrew words for “light” (*aur*) and “peace” (*shalom*).

<sup>89</sup> Proof that not all the residents of these cities were Gentile. Some knew they were Jews and practiced as such. Otherwise, Rav Shaul could not keep a feast like Shavuot in a thoroughly Pagan place, even though this was a required feast for him to come up to Jerusalem. Still, many Jews of that time kept those feasts where they lived.

## : דקורנתיא קדמיתא יה :

48 איפנא דאיתוהי הו עפרנא הכנא אף עפרנא ואיפנא דאיתוהי הו דמן שמא  
הכנא אף שמא: 49 ואיך דלכשן דמותא דהו דמן עפרא הכנא נלבש דמותא  
דהו דמן שמא: 50 הדא דין אמר אנא אחי דכסרא ודמא מלכותא דשמא  
למארת לא משכחין ולא חבלא ירת לא מתחבלנותא: 51 הא אמר אנא לכון  
ארנא לו פלן נדמך פלן דין נתחלף: 52 חריפאית איך רפף עינא בקרנא אחריטא  
פד תקרא ונקומון מיטא דלא חבלא נחנן נתחלף: 53 עתיד הו גיר הנא דמתחבל  
דנלבש לא מתחבלנותא והנא דמאת דנלבש לא מיתותא: 54 מא דלכש דין  
הנא דמתחבל לא מתחבלנותא והנא דמאת לא מיתותא הידין תהנא מלתא הי  
דכתיבא דאתבלע מותא בזכותא: 55 איפו עוקסך מותא או איכא הי זכותי  
שיל: 56 עוקסה דין דמותא חטיטא הי וחיילא דחטיטא נמוסא הו: 57 טיבו דין  
לאלקא דיהב לן זכותא ביד מן ישוע משיחא: 58 מכיל אחי וחביבי הו משררין  
ולא תהון מתזיעין אלא הו מתיתרין בכלזבן בעבדה דמריא פד ידעין אנתון  
דעמלכון לא הנא סריק במריא:

## : דקורנתיא קדמיתא יו :

1 על מדם דין דמתכנש לקדישא איפנא דפקדת לעדתא דגלטיא הכנא אף אנתון  
עבדו: 2 בכל חד בשפא אנש אנש מנכון בכיתה נהנא סאם ונטר הו מדם דמטא  
באידוהי דלא מא דאתית הידין נהונן גביטא: 3 ומא דאתית לאילין דגבין אנתון  
להון אשדר באגרתא דנובלון טיבותכון לאורשלם: 4 אן דין שונא הו סוערנא דאף  
אנא אול עמי נאלון: 5 אתא אנא דין לנתכון מא דעברת מן מקדוניא עבר אנא  
לה גיר למקדוניא: 6 וכבר אף לנתכון אקנא או אסתא לנתכון דאנתון תלונני  
לאתר דאזל אנא: 7 לא גיר צבא אנא דהשא איך עבר אורחא אחזיכון מסבר  
אנא גיר דאוחר זבנא לנתכון אן מרי מפס לי: 8 מקנא אנא דין באפסוס עדמא  
לפנטקוסטא: 9 תרעא גיר רבא אתפתח לי דמלא סוערנא וסקובלא סגיאין:  
10 אן דין נאתא צאדיכון טימתאוס חזו דדלא דחלא נהנא לנתכון עבדא גיר  
דמריא פלח אכתי: 11 למא הכיל אנש נשוטיוהי אלא לואוהי בשלמא דנאתא  
לנתי מקנא אנא לה גיר עם אחא: 12 מן אפלו דין אחי סגי בעית מנה דנאתא  
לנתכון עם אחא וכבר לא הנא צבינא דנאתא לנתכון אמתי דין דנהנא לה אתרא  
אתא לנתכון: 13 אתתעירו וקומו בהימנותא אתגברו אתחסנו: 14 וכלהין  
צבותכון בחובא נהוין:

15. I beg you, my Brothers, concerning the household of Stephanas; (for you know, that they were the first-fruits of Achaia, and that they have devoted themselves to ministering to the Set Apart believers). 16. That you also give ear to them who are such; and to every one that labors with us and aid. 17. And I rejoice at the arrival of Stephanas and Fortunatus and Achaicus: for they have supplied that where you were deficient towards me. 18. And they have refreshed my spirit, and yours: therefore acknowledge them who are such. 19. All the assemblies that are in Asia greet you. Aquila and Priscilla, with the assembly in their house, send you great peace<sup>90</sup> in our Master. 20. All the Brothers ask for your peace; ask for the peace of one another with a Set Apart kiss. 21. The peace (I send is) in the handwriting of myself, Paul. 22. Whoever does not love our Master Y'shua the Mashiyach, let him be accursed: Maran atha<sup>91</sup> (Our Master comes). 23. The grace of our Master Y'shua the Mashiyach be with you. 24. And my love be with you all, in the Mashiyach, Y'shua. Amen.<sup>92</sup>

*End of the first letter to the Corinthians which was written at Philippi of Macedonia,  
and was sent by the hand of Timothy.*

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90 Again a great wordplay, sonic and written, with beautiful harmony: *shalo b'shlama*, "send to you peace."

91 Another clue that perhaps not all these Corinthians were Gentiles, for how could they understand a thoroughly Aramaic phrase that is merely transliterated into their own language? It is also possible that "*Maran atha*" is a type of code-seal or signature Rav Shaul uses to indicate Aramaic foundational authenticity. From there, the local Messianic targumist would put the letter into the local vernacular. This is hinted at in citations from other letters such as, "This greeting is in my own hand – Paul. This is a sign in every letter; this is how I write" (2 Thessalonians 3:17). The "sign" could either be the *shalo b'shlama* phrase and language common to both letters (and extend to everyone by the latter quote) or, in fact, it could be *Maran Atha* itself, written on the outside of the parchment or affixed as a seal. But why would Paul even do this, unless others were already plagiarizing his writings and twisting them to their own destruction? See 2 Peter 3:15, 16.

92 It is somewhat common for "*Amen*" to be added in the margins or parenthetically to the side of the manuscript. It does not appear however, in the main part of the text.



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: דקורנתיא קדמיתא יו :

15 בָּעָא אָנָא דִּין מְנַכּוֹן אַחֵי עַל בֵּיתָא דְּאַסְטֶפֶּנָא מָטֵל דִּידְעִין אַנְתּוֹן דִּהֲגוֹן אָנוֹן  
רְשִׁיתָא דְּאַכֶּזְיָא וְסָמוּ נַפְשָׁהוֹן לְתַשְׁמֶשֶׁתָּא דְּקִדִּישָׁא : 16 דָּאף אַנְתּוֹן תַּהֲוֹן  
מְשַׁתְּמַעִין לְאַילִין דִּהֲכֶנָּא אָנוֹן וּלְכֹלֵנָשׁ דִּלָּאָא עֲמֵן וְנִמְעַדְרִי : 17 חֲדָא אָנָא דִּין  
בְּמִאֲתִיתָהּ דְּאַסְטֶפֶּנָא וְדִפְּרִטוֹנָטוֹס וְדְאַכֶּזְיָא קוֹס דְּמָדָם דְּבִצְרִתּוֹן לְנָתִי הֲגוֹן מְלִיו :  
18 אָנִיחוּ גֵיר רֹחִי דִּילִי וְדִילְכּוֹן הוֹיִתּוֹן הָכִיל מְשַׁתּוּדְעִין לְאַילִין דִּהֲכֶנָּא אָנוֹן :  
19 שְׂאֵלָן בְּשַׁלְמָכוֹן עֲדָתָא פְּלֹהִין דְּבִאֲסִיָּא שְׂאֵלִין בְּשַׁלְמָכוֹן סְגִי בְּמָרְן אַקְלוֹס  
וּפְרִיִסְקְלָא עִם עֲדָתָא דְּבִיתָהוֹן : 20 שְׂאֵלִין בְּשַׁלְמָכוֹן אַחִין פְּלֹהִין שְׂאֵלוּ בְּשַׁלְמָא  
חַד דְּחַד בְּנוֹשְׁקֶתָא קִדִּישָׁתָא : 21 שְׁלָמָא בְּכַתְּבַת אִידָא דִּילִי דִּפּוֹלוֹס : 22 מִן דִּלָּא  
רְחֵם לְמָרְן יֵשׁוּעַ מְשִׁיחָא נְהֵא חָרָם מָרְן אָתָּא : 23 טִיבּוֹתָהּ דְּמָרְן יֵשׁוּעַ מְשִׁיחָא  
עֲמָכוֹן : 24 וְחוּבִי עִם כָּלכּוֹן בְּמִשְׁחָא יֵשׁוּעַ :

## Chapter 1

1. PAUL a Shaliach of Y'shua the Mashiyach, by the will of Elohim; and Timothy, a brother; to the assembly of Elohim that is at Corinth, and to all the Set Apart believers that are in all Achaia. 2. Grace be with you, and peace, from Elohim our Father, and from our Master Y'shua the Mashiyach. 3. Blessed be Elohim, the Father of our Master Y'shua the Mashiyach, the Father of mercies, and the Elohim of all consolation; 4. Who comforts us in all our sufferings that we also might be able to comfort those who are in all their sufferings, with the consolation where we are comforted by Elohim. 5. For as the sufferings of the Mashiyach multiply in us, so also our consolation multiplies by the Mashiyach. 6. And whether we be afflicted, it is for your consolation and for your life that we are afflicted; or whether we be comforted, it is that you may be comforted; and that there may be in you an eager (spirit) where you may endure those sufferings which we also suffer. 7. And our hope concerning you is steadfast: for we know that if you partake of the sufferings, you will also partake of the consolation. 8. But, my Brothers, we wish you to know, concerning the affliction that was upon us in Asia, that we were afflicted exceedingly, beyond our strength, to the extent that our life was ready to terminate. 9. And we passed a sentence of death upon ourselves, that our confidence might not be in ourselves but in Elohim, who raises up the dead; 10. Who rescued us from imminent death: and we hope that He will again rescue us, 11. By the aid of your prayers on our behalf; so that His gift to us may be a favor done for the sake of many, and many may praise Him on our account. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and purity, and by the grace of Elohim, and not in the wisdom of the flesh, we have conducted ourselves in the world, and especially towards you. 13. We write no other things to you, than those which you know and acknowledge. And I trust you will acknowledge them to the end; 14. As you have also partially acknowledged that we are your rejoicing, as you also are ours, in the day of our Master Y'shua the Mashiyach. 15. And in this confidence, I was before disposed to come to you, that you might receive the grace doubly; 16. And to pass by you into Macedonia, and again to come to you from Macedonia, and (so) you would accompany me to Yehud. 17. When therefore I was considering this; did I consider (this purpose) as one inconsiderate? Or, were the things I purposed, things of the flesh; so that there should be in them "Yes, yes," and "No, no"? 18. Elohim is the witness, that our word to you was not "Yes and No." 19. For the Son of Elohim, Y'shua the Mashiyach, who was preached<sup>1</sup> to you by us, (namely), by me, by Sylvanus, and by Timotheus, was not "Yes and No;" but it was "Yes" in him. 20. For all the promises of Elohim in him, the Mashiyach, are "Yes;" for which cause we through him give (our) Amen to the glory of Elohim. 21. Now it is Elohim who establishes us, with you, in the Mashiyach, and has anointed us, 22. And has sealed us, and has given the earnest of his Spirit in our hearts. 23. Moreover, I call Elohim for a witness on my soul that it was in order to spare you that I did not come to Corinth. 24. Not that we are masters<sup>2</sup> over your faith, but we are helpers of your joy; for it is by faith you stand.

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1 This is the first time in Rav Shaul's writings that he uses *kiraz*, rather than *sebar*, for "preach." Perhaps he made his point with multiple root usages of the latter.

2 A rare plural conjugation of *mar* that also comes out spelled the same as the first person possessive form of *mari*. However, the verbs which surround the word guarantee that its plurality was clearly intended and understood.

## : דקורנתיא דתרתין א :

1 פֿולוס שליחא דיִשוע משיחא בצבֿינָה דאלֶהא וטימֶתָאוס אחא לעדתא  
דאלֶהא דאית בקורנָתוס ולכלֶהון קדישא דאית באכֶאיא כלה: 2 טיבֿותָא עמֶכֿון  
ושלמָא מן אלֶהא אבֿון ומן מֶרן ישוע משיחא: 3 מברֶךְ הו אלֶהא אבֿוהי דמֶרן  
ישוע משיחא אבֶא דרחמָא ואלֶהא דכל בִּוּיָא: 4 הו דמבֶּיא לן בכלֶהון אולֶצִינ  
דאף חנן נשפֿח נביא לאילין דבֶּכל אולֶצִינ אָנון בהו בִּוּיָא דחנן מֶתביאינן מן  
אלֶהא: 5 איפֿנָא גִיר דמֶתיתרין בֶּן חשוהי דמשיחא הכֶּנָא בִּיד משיחא מֶתיתר  
אף בִּוּיָא: 6 אָפֿן דִּין מֶתאלֶצִינן על אפי בִּוּיָאכֶון הו ועל אפי חִיבֶון מֶתאלֶצִינן  
ואן מֶתביאינן מֶטל דאנתון מֶתביאנן וְהֶהוּא בֶּכֿון חפֿיטֶותָא דתסיבֶרון אָנון  
לחשא הגֶון דאף חנן חשינן לֶהון: 7 וסבֶרן דעליבֶון שריר הו ידעינן גִיר דאן  
שותפֶין אנתון בחשא שותפֶין אנתון אף בבִּוּיָא: 8 צָבִינן דִּין דֶּתודעון אחין  
על אולֶצִנָא דהנָא לן באסיא דרורבֶאיא אֶתאלֶצִן יתיר מן חילן עדמָא דקריבֶין  
הו חִיין לֶמַטטֶלקו: 9 ועל נפֿשֶן פֿסקן מוֹתָא דלָא נֶהוּא לן תוֹכֶלנָא על נפֿשֶן  
אֶלָא על אלֶהא הו דמקים מִיתָא: 10 הו דמן מוֹתָא חסינָא פֿרקן וְתוֹב מסבֶרינן  
דפֶּרֶק לן: 11 במעדֶרנֶותָא דבֶּעֻזֶתֶכֿון דעל אפיין דֶּתֶהוּא מוֹהבֶתָה דלֶתֶן טיבֿותָא  
דעבֶידָא באפי סגִיאָא וסגִיאָא נודֶון לָה על אפיין: 12 שוֹבֶהֶרן גִיר הנו סהדוֹתָא  
דֶּרעִינן דבֶּפשיטוֹתָא ובֶּדֶכִּוִּתָא ובֶּטיבֿותָא דאלֶהא אֶתהפֶכֿן בעלמָא וְלָא בחכמָתָא  
דפֶּגֶרָא ויתיראית לֶתֶכֿון דִּילֶכֿון: 13 לָא הָנָא אחרנֶין כֶּתֶבִּינן לֶכֿון אֶלָא אילין  
דידעינן אנתון אף משתודעין אנתון תכלֶי אָנָא דִּין דעדמָא לאחריֶתָא תשמודעון:  
14 איפֿנָא דאף אֶשתודעתון קליל מן סגִי דשוֹבֶהֶרֶכֿון חנן איך דאף אנתון דִּילן  
בִּוּיָמָה דמֶרן ישוע משיחא: 15 ובהנָא תוֹכֶלנָא צָבִיא הוֹיָת מן קִדִּים דאֶתָא לֶתֶכֿון  
דאעיפֶאיִת תקבֶלון טיבֿותָא: 16 נאעבֶר עליבֶון למקדוֹנִיא וְתוֹב מן מקדוֹנִיא  
לֶתֶכֿון אֶתָא ואנתון תלוֹנוֹנִי לִיהוֹד: 17 הָדָא הֶכִּיל דאתרעֶית למָא איך מסרהבֶא  
אתרעֶית או דלמָא דבֶּסר אָנִין אילין דמתרעָא אָנָא מֶטל דנָלָא הָנָא דנֶהוּא בהֶין אין  
אין וְלָא לָא: 18 מהימֶן הו אלֶהא דלָא הֶנָת מֶלֶתֶן דלֶתֶכֿון אין וְלָא: 19 בֶּרָה גִיר  
דאלֶהא ישוע משיחא הו דבֶּאיֶדֶן אֶתפֶרֶז לֶכֿון בִּי ובֶּסלֶנוֹס ובֶּטימֶתָאוס לָא הָנָא  
אין וְלָא אֶלָא אין הָנָא בָּה: 20 כֶּלֶהון גִיר מולפֶנוהי דאלֶהא בָּה הו במשיחא אין  
הו מֶטל הָנָא באידָה יֶהיבֶין אמין לתשבֶוחתָה דאלֶהא: 21 אלֶהא הו דִּין משרר  
לן עמֶכֿון במשיחא הו דהו משחן: 22 וחתמן ויהב רֶהבֶנוֹא דרוּחָה בלֶבֶתֶן:  
23 אָנָא דִּין לאלֶהא מסהֶד אָנָא על נפֿשי דמֶטל דחָאס אָנָא עליבֶון לָא אֶתִּית  
לקורנָתוס: 24 לָא הָנָא מֶטל דמֶרי הימָנוֹתֶכֿון חנן אֶלָא מעדֶרנָא חנן דחדֶתֶכֿון  
בהימָנוֹתָא הו גִיר קִימֶין אנתון:

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## SECOND CORINTHIANS 2

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1. And I determined this with myself that I would not again come to you in sadness. 2. For if I should make you sad, who would make me joyful, unless he whom I had made sad? 3. And I wrote that very thing to you, or else when I came, those persons whom I should make joyful should make me sad. For I have confidence concerning you that my joy is the joy of you all. 4. And in much affliction and in anguish of heart, I wrote those things to you with many tears; not that you might have sorrow, but that you might know the exceeding love I have for you.<sup>3</sup> 5. And if one has caused grief, he has not grieved me (only), but that the Word may not bear too hard on you; in a measure, all of you. 6. And sufficient for him is this rebuke proceeding from many: 7. So that, on the other hand, you should forgive him and console him; or else he who is such a man, should be swallowed up with excessive grief. 8. I therefore beg you that you confirm to him your love. 9. For it was for this also that I wrote (to you), that I might learn by a trial, whether you would be obedient in everything. 10. And whom you forgive, I also (forgive): for that which I forgave to any one, for your sakes I forgave it in the presence of the Mashiyach; 11. Or else Satan should overtake us; for we know his devices. 12. Moreover, when I came to Troas in announcing the Mashiyach, and a door was opened to me by Master YHWH, 13. There was no peace in my spirit, because I did not find Titus my brother: and I took leave of them, and went into Macedonia. 14. But thanks be to Elohim, who always brings about to us a victory in the Mashiyach, and manifests by us the aroma of the knowledge of him in every place. 15. For through the Mashiyach, we are to Elohim a sweet aroma in them that live and in them that perish: 16. To these, an aroma of death<sup>4</sup> to death; and to those, an aroma of life to life. And who is adequate to these things! 17. For we are not like others who water down the Words of Elohim;<sup>5</sup> but as of the truth, and as of Elohim, we speak in the Mashiyach before Elohim.

### Chapter 3

1. Do we begin again to show you who we are? Or do we need, like others, that letters of recommendation from us should be written to you? Or, that you should write recommendations of us? 2. You are our epistles, written on our hearts and known and read by every man. 3. For you know that you are an epistle of the Mashiyach, ministered by us; not written with ink, but by the Spirit of the Living Elohim; not on tablets of stone, but on the tablets of the heart of flesh.<sup>6</sup> 4. And such confidence we have in the Mashiyach towards Elohim; 5. Not that we are sufficient to think anything, as of ourselves; but our efficiency is from Elohim:

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3 Some Christian scholars, such as Dr. Charles Ryrie, hold that this line of 2 Corinthians refers to a lost letter to that assembly, as he states: "After writing 1 Corinthians, Paul found it necessary to make a hurried, painful visit to Corinth, since the problems occasioned by the first letter had not been resolved (2 Corinthians 2:1; 12:14; 13:1-2). Following this visit, he wrote the assembly a severe and sorrowful letter, to which he refers in 2:4 but which has been lost to us. Titus delivered that letter. Paul, unable to meet Titus on his return to Troas, hurried on to Macedonia where Titus related the good news that the assembly had finally repented of the rebelliousness against Paul. From Macedonia Paul wrote 2 Corinthians and followed it up with his final recorded visit to the assembly (Acts 20:1-4)." (The Ryrie Study Bible (NASB), p. 314.) While Titus was responsible for sending 2 Corinthians, it should be noted that Timothy sent out the first letter to Corinth, and this "lost letter" happened between them. In any case, this is only a theory, and there is no evidence that chapters 10-13 comprised that lost letter. Rav Shaul's letters were well preserved in the East; this precludes any discussion of his having legitimately authored any lost material.

4 Or an aroma of sacrifice, which to some, may be more terrifying than death (Shemot/Exodus 29:18)!

5 A very curious statement, certainly it's not pagan unbelievers who would water down the words of Elohim per se. Rather, their approach was to ignore the Covenant outright rather than try to play word games with what Torah says. Therefore, this comment is aimed at either the traditional Jewish leadership or the lukewarm believers who literally "water down the Word" in favor of either Oral or pagan traditions and customs. The imagery that Rav Shaul is setting his readers up for very shortly in chapter 3 flows from this part of chapter 2. Since he is about to describe "living epistles...not written with ink", "not on tablets of stone but tablets of flesh" and other language, all of which is clearly evocative of written words that he does not want diluted by any cultural or religious traditions.

6 Paul is clearly referencing Jeremiah 31:33, indicating Torah is being written upon the heart. See also Ezekiel 18:31; 36:26-28.

## : דקורנתיא דתרתין ב :

1 דְּנֵת דִּין הָדָא בִּנְפִשִּׁי דְּלֵא תוֹב בְּכִרְיוּתָא אַתָּא לְנִתְכּוֹן: 2 אֵן אָנָּא גִּיר מִכְרָא אָנָּא לְכּוֹן מִנּוּ נַחֲדֵינִי אֵלָא הוּ דָּאנָא אַכְרִית לָהּ: 3 וּדְכַתְּבַת לְכּוֹן הִי הָדָא דְּלֵא פִּדְ אַתָּא נִכְרוֹן לִי הֲנוּן אֵילִין דְּנֵלָא הָנָא לְהוֹן דְּהֲנוּן נַחֲדֵוּנִי תַכִּיל אָנָּא דִּין עַל כְּלָכוֹן דְּחִדְנֹתִי דְּכַלְכוֹן הִי: 4 וּמִן אֹולֶצְנָא רַבָּא וּמִן אָנוּסִיא דְּלָבָא כְּתַבַת לְכּוֹן הָלִין בְּדַמְעָא סָגִיאָתָּא לֹא מָטֵל דְּתַכְרָא לְכּוֹן אֵלָא מָטֵל דְּתִדְעוֹן חוּבָא יִתִּירָא דֵּאִית לִי לְנִתְכּוֹן: 5 אֵן דִּין אָנֹּשׁ אַכְרִי לֹא הָנָא לִי אַכְרִי אֵלָא בְּצִירָא קָלִיל לְכַלְכוֹן דְּלֵא תֵּאקֵר מֵלֵתָא עַלְיָכוֹן: 6 פִּדּוּ לָהּ דִּין לְהֵנָּא כָּאֲתָּא דִּמֵּן סָגִיאָא: 7 וּמִפִּיל אַחֲרִנְיָאִית וְלֹא דְּתִשְׁבַּקוֹן לָהּ וְתִבְיָאוּנָה דְּלֵמָּא בְּכִרְיוּתָא יִתִּירָתָא נִתְבַּלַע לָהּ הוּ מִן דְּהִכְנָא הוּ: 8 מָטֵל הָנָא בָּעָא אָנָּא מְנַכּוֹן דְּתִשְׁרֹרוֹן בָּהּ חוּבְכוֹן: 9 מָטֵל הָנָא גִּיר כְּתַבַת אָף דָּאדַע בְּנִסְיָא אֵן בְּכַלְמֵדִם מִשְׁתַּמְעִין אַנְתּוֹן: 10 לָמֵן דָּאנְתּוֹן דִּין שְׁבִקִין אַנְתּוֹן אָף אָנָּא אָף אָנָּא גִּיר מָדִם דְּשִׁבְקַת לָמֵן דְּשִׁבְקַת מָטֵלְתְּכוֹן הוּ שְׁבִקַת בְּפִרְצוּפָה דְּמִשִּׁיחָא: 11 דְּלֵא נַעֲלִבֵן סָטְנָא יִדְעִינֵן גִּיר מַחֲשַׁבְתָּהּ: 12 פִּדְ אַתִּיתָ דִּין לִטְרֹנָס בְּסִבְרָתָה דְּמִשִּׁיחָא וְאַתְּפֹתַח לִי תַרְעָא בְּמִרְיָא: 13 לֹא הָנָא לִי נִיחָא בְּרוּחִי דְּלֵא אֲשַׁכַּחַת לִטְטוֹס אַחִי אֵלָא שְׂרִית אֲנִין וּנְפַקַת לִי לְמַקְדְּוִנְיָא: 14 טִיבּוּ דִּין לֵאלֹהָא דְּבַכֵּל זֶכֶן חֲזֹתָא עֶבֶד לֵן בְּמִשִּׁיחָא וְגֵלָא בֵּן רִיחָא דִּידְעָתָה בְּכַל אַתֵּר: 15 רִיחָא חֲנוּן גִּיר בְּסִימָא בְּמִשִּׁיחָא לֵאלֹהָא בְּאֵילִין דְּחָאִין וּבְאֵילִין דְּאַבְדִּין: 16 לֵאלֵלִין דְּרִיחָא דְּמוּתָא לְמוּתָא וּלְאֵילִין דְּרִיחָא דְּחִיָּא לְחִיָּא וּלְהָלִין מִנּוּ נִשּׁוּא: 17 לֹא הִינֵן גִּיר אִיךְ שִׂרְכָא דְּמִמְזִגִין מְלוּוִי דְּאֵלֹהָא אֵלָא אִיךְ דְּבִשְׁרָרָא וְאִיךְ דִּמֵּן אֵלֹהָא קִדָּם אֵלֹהָא בְּמִשִּׁיחָא מִמְלִינֵן:

## : דקורנתיא דתרתין ג :

1 מִשְׁרִינֵן לֵן תוֹב מִן דְּרִישׁ דְּנַחֲוִיכוֹן מָנָא חֲנוּן אוּ דְּלֵמָּא סְנִיקִינֵן אִיךְ אַחֲרִנָּא דָּאגְרָתָא דְּפֹקְדָא נִתְכַתְּבֵן לְכּוֹן עַלְיֵן אוּ דָּאנְתּוֹן תַּכְתְּבוֹן תַּפְקִדּוֹן עַלְיֵן: 2 אָגְרַתֵּן דִּין דִּילֵן אַנְתּוֹן אֲנִין דְּכַתִּיבָא בְּלָבֵן וִידִיעָא וּמִתְקִרְיָא מִן כְּלָנֵשׁ: 3 יִדְעִיתּוֹן גִּיר דָּאגְרָתָה אַנְתּוֹן דְּמִשִּׁיחָא דָּאשְׁתַּמְשַׁת מִנּוּ דְּכַתִּיבָא לֹא בְּדִוִּיתָא אֵלָא בְּרוּחָא דְּאֵלֹהָא חִיָּא לֹא בְּלוּחָא דְּכֹאפָא אֵלָא בְּלוּחָא דְּלָבָא דְּבִסְרָא: 4 תּוֹכְלָנָא דִּין הִכְנָא אִיתָ לֵן בְּמִשִּׁיחָא לְנֵת אֵלֹהָא: 5 לֹא דְּחֲנוּן סְפָקִינֵן דְּנִתְרַעָא מָדִם אִיךְ דִּמֵּן נַפְשֵׁן אֵלָא חִילֵן מִן אֵלֹהָא הוּ:

6. Who has fitted us to be ministers of the Renewed Covenant,<sup>7</sup> not in the letter, but in the Spirit; for the letter kills,<sup>8</sup> but the Spirit gives life. 7. Now if the ministration of death was engraved upon stones in writing, and was so glorious that the children of Israel could not look on the face of Moshe<sup>9</sup> on account of the glory upon his face which vanished away; 8. How then will not the ministration of the Spirit be still more glorious? 9. For if there was glory in the ministration of condemnation,<sup>10</sup> how much more will the ministration of righteousness excel in glory? 10. For that which was glorious was as if not glorious in comparison with this which excels in glory. 11. For if that (condemnation) which is abolished<sup>11</sup> was glorious, much more must, that which abides be glorious. 12. Seeing therefore we have this hope, we the more, speak with boldness; 13. And are not like Moshe, who threw a veil over his face that the children of Israel might not behold the termination of that (condemnation) which was abolished. 14. But they were blinded in their understanding because until this day, when the Ancient Covenant is read, the same veil rests upon them; nor is it manifest (to them), that it (condemnation) is abolished by the Mashiyach. 15. And to this day, when Moshe is read, a veil is thrown upon their hearts. 16. But when any of them is turned to Master YHWH, the veil is taken from him.<sup>12</sup> 17. Now Master YHWH Himself is the Spirit. And where the Spirit of Master YHWH is, there is freedom. 18. And we all, with uncovered faces, behold as in a mirror<sup>13</sup> the glory of Master YHWH; and are transformed into the same likeness, from glory to glory, as by Master YHWH the Spirit.

### Chapter 4

1. Therefore, we are not weary in this ministry which we have received according to the mercies that have been upon us: 2. But we have renounced the concealments of dishonor, and we walk not in craftiness, nor do we treat the Word of Elohim deceitfully; but by the manifestation<sup>14</sup> of the truth we exhibit ourselves to all the consciences of men before Elohim. 3. And if our Good News is veiled, it is veiled to them that perish; 4. To them whose minds the god of this world has blinded, in order that they might not believe, or else the light<sup>15</sup> of the Flame (Good News)<sup>16</sup> of the glory of the Mashiyach (who is the likeness of Elohim)<sup>17</sup> should dawn upon them.

7 Again a reference to Jeremiah 31:33. See also Matthew 26:28.

8 The "letter" and "Spirit" are not opposites. In verse 1 Rav Shaul begins by explaining how a "letter" in itself is not sufficient for his purposes, and how those in Corinth are not epistles written with ink, but in the Spirit of Elohim. The letter points out flaws. When we study the letter, sins of the weak flesh are exposed; our "natural" man is condemned to death to create a new birth according to YHWH's Spirit. Christian theology, however, teaches the "letter" refers to Torah, and that Torah is contrary to the spiritual man, which is a rather evil theology considering that mainstream Christians are already keeping over 60 percent of Torah. See *How much Torah do Christians already keep?* in Appendix. Torah contains righteous directives of how to live and love, as well as the Covenant of promise that necessitates Mashiyach. In this discourse Rav Shaul is juxtaposing condemnation as a function of the letter; he is most certainly not discrediting the Torah of YHWH as it pertains to the Spiritual Man (Romans 7:14; 8:4). Torah is the Word of YHWH: "*For it is not a vain thing for you; because it is your life: and through this WORD you shall prolong your days in the land*" (Deuteronomy 32:47).

9 Shemot/Exodus 34:29: "*And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with him.*"

10 Ministration of death is also the ministration of condemnation which comes against the sins of the carnal man. If a man steals he is condemned; if he commits adultery or lies, he is condemned when he reads the Letter.

11 Condemnation is abolished when the Ruach haKodesh writes Torah upon the heart, which brings the end of breaking Torah! However, Christian theologians twist this verse to teach that Paul brought an end to Torah itself.

12 The reading of Torah does not blind, nor does the reading of the "Renewed Covenant" bring Grace: but in each, one must "turn to Master YHWH with their hearts" to remove the veil. MarYah/YHWH is used here, rather than Y'shua. Rather than people turning to Y'shua as the deciding factor, the point is that both Jews and Gentiles must be truthful, and not just use prayers or Scripture readings as some sort of magical incantation, but to turn their hearts to YHWH. In many places Y'shua teaches that he came to bring Glory to the Father, and to turn hearts unto YHWH.

13 Behold as in a mirror the glory of Master YHWH. This is the same description of the man looking in a mirror and beholding the perfect Torah of liberty, for to see the Torah is to behold the mercy of YHWH. See Ya'akov 1:23-25.

## : דקורנתיא דתרתין ג :

6 הו דאשוין דנהנא משמשנא דדיתקא חדתא לָא בכתבא אלא ברוחא כתבא  
גיר קטל רוחא דין מחזא: 7 אן דין תשמשנא דמותא בכתבא אתרשמת בכאפא  
נהנת בתשבוחתא איכנא דלא נשכחון בני איסכריל למחר בפרצופה דמושא מטל  
שובחא דפרצופה הו דאתבטל: 8 איכנא הכיל תשמשנא דרוחא לָא יתיראית  
תהנא בשובחא: 9 אן גיר לתשמשנא דחויבא הנא שובחא חד כמא תתימר  
תשמשנא דזדיקותא בשובחא: 10 איך הו גיר דאפלא משבחא הי דאשתבחת  
בפוחמא דהנא שובחא מיתרא: 11 אן גיר מדם דאתבטל בשובחא הנא יתיראית  
אינא דמקנא בשובחא נהנא: 12 מטל דאית לן הכיל הנא סכרא יתיראית בגלא  
עין מתדברין: 13 ולא איך מושא דרמא הנא תחפיתא על אפיה דלא נחורון בני  
איסכריל בשולמה דהו דמתבטל: 14 אלא אתעורו במדעיהון עדמא גיר ליומנא  
אמתי דדיתקא עתיקתא מתקריא הי הי תחפיתא קימא עליהון ולא מתגליא  
דבמשיחא הו מתבטל: 15 ועדמא ליומנא אמתי דמתקרא מושא תחפיתא על  
לבהון רמא: 16 נאמתי דאנש מנהון נתפנא לות מריא משתקלא מנה תחפיתא:  
17 מריא דין הויו רוחא נאתר דרוחא דמריא חארותא הי: 18 חנן דין כלן באפא  
גלייתא תשבוחתה דמריא איך דבמחזיתא חזינן ולה לדמותא משתחלפין מן  
שובחא לשובחא איך דמן מריא רוחא:

## : דקורנתיא דתרתין ד :

1 מטל הנא לָא מאנא לן בתשמשנא הדא דאחידין איך רחמא דהנו עלין:  
2 אלא אסלינן כסיתא דבהתתא ולא מהלכין בחרעוּתא ולא נכלין מלתה  
דאלהא אלא בגליותא דשררא מחנינן נפשו ללהון רעינא דבנינשא קדם אלהא:  
3 ואן דין מכסי הו אונגליון דילן לאילין דאבדין הו מכסי: 4 אילין דאלהא  
דעלמא הנא עור מדעיהון על דלא מהימנין דלא נדנח להון נוהרה דאונגליון  
דשובחא דמשיחא דהויו דמותה דאלהא:

14 The word here for “manifestation” – *galiyota* – also means “revelation.” Furthermore, it is from the root of this word that we get the name “*Galeela*.”

15 An Aramaic wordplay between “blinded” (*aeor*) and “light” in Hebrew (*aur*), which can also become the Aramaic word for “Torah,” i.e. *auraya*, since Torah certifies the Good News. Also, in mystical thinking when the *aleph* is replaced by an *ayin* (as in the word for blind), even though both have a potential silent or “A” sound, the *ayin* is said to drain power; so from light to blindness.

16 Or, flame (“divine spark”), which given the imagery in the previous verse may be a better reading.

17 *Damota d’Alaha* = likeness of Elohim. This is an interesting word choice because *damota* denotes likeness but not equivalence. As in the book of Hebrews the earthly Temple vessels are representative of the heavenly; in this case Y’shua is the human face of YHWH. However, Hebrews 1:3 also tells us that Y’shua is “the radiance of His glory” – with a synonym to *damota*, *tzemya* – “and the exact representation (*tzelma*) of His (YHWH’s) nature.” *Tzelma* is a much closer idea of the spiritual blueprint of man, which is also the reflection of YHWH. It is not representative like *damota*, but is almost like reflection in the sense of a cloned image that is the image itself. The word “copy” should be avoided as that would denote two natures of YHWH, which is not supported in the Peshitta text.



5. For it is not ourselves that we preach, but the Mashiyach, Y'shua our Master;<sup>18</sup> and, as to ourselves, that we are your servants for Y'shua's sake. 6. Because Elohim, who commanded the light to arise from darkness, has Himself shined in our hearts, that we might be illuminated with the knowledge of the glory of Elohim on the face of Y'shua the Mashiyach.<sup>19</sup> 7. But we have this treasure in an earthen vessel that the excellence of the power might be from Elohim, and not from us. 8. And in every thing we are oppressed, but not suffocated; we are corrected, but not condemned; 9. We are persecuted, but not forsaken; we are prostrated, but not perish. 10. For we bear in our body, at all times, the dying of Y'shua; that the life also of Y'shua might be manifested in our body. 11. For if we are delivered over alive to death, for Y'shua's sake, even so also will the life of Y'shua be manifested in this our mortal body. 12. Now therefore, in us death is active, but in you, life. 13. Having therefore the same spirit of faith, (as it is written, I believed, therefore also have I spoken,) we also believe, and therefore speak; 14. Knowing that He, who resurrected our Master Y'shua, will also resurrect us by Y'shua, and will receive us, with you, to himself. 15. For all things are for your sakes, that while grace abounds by means of many, thanksgiving may abound to the glory of Elohim. 16. For this cause we do not faint; for though our outward man perish, yet the inner (man) is renovated day by day. 17. For the affliction of the present time, though very small and light, prepares for us great glory, without end, for ever and ever; 18. While we look not at these seen things, but at those not seen; for these seen things are temporary, but those not seen are eternal.

### Chapter 5

1. For we know that, if our house on earth,<sup>20</sup> this of the body, were dissolved, yet we have a building of Elohim, a house not made with hands,<sup>21</sup> eternal in heaven. 2. And on this account also, we groan, and wish to be clothed with our house from heaven: 3. If indeed, when clothed, we will not be found naked. 4. For while we are here in this house, we groan under its burden; yet you desire not to throw it off; but to be clothed over it, so that its mortality may be absorbed in life. 5. And he that prepares us for this thing is Elohim: who has given us the earnestness of His Spirit. 6. Therefore, because we know and are persuaded, that while we lodge in the body we sojourn away from our Master (Y'shua); 7. For we walk<sup>22</sup> by faith, and not by sight; 8. Therefore we are confident, and desirous to be away from the body, and to be with our Master (Y'shua). 9. We are constantly attentive, that whether we are absent, or whether at home, we may please him. 10. For we are all to stand before the judgment-seat of the Mashiyach, that each may receive retribution in the body, (for) what he has done in it, whether of good, or whether of evil.

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18 Just as Y'shua spoke in his Father's Name, so does Paul speak in the name of Y'shua Mashiyach. Paul's authority was not on the basis of his own name. Neither was Paul given any authority to do away with Torah; this is simply a Pagan or Hellenistic ideology that is projected upon Paul.

19 This verse strengthens the idea that the glory of Elohim is "reflected" in Y'shua's face.

20 In Hebrew and Aramaic thought, each major facet of the human condition dwells in a house. Here then we should contrast Rav Shaul's imagery of our house on Earth with that of the opening chapter of Galatians, where he speaks of Y'shua being raised from the house of the dead! Such imagery is certainly implied in the next three lines of this chapter.

21 Another parallel between Rav Shaul's writing here and the Epistle to the Hebrews. The phrase, "not made with human hands" only appears in three places in the NT. One is given by Mar Stephen, and the fact that he dies just after making this statement, effectively eliminates him as potential writer for that Epistle. The other two references, excepting this one, are in Hebrews 9:11 and 24. The context and subject are the same in each place. The fact that Rav Shaul was one of those present and "approving Stephen's death" adds more weight to the conclusion that the author of Hebrews is, in fact, Rav Shaul. From an Aramaic point of view, these phrases appear as a signature aspect of the same author.

22 The word "walk" is *mehalakhin*, the same word as the Hebrew "*halakha*." To say then "walk of faith" is to impart a more direct imprinting of the Ruach haKodesh than, for example, rabbinic halakha, or the theological or doctrinal teaching of any other man-made religion. The difference is, of course, the source. The Ruach of YHWH is certainly always superior to the rulings and traditions of men; to walk by Faith and not by sight is to allow the Ruach haKodesh to write Torah upon the heart. Man-made traditions whether Jewish or Christian are, more often than not, a major deterrent to the indwelling of the Ruach haKodesh and the willingness to observe the Torah of YHWH.

## : דקורנתיא דתרתין ד :

5 לא הוא גיר נפשן מכרוזינן אלא למשיחא ישוע מרן לנפשו דין דעבדיכון חנן מטל ישוע: 6 מטל דאלהא הו דאמר דמן חשוכא נוהרא נדנח הו דנח בלבנות דנתנהר בידעתא דשובחה דאלהא בפרצופה דישוע משיחא: 7 אית לן דין סימתא דהא במאנא דחצפא דרבותא דחילא מן אלהא תהוא ולא מן: 8 בכלמדם גיר מתאלצינן אלא לא מתחנקינן מתטרפינן אלא לא חבינן חנן: 9 מתרדינן אלא לא משתבקינן מסתחפינן אלא לא אבדינן: 10 בכלזכן מיתותה דישוע בפגרינן שקילינן דאף חיוהי דישוע בפגרינן נתגלון: 11 אן חנן גיר חיא למותא משתלמינן מטל ישוע הכנא אף חיוהי דישוע נתגלון בפגרינן הנא דמאת: 12 השא מותא בן מתחפט וחיא בכון: 13 אף חנן הכיל דחדא הי רוחא דהימנותא אית לן איך דכתיב דהימנת מטל הנא אף מללת מהימנינן מטל הנא אף ממללינן: 14 וידעינן דהו מן דאקים למרן ישוע אף לן ביד ישוע נקים ונקרבן עמכון לותה: 15 כלמדם גיר מטלתכון הו דכד מתיתרא טיבותא ביד סגינא תסגא תודיתא לשובחה דאלהא: 16 מטל הנא לא מאנא לן אף אן ברנשן גיר ברנא מתחבל אלא דמן לגו מתחדת יום מן יום: 17 אולצנה גיר דובנא הנא כד טב זעור וקליל שובחא רבא דלא סכא לעלם עלמין מטיב לן: 18 דלא חדינן בהלין דמתחזין אלא בהלין דלא מתחזין דמתחזין גיר דובנא אנן דלא מתחזין דין דלעלם אנן:

## : דקורנתיא דתרתין ה :

1 ידעינן גיר דאן ביתן דבארעא הנא דפגרא נשתרא אלא אית לן בננינא דמן אלהא ביתא דלא בעבד אידיא בשמיא לעלם: 2 אף על דהא גיר מתתנחינן וסוינן דגלבש ביתן דמן שמיא: 3 אלא אף מא דלכשן נשתכח לן ערטל: 4 כד איתין גיר השא בהנא ביתא מתתנחינן מן יוקרה ולא צבינן למשלחה אלא דגלבש לעל מנה דתתבלע מיתותה בחיא: 5 ודמעמד לן לה להדא אלהא הו הו דיהב לן רהבונא דרוחה: 6 מטל דידעינן הכיל ומפסינן דכמא דבפגרא שרינן ענידינן מן מרן: 7 בהימנותא הו גיר מהלכינן ולא בחזיא: 8 מטל הנא תכילינן ומסוחינן דנענד מן פגרא ונהוא לות מרן: 9 ומתחפטינן דאן ענודא חנן נאן עמורא לה הנין שפרינן: 10 כלן גיר עתידינן למקם קדם בים דמשיחא דנתפרע אנש אנש בפגרה מדם דעביד לה אן דטב נאן דביש:

11. Therefore because we know the Fear of our Master (Y'shua)<sup>23</sup> we persuade men; and we are made manifest to Elohim; and I hope also, we are revealed to your minds. 12. We do not again praise ourselves to you;<sup>24</sup> but we give you occasion to glory in us, toward them who glory in appearance and not in heart. 13. For if we are extravagant, it is for Elohim: and if we are discreet, it is for you. 14. For the love of the Mashiyach constrains us to reason in this manner: One died for all; therefore are all dead. 15. And he died for all, that they who live should not live to themselves but to him who died for them and rose again. 16. And therefore, we know no person after the flesh: and if we have known the Mashiyach after the flesh, yet from now on we know (him) no more. 17. Whoever therefore is in the Mashiyach is a new creature: old things have passed away; 18. And all things are made new, by Elohim who has reconciled us to himself by the Mashiyach, and has given to us the ministry of reconciliation. 19. For Elohim was in the Mashiyach,<sup>25</sup> who has reconciled the world with his majesty and did not reckon to them their sins; and who has placed in us the Word of reconciliation. 20. We are therefore ambassadors for the Mashiyach, and it is as if Elohim was pleading you by us. In behalf of the Mashiyach, therefore, we plead to you to be reconciled to Elohim; 21. For, on your account, He has made him who knew no sin to be a sin (offering) that we might by him become the righteousness<sup>26</sup> of Elohim.

### Chapter 6

1. And as enablers we entreat of you, that the grace of Elohim which you have received may not be ineffectual in you. 2. For He has said, "In an acceptable time have I heard you, and in the day of life I have aided you." Behold, now is the acceptable time and behold, now is the day of life! 3. Don't you give anyone occasion to feel offended in anything, that there may be no reproach on our ministry. 4. But we, in all things, would show ourselves to be the ministers of Elohim, in much endurance, in afflictions, in necessity, in distresses, 5. In scourgings, in imprisonments, in tumults, in toil, in watching, in fasting; 6. By purity, by knowledge, by long suffering, by kindness, by the Ruach haKodesh, by love unfeigned, 7. By the speaking of truth, by the power of Elohim, by the armor of righteousness on the right hand and on the left; 8. Amid honor and dishonor, amid praise and reproach; as deceivers, and yet true; 9. As not known, and yet we are well known; as dying, and behold, we live; as chastened, yet not killed; 10. As sorrowful, yet always rejoicing; as in poverty, yet enriching many; as possessing nothing, yet having all things. 11. Our mouth is opened towards you and our heart is expanded (to you), O you Corinthians! 12. You are not straightened in us, but you are straightened in your own bowels.<sup>27</sup> 13. I speak as to (my) children, Pay me the debt which you owe, and expand your love towards me. 14. And don't be yoked with those who do not believe: for what fellowship has righteousness with iniquity or what fellowship<sup>28</sup> has light with darkness.

23 Y'shua demonstrated the Fear of YHWH to his disciples. It is Mashiyach Y'shua who judges for YHWH (Shemot/Exodus 23:20-22; John 5:22).

24 Literally "(make) good our souls to you." In other words, we did not each uplift the nefesh/soul of ourselves to you. The *nefesh* (Aram. *napshah*) is the life force and personality, but salvation comes from the Ruach of YHWH. Therefore, we are not uplifted by our human life force but by the eternal spark of our Creator. The idea that Y'shua uplifted his nefesh, is a false accusation of the Pharisees. The fact is, YHWH uplifted Y'shua's nefesh, as he will also do on the Last Day for those who believe upon Him and live according to the One True Faith.

25 See Isaiah 11:1-2.

26 To "*become the righteousness of Elohim*" means to demonstrate Mashiyach to the world, which means we do *not* go through life breaking YHWH's Commandments.

27 Figurative language here, as *b'rakhmikon* literally means, "in your tender mercies." The "bowels" are also associated with the best of human emotions such as kindness and mercy, which is almost the exact opposite in Western culture.

28 Another place where "communion" was inserted into Christian versions, where it is clearly and simply "fellowship."

## : דקורנתיא דתרתין ה :

11 מָטֵל דִּידְעִינן הָכִיל דְּחַלְתָּה דְּמָרְנָן לִבְנִינְשָׁא הוּ מַפְסִינָן לֹאֲלֵהָ דִּין גְּלִינָן סָבֵר  
אַנָּא דִּין דָּאָּף לִמְדַּעִיכּוֹן דִּילָכּוֹן גְּלִינָן: 12 לֹא הָנָא תוֹב נַפְשָׁן מִשְׁבַּחִינָן לָכּוֹן אֲלֵא  
עֲלֵתָּא הוּ יְהִיבִין לָכּוֹן דְּהִנִּיתּוֹן מִשְׁתַּבַּהֲרִין בֵּין לִנְתָּה הֲנוּן דְּבֹאֲפֹא הוּ מִשְׁתַּבַּהֲרִין  
וְלֹא בִלְבָּא: 13 אָן גִּיר שְׁטִינָן לֹאֲלֵהָ וְאָן תִּקְנִינָן לָכּוֹן: 14 חוּבָּה גִיר דְּמִשִּׁיחָא  
אֲלֵץ לֵן דְּרִנְיָנָן הָדָא דְּחֵד חֵלְף פִּלְנָשׁ מִית מְדִין פִּלְנָשׁ מִית לָה: 15 וְחֵלְף פִּלְנָשׁ  
הוּ מִית דֹּאִילִין דְּחִיין לֹא לִנְפִשְׁהוֹן נַחוּן אֲלֵא לֵהוּ אִינָא דְּעֵל אֲפִיְהוֹן מִית וְקָם:  
16 וּמְכִיל חֲנָן לֹאנָשׁ פִּפְגָּר לֹא יִדְעִינָן וְאָן יִדְעֵן פִּפְגָּר לִמְשִׁיחָא אֲלֵא מִן הָשָׂא  
לֹא יִדְעִינָן: 17 כָּל מִן דְּבִמְשִׁיחָא הוּ הָכִיל בְּרִיתָּא הוּ חֲדָתָא עֲתִיקָתָא עֲבָר לֵהִין:  
18 וְכָל מָדָם הָנָא חֲדָתָא מִן אֲלֵהָ הוּ דְּרַעֲנָן לָה בְּמִשִּׁיחָא וְיֵהֵב לֵן תְּשַׁמְשֵׁתָא  
דְּתִרְעוּתָא: 19 אֲלֵהָ הָנָא גִיר בְּמִשִּׁיחָא הוּ דְּרַעֲנָן לְעֵלְמָא עִם רַבּוּתָּה וְלֹא חֶשֶׁב  
לֵהוֹן חֲטִיְהוֹן וְסָם בֵּין דִּילָן מֵלֵתָא דְּתִרְעוּתָא: 20 אִיזְגָּדָא חֲנָן הָכִיל חֵלְף מִשִּׁיחָא  
וְאִיךְ הוּ דֹּאֲלֵהָ בְּעָא מְנַכּוֹן בְּאִידָן חֵלְף מִשִּׁיחָא הָכִיל בְּעִינָן אֲתִרְעוּ לֹאֲלֵהָ:  
21 הוּ גִיר דִּלָּא יִדְעֵה הָנָא חֲטִיְתָא מְטֵלְתָּכוֹן חֲטִיְתָא עֲבָדָה דְּחֲנָן נִהָנָא בָּה זִדְיָקוּתָא  
דֹּאֲלֵהָ:

## : דקורנתיא דתרתין ו :

1 וְאִיךְ מַעֲדִרְנָא בְּעִינָן מְנַכּוֹן דִּלָּא תִסְתַּרְק בְּכּוֹן טִיבּוּתָא דֹּאֲלֵהָ דְּקַבְּלָתוֹן: 2 אָמֵר  
גִיר דְּבִזְבָּנָא מְקַבְּלָא עֲנִיתְךָ וְבִיּוּמָא דְּחִיָּא עֲדִרְתְךָ הָא הָשָׂא זִבְנָא מְקַבְּלָא וְהָא  
הָשָׂא יוּמָא דְּחִיָּא: 3 לְמָא בְּמָדָם תַּתְּלוֹן לֹאנָשׁ עֲלֵתָא דְּתוֹקֵלְתָא דִּלָּא נִהָנָא מוּמָא  
בְּתִשְׁמִשְׁתָּן: 4 אֲלֵא בְּכָל מָדָם נַחוּא נַפְשָׁן דְּמִשְׁמִשְׁנָא חֲנָן דֹּאֲלֵהָ בְּמִסִּיבְרִנּוּתָא  
סְגִיָּאָתָא בְּאוּלְצָנָא בְּאַנְנִקְס בְּחִבּוּשִׁיא: 5 בְּנִגְדָּא בְּאַסּוּרָא בְּשִׁגּוּשִׁיא בְּלֹאֲוֵתָא  
בְּשִׁהָרָא בְּצוּמָא: 6 בְּדִכּוּתָא בְּיַדְעָתָא בְּגִירוּתָא רּוּחָא בְּבִסִּימוּתָא בְּרוּחָא דְּקוּדְשָׁא  
בְּחוּבָא דִּלָּא נָכְלָא: 7 בְּמֵלֵתָא דְּקוּשְׁתָּא בְּחִילָא דֹּאֲלֵהָ בְּזִינָא דִּזְדִּיקוּתָא דְּבִימִינָא  
וְבִסְמָלָא: 8 בְּשׁוּבְחָא וְבִצְעָרָא בְּקוּלָסָא וְבִגְוִנָא אִיךְ מַטְעִינָא וּשְׁרִיכָא: 9 אִיךְ  
לֹא יִדְעָא וִידְעִינָן אִיךְ מִיתִינָן וְהָא חִיין חֲנָן אִיךְ דְּמִתְרִדִּינָן וְלֹא מִיתִינָן: 10 אִיךְ  
דְּכִרָא לֵן וְכִלְזִינָן חֲדִינָן אִיךְ מְסַכְנָא וְלִסְגִּיאָא מַעֲתִרִינָן אִיךְ דְּמָדָם לִית לֵן וְכָל  
מָדָם אֲחִידִינָן: 11 פּוֹמֵן פְּתִיחַ הוּ לִנְתָּכּוֹן קוֹרְנִתָּא וְלָבֵן רּוּיַח: 12 לֹא אֲלִיצִיתּוֹן בֵּין  
אֲלִיצִיתּוֹן דִּין בְּרַחֲמִיכּוֹן: 13 אִיךְ דְּלִבְנִיא דִּין אָמֵר אֲנָא פּוֹרְעוּנִי חוּבְלִי לִנְתָּכּוֹן  
וְנַחוּ חוּבְכּוֹן לִנְתִּי: 14 וְלֹא תִהְיוּן בְּנֵי זִוְגָא לֹאִילִין דִּלָּא מִהִימִנִין אִידָא גִיר  
שׁוּתְפּוּתָא אִית לִזְדִּיקוּתָא עִם עוּלָא אוּ אִינָא חוּלְטָנָא אִית לִנְהִירָא עִם חֶשְׁכָּא:

15. Or what agreement has the Mashiyach with the Accuser or what part has a believer with an unbeliever? 16. Or what agreement has the temple of Elohim with that of demons?<sup>29</sup> For you are the temple of the living Elohim; as it is said, “I will dwell among them, and walk among them, and will be their Elohim, and they will be my people. 17. Therefore, you come out from among them, and be separate from them” says Master YHWH, “and don’t come near the unclean thing,<sup>30</sup> and I will receive you; 18. And will be to you a Father,<sup>31</sup> and you will be sons and daughters to me,” says Master YHWH the Almighty.<sup>32</sup>

### Chapter 7

1. Seeing, therefore, that we have these promises, my beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit; and let us bring about (that which is) Set-Apart,<sup>33</sup> in the Fear of Elohim. 2. Bear with us, my Brothers; we have done evil to no one; we have corrupted no one; we have wronged no one. 3. I speak (thus), not to condemn you; for I have said before, that you are treasured in our hearts, to die and to live together. 4. I have great confidence before you, and have much pride in you; and I am full of comfort. And joy wells up inside of me, in all my sufferings. 5. For, after we came to Macedonia, there was no rest for our body, but we were distressed in every thing; without was conflict, and within was fear. 6. But Elohim who comforts the depressed comforted us by the arrival of Titus. 7. And not merely by his arrival, but also by the refreshing with which he was refreshed by you. For he told us of your love towards us, and of your grief, and of your zeal in our behalf; and when I heard it, my joy was great. 8. And although I made you sad by the epistle, I do not regret it, though I did regret it; for I see that that epistle, though for a time it made you sad, 9. Yet it brought me joy, not because you had sorrow, but because your sorrow brought you to repentance; for you sorrowed in righteous sorrow; so that you received no detriment from us. 10. For, sorrowing on account of Elohim works a conversion of the soul which is not reversed, and a turning to life: but the sorrowing of the world works death. 11. For behold this same thing, that you were distressed on account of Elohim, what worry it brought about in you, and apologizing and indignation and fear, and love, and zeal and revenge? And in all things you have shown that you are (now) pure in that matter. 12. And it will be (seen) that I wrote to you, not for the sake of him who did the wrong, nor for the sake of him who received the wrong (only), but that your painstaking care in respect to us might be known before Elohim. 13. As a result, we were comforted; and with our consolation, we were the more joyful for the joy of Titus, because his spirit was refreshed by you all: 14. So that I was not ashamed of that in which I had gloried to him, respecting you; but as in every thing we spoke the truth to you, so also our glorying before Titus is found to be in truth: 15. And also his tender mercies<sup>34</sup> are the more enlarged towards you while he remembers the submission of you all and how you received him with fear and trembling. 16. I rejoice that in every thing I have full confidence in you.

29 Present tense, the Temple was still standing when this Epistle was written and therefore before the year 70. Of course, Pauline authorship also gives us this time, since the Apostle died before 67.

30 See Leviticus 5:2; 7:21; 11:8, 31; Deut 14:8; Isaiah 52:11; Lam 4:15; Haggai 2:13.

31 Psalm 103:13; Malachi 1:6

32 Literally, “Master YHWH that (is) all power.”

33 Murdock translates this as “righteousness”, as did I previously. However, while technically true, the word is *kadishota* in Aramaic, which is more properly rendered as “Set Apart”. This is an important distinction in both the Aramaic and the Greek because it shows Paul exhorting Gentiles to literally “work sanctification” proving that “work” and “sanctification” are not separate and/or mutually exclusive concepts but are spiritually symbiotic. The myth as perpetrated by Luther and others that Paul is all about “grace” and Ya’akov is all about “works” is exposed here as a falsehood. Rav Shaul and Ya’akov emphasize how works and sanctification live together; each is required of the other otherwise a person’s faith becomes out of balance.

34 Murdock opted for the metaphoric use “bowels” probably since he was a Greek Primacist and wanted to align the reading more with Greek. However, in almost every case this appears, “tender mercies” or some variant is the preferred reading.

## : דקורנתיא דתרתין ו :

15 או איִדא שלמוּתָא אִיתְּ לַמְּשִׁיחָא עִם סְטָנָא אוּ אִידָא מִנְתָּא אִיתְּ לְדִמְחִימָן  
עִם דְּלֹא מַחִימָן: 16 אִידָא דִּין אוּיּוּתָא אִיתְּ לְחִיפְלָה דְּאַלְהָא עִם דְּשִׁאדָא אֲנַתּוֹן  
דִּין חִיפְלָה אֲנַתּוֹן דְּאַלְהָא חִיָּא אִיפְנָא דְּאַמִּיר דְּאַעֲמֵר בְּהוֹן וְאַהֲלָךְ בְּהוֹן וְאַהֲנָא  
אַלְהָהוֹן וְהִנּוֹן נְהוֹן לִי עֲמָא: 17 מְטֵל הִנָּא פּוֹקוּ מִן בִּינְתָהוֹן וְאַתְּפִרְשׁוּ מִנְהוֹן  
אַמֵּר מְרִיא וְלִטְמָאא לֹא תִתְקַרְבּוּן וְאַנָּא אֶקְבִּלְכוּן: 18 וְאַהֲנָא לְכוּן לֹאבָא וְאַנַּתּוֹן  
תְּהוֹנוֹן לִי לִבְנִיא וְלִבְנָתָא אַמֵּר מְרִיא דְּכָל אַחִיד:

## : דקורנתיא דתרתין ז :

1 מְטֵל דְּאִיתְּ לִן הִכִּיל הֲלִין מוֹלִפְנָא חֲבִיבִי נִדְכָּא נִפְשִׁין מִן כְּלָה טִמְאַוּתָא דְּכִסְכָּא  
וְדִרוּחָא וְנִפְלּוּחַ קְדִישׁוּתָא בְּדַחֲלִתָּא דְּאַלְהָא: 2 סִיפְרוֹן אַחִין בְּאַנְשׁ לֹא אַעֲלוֹן  
לֹאנְשׁ לֹא חֲבֵלָן לֹאנְשׁ לֹא עֲלֵכוּן: 3 לֹא הִנָּא לְמַחֲבִיבּוּתָכוּן אַמֵּר אֲנָא קְדַמְתָּ גִיר  
אַמְרַת דְּבִלְבָן אֲנַתּוֹן לְמַמְתָּ אַכְחִדָּא וְלִמְחָא: 4 פְּרַהֲסִיא סְגִיאַתָּא אִיתְּ לִי לְתַתְּכוּן  
וְסִגִּי אִיתְּ לִי בְּכוּן שׁוֹבְהֶרָא וְנִמְלָא אֲנָא בּוּיָאָא וְסוּגָאָא מְתִיתְרָא בִּי חֲדוּתָא בְּכֻלְהוֹן  
אוּלְצִנִּי: 5 אָף מִן דְּאַתִּין גִּיר לְמַקְדּוֹנִיא אֶפְלָא חֵד נִיחַ הִנָּא לְפִגְרָן אֶלָּא בְּכָל מָדָם  
אַתְּאַלְצִן מִן לְבָר קְרָבָא וְמִן לְגֹר דַּחֲלִתָּא: 6 אֶלָּא אֶלְהָא הוּ דְּמַבִּיא לְמַכִּיכָא בִּינָא  
בְּמִאֲתִיתָהּ דְּטָטוּס: 7 וְלֹא בְּלַחוּד בְּמִאֲתִיתָהּ אֶלָּא אָף בִּינִיחָה הוּ דְּאַתְנִיחַ בְּכוּן  
סִבְרוֹן גִּיר עַל חוֹבְכוּן דְּלוֹתָן וְעַל אֲבִלְכוּן וְטַנְנְכוּן דְּעַל אֲפִין וְכֵד שְׁמַעַת חֲדוּתָא  
סְגִיאַתָּא הִנָּת לִי: 8 דְּאַפֵּן אַכְרִית לְכוּן בְּאַגְרָתָא לֹא תוּיָא לִי נִפְשִׁי אֶפֶן תוּיָא הִנָּת  
חִזָּא אֲנָא גִיר דְּהִי אַגְרָתָא אֶפֶן דְּשַׁעֲתָא אַכְרִית לְכוּן: 9 אֶלָּא חֲדוּתָא סְגִיאַתָּא עֲבַדְתָּ  
לִי לֹא עַל דְּכְרִית לְכוּן אֶלָּא מְטֵל דְּכְרִיתָכוּן לְתִיבּוּתָא אִיתִיתְכוּן פְּרִית לְכוּן גִּיר  
בְּדִאֲלָהּ אִיכְנָא דְּבִמְדָם לֹא תַחֲסִירוֹן מִנִּי: 10 פְּרִיוּתָא גִיר דְּמְטֵל אֶלְהָא תַּוּת נִפְשָׁא  
עֲבַדָּא דְּלֹא הִפְכָּא וּמִפְנִיא לְחִיָּא פְּרִיוּתָא דִּין דְּעִלְמָא מוּתָא הוּ עֲבַדָּא: 11 הָא גִיר  
הִי הָדָא דְּאַתְתַּעִיקְתּוֹן מְטֵל אֶלְהָא כְּמָא אַעֲבַדְתָּ בְּכוּן חֲפִיטוּתָא וּמִפְק בְּרוּחָא  
וְרוּגְזָא וְדַחֲלִתָּא וְחוּבָא וְטַנְנָא וְתַבְעִתָּא וְבְּכֻלְמָדָם חוּיְתוֹן נִפְשָׁכוּן דְּדִכִּין אֲנַתּוֹן בָּה  
בְּצִבּוּתָא: 12 תְּהוּא דִּין הָדָא דְּכַתְבַּת לְכוּן דְּלֹא הִנָּא מְטֵל מִסְכְּלָנָא אָף לֹא מְטֵל הוּ  
מִן דְּמִסְכַּל בָּה אֶלָּא מְטֵל דְּתִידַע קִדָּם אֶלְהָא חֲפִיטוּתָכוּן דְּמְטִלְתִּין: 13 מְטֵל הִנָּא  
אַתְּבִיאֵן וְעִם בּוּיָאָן יְתִירָאִית חֲדִין בַּחֲדוּתָהּ דְּטָטוּס דְּאַתְנִיחַת רּוּחָה עִם כְּלָכוּן:  
14 דְּבִמְדָם דְּאַשְׁתַּבַּחְתָּ לָּהּ עַל אֲפִיכוֹן לֹא בְּהַתָּת אֶלָּא אִיךְ דְּכָל מָדָם קוּשְׁתָּא  
מְלָלֵן עֲמָכוּן הִכְנָא אָף שׁוֹבְהֶרָן דְּלוֹת טָטוּס בְּקוּשְׁתָּא אֲשַׁתְכַּח: 15 אָף רַחֲמוּהִי  
יְתִירָאִית סִגִּי עֲלִיכוֹן כִּד מְתַדְכֵּר מְשַׁתְּמַעְנוּתָא דְּכֻלְכוּן דְּבַדַּחֲלִתָּא וְכִרְתִּיתָּא  
קְבִלְתוּנִיחִי: 16 חֲדָא אֲנָא דְּבִכָּל מָדָם תַּכִּיל אֲנָא עֲלִיכוֹן:

1. And, my Brothers, we make known to you the grace of Elohim which was conferred on the assemblies of the Macedonians; 2. That in the great trial of their affliction there was an abounding to their joy, and the depth of their poverty was rejoicing in the riches of their generosity. 3. For I testify that, according to their ability and beyond their ability, in the spontaneity of their mind, 4. They looked for us, with much eagerness, that they might participate in the benevolence of the ministration to the Set Apart believers. 5. And not (only) as we had expected, but they first gave themselves to our Master (Y'shua), and to us by the will of Elohim. 6. So that we requested Titus, that as he had begun, so he would perfect in you also the same goodness. 7. And as you are enriched in everything, in faith, and speech, and knowledge, and in all diligence, and in our love towards you, so be bountiful in this goodness also. 8. I do not actually command you, but by I am prompted by the devotion of your fellow believers, that I would test the sincerity of your love. 9. For you know the goodness of our Master Y'shua the Mashiyach who, when he was rich, for your sakes became poor, that by his poverty you might be made rich. 10. And now I urgently give you my advice that it may be helpful for you to go ahead with and accomplish what you began a year ago on your own accord. 11. And now complete by action, what you designed; that as you had enthusiasm in your proposing, so you may fulfill it in action, according to your ability. 12. For if there is a willingness, a person is accepted according to what he has, and not according to what he does not have. 13. For it is not that others may have it easy and you pressure; 14. But that you may be on equality at the present time; and that your abundance may be (a supply) to their needs; that their abundance likewise may be (a supply) to your needs; that there may be equality. 15. As it is written (in the Torah),<sup>35</sup> "He who gathered much, had nothing over; and he that gathered little, was not deficient." 16. But thanks be to Elohim, who put into the heart of Titus this earnest caring for you. 17. For he received our encouragement; and, because he was very anxious, he cheerfully set out to visit you. 18. And we also sent with him that our brother, whose praise in the Good News is in all the assemblies; 19. Just as he likewise had been expressly chosen by the assemblies to accompany me with this goodness which is ministered by us to the glory of Elohim and to our friendship. 20. And we are therefore guarded, that no one should put blame on us, in (respect to) this abundance which is ministered by us. 21. For we are most diligent to do things commendable not only before Elohim, but also before the sons of men. 22. And we also sent with them that brother of ours who has often, and in many things, been proved diligent by us; and is now particularly diligent, from the great confidence (he has) in you. 23. And therefore, if Titus (be inquired about), he is my associate and assistant among you: or if our other brothers, they are the Shlichim of the Assemblies of the Mashiyach's glory. 24. Therefore you show to them in the presence<sup>36</sup> of all the assemblies, a demonstration of your love and of our deep pride with respect to you.

<sup>35</sup> This is a reference to the manna in Exodus 16:18 which is in turn a very powerful lesson on keeping the Seventh Day Shabbat. In its original context, the Israelites had gone into bondage in Egypt, a society that kept a 10 day week and each month was comprised of three "weeks" for a total of 30 days. Once freed however, they had to re-acclimate to YHWH's Set-Apart schedule. YHWH had them practice Shabbat by gathering manna on the six working days, giving a double portion on the sixth day and there was no manna on the Seventh Day. Similarly, these people in Corinth are also adjusting their timings from the pagan feasts they knew to keeping YHWH's Feasts according to Torah. This is why Pesach is frequently used as an example. See 1 Corinthians 5:6-9; 10:16-17; 11:23-28.

<sup>36</sup> Or "in their faces."



## : דקורנתיא דתרתין ח :

1 מודעינן לכוון דין אחין טיבותה דאלהא דאיתיהבת בעדְתָא דמקְדוֹניא :  
2 דבְּבֹקִיא סגִיאא דאולצִנְהוֹן יתִירוֹתָא הִתְּ לחדוֹתָהוֹן ועומקא דמסכְנוֹתָהוֹן  
אַתִּיתֵר בעוֹתֵרָא דפְּשִׁיטוֹתָהוֹן : 3 סְהָר אָנָּא גִיר דאיך חִילוֹהוֹן ויתִיר מִן חִילוֹהוֹן  
בְּצִבְיָן נִפְשֵׁהוֹן : 4 בעו מִנן בְּעוֹתָא סגִיאָתָא דנִשְׁתוֹתְפֹן בטיבוֹתָא דתְּשִׁמְשִׁתָּא  
דקִדְישָׁא : 5 וְלֹא אִיךְ מָא דסִבְרִין הִינן אֵלָא נִפְשֵׁהוֹן אֲשִׁלְמוּ לוקְדָם לִמְכֹן וְאִף  
לן בְּצִבְיָנָה דאלֵהָא : 6 דחֲנִן נִבְעָא מִן טָטוּס דאיך דשרי הֲכָנָא נִשְׁלָם בִּכְוֹן אִף  
טיבוֹתָא הִדָּא : 7 אֵלָא אִיכְנָא דבְּכַלְמָדָם מְתִיתִרִין אַתְּהוֹן בְּהִימְנוֹתָא וּבְמִלְתָּא  
וּבִידְעָתָא וּבְכָל חֲפִיטוֹ וּבְחוּבֹן דְּלוֹתְכֹן הֲכָנָא אִף בְּהִדָּא טִיבוֹתָא תְּתִיתִרוֹן :  
8 לֹא הָנָא מְפַקְד פִּקְדָּא אָנָּא לכוון אֵלָא בְּחֲפִיטוֹתָא דִּחְבְּרִיכּוֹן שְׂרָא דְּחוּבְכֹן מִנְסָא  
אָנָּא : 9 יִדְעִין אַתְּהוֹן גִּיר טִיבוֹתָה דִּמְכֹן יִשׁוּע מִשִּׁיחָא דְּמִטְלַתְכֹן אַתְּמִסְכֹן כֹּד  
אִיתוּהִי עֲתִירָא דַּאנְתוֹן בְּמִסְכְּנוֹתָה תַּעֲתִירוֹן : 10 מְמַלְךְ דִּין מְלֶךְ אָנָּא לכוון הִדָּא  
דִּמְעִדְרָא לכוון מְטֵל דִּמֵּן אֲשִׁתְּקִדִי שְׂרִיתוֹן לוֹ לְמַצְבָּא בְּלַחוּד אֵלָא אִף לְמַעֲבָד :  
11 הָשָׂא דִּין שְׁלָמוֹ בַּעֲבָדָא הוּא מָדָם דְּצִבְיָתוֹן דַּאִיכְנָא דַּהֲנָא לכוון סוּחָא לְמַצְבָּא  
הֲכָנָא בַּעֲבָדָא תִּשְׁלָמוֹן מִן מָא דַּאִית לכוון : 12 אֵן גִּיר צִבְיָנָא אִיתוּהִי אִיךְ מָא  
דַּאִית לָהּ הֲכֹתָ מִתְּקַבֵּל לֹא הָנָא אִיךְ מָא דִּלִּית לָהּ : 13 לֹא הָנָא גִיר דִּלְאַחֲרָנָא  
תַּהֲנָא רִנְחָתָא וּלְכוֹן אֹולְצָנָא : 14 אֵלָא בִּשְׁוִיֹּתָא הוּא בּוּבְנָא הָנָא דִּיתִירוֹתְכֹן  
דִּילְכוֹן תַּהֲנָא לְחִסְרֹותָהוֹן דְּהִלִּין דַּאִף יִתִּירוֹתָהוֹן דְּהִנּוֹן תַּהֲנָא לְחִסְרֹותָהוֹן  
דִּילְכוֹן דְּתַהֲנָא שְׁוִיֹּתָא : 15 אִיךְ דְּכִתִּיב דִּהּוּ דַּאֲסִגִּי שְׁקֵל לֹא אֲתִיתֵר לָהּ וְהוּ  
דְּקִלִּיל שְׁקֵל לֹא אֲתִבְצֵר לָהּ : 16 טִיבּוֹ דִּין לֹאֵהָא דִּיהִבָּה חֲפִיטוֹתָא הִדָּא חֲלִפִיכּוֹן  
בְּלָבָה דְּטָטוּס : 17 בְּעוֹתֵן גִּיר קָבֵל וּמְטֵל דְּטָב בְּטִיל לָהּ מִן צִבְיָנָה נִפֵּק צַדִּיקוֹן :  
18 שְׁדֵרֵן דִּין עֲמָה לֹאֲחוֹן אִינָּא דִּתְּשִׁבוּחָתָה בְּאַנְגֵּלִיוֹן בְּכִלְהִין עֲדָתָא : 19 הֲכָנָא  
דַּאִף מְגָבָא גָבָא מִן עֲדָתָא דִּנְפּוֹק עֲמֵן בטיבוֹתָא הִדָּא דְּמִשְׁתַּמְשָׂא מִנן לְשׁוּבָחָה  
דִּילָה דַּאלֵהָא וּלְלוֹבְכֵן דִּילָן : 20 קְנִיטִינָן דִּין בְּהִדָּא דִּלָּא אָנָּשׁ נָסִים בִּן מוּמָא  
בְּהִדָּא רְבוֹתָא דְּמִשְׁתַּמְשָׂא מִנן : 21 יְצִיפִינָן גִּיר דִּשְׁפִירְתָּא לֹא קָדָם אֵלָהָא בְּלַחוּד  
אֵלָא אִף קָדָם בִּינִישָׂא : 22 שְׁדֵרֵן דִּין עֲמָהוֹן אִף לֹאֲחוֹן אִינָּא דִּלָּן בְּקָא בְּכִלְזָבֵן  
בְּסִגִּיאָתָא דְּחֲפִיטָא הוּא הָשָׂא דִּין יִתִּירָאִית חֲפִיט בְּתוֹכְלָנָא סגִיאָא דְּעִלְיוֹן : 23 אֵן  
הֲכִיל טָטוּס שׁוֹתְפָא הוּא דִּילִי וּמַעֲדֵרְנָא בִּכְוֹן וְאֵן אַחִין אַחֲרָנָא שְׁלִיחָא אָנוּן דְּעֲדָתָא  
דְּשׁוּבָחָה דְּמִשִּׁיחָא : 24 מְכִיל תַּחֲוִיתָא דְּחוּבְכֹן וּשׁוּבְהֵרֵן דְּבִכְוֹן בְּהוֹן חֲנוּ בְּפִרְצוֹן  
עֲדָתָא בְּלִהִין :

1. And concerning the ministration by the Set Apart believers, it would be useless for me to write to you: 2. For I know the goodness of your mind; and therefore I gloried of you before the Macedonians, that Achaia was ready a year ago; and your zeal has excited many. 3. Yet I sent the brothers, or else the glorying with which we have gloried in you in regard to this matter, should prove vain; and that you, as I said, may be ready; 4. So that, if the Macedonians should come with me, and should find you unprepared, we, not to say that you, should be put to shame for that glorying in which we (also) gloried. 5. Therefore I was careful to request these, my Brothers, to go before me to you, that they might make up this gift, of which you were advised long before to have it ready, as being an offering, and not a matter of being forced upon you. 6. And this (I say): He that sows sparingly will also reap sparingly, and he that sows generously, will also reap generously. 7. Every man, according to his own views, not with sadness, not by constraint: for Elohim loves a joyous giver. 8. For it is in the power of Elohim, to make all good abound to you, so that you may have, at all times, and in everything, what is sufficient for you; and may abound in every good work. 9. As it is written, "He has dispersed and given to the poor; and his righteousness is established forever."<sup>37</sup> 10. Now He that gives seed to the sower, and bread for food, may He give and multiply your seed, and increase the fruits of your righteousness: 11. So that in everything, you may be enriched to all generosity, to the completion of our thanksgiving to Elohim. 12. For the performance of this ministration not only supplies the needs of the Set Apart believers, but is also rich in many thanksgivings to Elohim. 13. For on account of the test of this ministration, we glorify Elohim that you do subject yourselves to the profession of the Good News of the Mashiyach, and that in your generosity you communicate with them and with all men: 14. And they put up prayer for you with much love, because of the abundance of the grace of Elohim that is upon you. 15. Blessings be to Elohim for His unspeakable gift.<sup>38</sup>

## Chapter 10

1. Now I, Paul, plead with you, by the mildness and gentleness of the Mashiyach, although I am mild towards you when present, but bold towards you when absent! 2. Yet I plead with you that, when I come, I may not be compelled by the boldness that is in me to be daring, as I estimate it, towards the persons who think we walk according to the flesh.<sup>39</sup> 3. For, although we walk in the flesh, our warfare is not after the flesh. 4. For the arms<sup>40</sup> of our warfare are not those of the flesh, but those of the power of Elohim; by which we subdue rebellious castles. 5. And we demolish imaginations, and every lofty thing that exalts itself against the knowledge of Elohim, and subjugate all reasoning to obedience to the Mashiyach. 6. And we are prepared, when your obedience will be complete, to execute judgment on all the disobeying.

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<sup>37</sup> See Psalm 112:9.

<sup>38</sup> A very clean break between the last line of Chapter 9 and the first "introductory statement" of 10:1, leading some to speculate that chapters 10-13 may have been originally separated from the rest of the letter.

<sup>39</sup> In direct opposition to "walking by the spirit," or in the *halakha* of Mashiyach.

<sup>40</sup> See *Spiritual Armor* in Appendix.

## : דקורנתיא דתרתין ט :

1 על תשמשותא דין דקדישא יתירתא עבד אנא אן כתב אנא לכון: 2 ידע אנא גיר טויבה דרעניכון ומטל הנא אשתבהרת בכון למקדוניא דאכאיא עתידא הי מן אשתקדי וטננא דילכון לסגינא גרג: 3 שדרת דין לאחא דלא נסתרק שובהרן דאשתבהרן בכון על הדא צבותא דאיכנא דאמרת תהוון מטיבין: 4 דלמא נאתון עמי מקדוניא ונשכחונכון בד לא עתידין אנתון ונבהת חנן דלא נאמר דאנתון תבהתון בשובהרנא הו דאשתבהרן: 5 מטל הנא אתבטל לי דאכעא מן אחי הלין דנאתון קדמי לותכון ונעתרון בורפתא הי דמן קדים אשתמעון דתהוון מטיבא הכנא איך בורפתא לא הנא איך יענותא: 6 הדא דין מן דזרע בחוסנא אף בחוסנא חצד ומן דזרע בבורפתא בבורפתא נחצוד: 7 כל אנש איך דאית ברעניגה לא איך דמן פריותא או איך דמן קטירא ליהובא הו גיר חדנא רחם אלהא: 8 מטיא הי דין באידי אלהא כל טיבו דניתר בכון דבכלזכן בכלמדם הו מא דספק לכון נהנא לכון ותתיתרון בכל עבד טב: 9 איך דכתיב דבדר ויהב למסכנא וזדיקותה קימא לעלם: 10 הו דין דיהב זרעא לזרעא ולחמא למאכולתא הו נתל ונסגא זרעכון ונכבא פארא וזדיקותכון: 11 דבכל מדם תעתרון בכלה פשיטותא דהי גמרא באידן תודיתא לאלהא: 12 מטל דפולחנא דתשמשותא הדא לא הוא בלחוד חסירותא דקדישא ממלא אלא אף מיתר בתודיתא סגיאתא לאלהא: 13 מטל בוקיא גיר דתשמשותא הדא לאלהא משבחין דאשתעבדתון לתודיתא דסברתה דמשיחא נאשתותפתון בפשיטותכון עמהון ועם כלנש: 14 וצלוחא מקרבין חלפיון בחובא סגינא מטל סוגאא דטיבותה דאלהא דעליכון: 15 טיבו דין לאלהא על מוהבתה דלא מתמללא:

## : דקורנתיא דתרתין י :

1 אנא דין פולוס בעא אנא מנכון בניחותה ובמכיחותה דמשיחא דאפן באפין מכיך אנא לנתכון אלא בד רחיק אנא תכיל אנא עליכון: 2 בעא אנא דין מנכון דלא מא דאתית אלאץ בתוכלנא דאית לי דאשיח איך דמתרעא אנא על אנשא אילין דחשבין לן דאיך דבבסר מהלכין: 3 אפן בבסר גיר מהלכין חנן אלא לא הוא דבסר פלחין: 4 זינא גיר דפלחותן לא הוא דבסר אלא דחילא דאלהא ובה פכשין חסנא מרידא: 5 וסתרין מחשבתא וכל רומא דמתתרים לוקבל ידעתה דאלהא ושכין כל תרעין למשמעתה דמשיחא: 6 ומטיבין למעבד תבעתא מן אילין דלא משמעין מא דאתמלית משתמענותכון:

7. Do you look on outward appearances?<sup>41</sup> If any one is confident in himself that he is of the Mashiyach, let him know, from himself, that as he is of the Mashiyach, so also are we. 8. For if I should glory somewhat more, in the authority which our Master (Y'shua) has given me, I should not be ashamed; for he gave it to us for your edification, and not for your destruction. 9. But I forbear, or else I should be thought to frighten you greatly by my epistles. 10. For there are some who say (his) epistles are weighty and forcible, but his bodily presence is weak, and his speech contemptible. 11. But let him who says so, consider this, that such as we are in our epistolary discourse, when absent, such also are we in action, when present. 12. For we dare not compare ourselves with those who exalt themselves: but they, because they compare themselves with themselves are not wise. 13. But we will not glory beyond our measure, but within the measure of the limits which Elohim has imparted to us, that we should reach as far as you. 14. For we do not stretch ourselves, as if not reaching to you; for we do reach as far as you in the hope of the Mashiyach. 15. And we do not glory beyond our measure in the toil of others: but we have the hope that when your faith will mature, we will be magnified by you, as (being within) our measure; 16. And that we will so abound also, as to make announcements beyond you. It is not in the measure of others, (and) in things ready prepared, that we will glory. 17. But let him that will glory, glory in Master YHWH. 18. For it is not he who praises himself who is approved; but he whom Master YHWH praises.

### Chapter 11

1. I would that you could bear with me a little, that I might talk foolishly: and indeed, bear with me. 2. For I am jealous over you, with a righteous jealousy;<sup>42</sup> for I have espoused you to a husband as a chaste virgin whom I would present to the Mashiyach.<sup>43</sup> 3. But I fear, or else, as the serpent deceived Eve by his cleverness, so your minds should be corrupted from the sincerity that is in the Mashiyach. 4. For if he that comes to you, had proclaimed to you another Y'shua, whom we have not proclaimed; or if you had received another Spirit, which you have not received; or another gospel, which you have not accepted; you might well have given your permission. 5. For, I suppose, I did not come short of those Shlichim who excel the most. 6. For, though I be rude in speech, yet not in knowledge; but in all things we have been revelatory among you. 7. Did I indeed commit an offense by humbling myself that you might be exalted and by proclaiming the Good News of Elohim to you freely? 8. And I robbed other assemblies, and I took pay (of them) for ministering to you. 9. And when I came among you and was needy, I was burdensome to none of you; for the Brothers who came from Macedonia supplied my needs: and in all things I kept myself, and I will keep myself from being burdensome to you. 10. As the truth of the Mashiyach is in me, this glorying will not be made vain as to me in the regions of Achaia.

41 Again, this word, *parsopa*, indicates characteristics by which we can tell one member of a species from another. It can also mean "face" or "presence." One of the biggest errors in the Greek NT is that it makes the Godhead out to be separate "presences" instead of being occurrences from One singular divine nature.

42 See *Jealous Elohim* in Appendix.

43 An ingenious metaphor by Rav Shaul; he is comparing himself to the mother of a bride who is recommending her daughter for betrothal. In First Century Israel the family of the bride to be made contractual arrangements with the family of the groom, including the dowry. But, if she were to fall short in any way, it was a huge disaster and great dishonor to both families. Here, Paul teaches that if we (the bride) fall short of our Master-Groom (Y'shua), we will have disgraced him in the worst possible way. (Revelation 21:2)

## : דקורנתיא דתרתין י :

7 בפרצופא חירין אנתון אן אנש תכיל על נפשה דדמשיחא הו הנא נדע מן נפשה דאיך דהו דמשיחא הכנא אף חנן: 8 אן גיר אף מדם יתיר אשתבהר על שולטנא דיהב לי מרן לא ברת אנא מטל דלכנינא הו דילכון יהב לן ולא לסופכון: 9 מהמא אנא דין דלא אסתבר איך הו דמדחלו מדחל אנא לכון באגרת: 10 מטל דאית אנשא דאמרין דאגרתא יקירן וחסין מאתיה דין דגושמא כריה ומלתה שיטא: 11 אלא דלא נתרעא מן דהכנא אמר דאיכנא דאיתין במלתא דאגרתן פד רחיקין הכנא איתין אף מא דקריבין בעבדא: 12 לא גיר ממרחין דנחשוב או דנפחם נפשן עם הגון דמשבהרין נפשהון אלא מטל דהגון בהון להון מפחמין לא מסתכלין: 13 חנן דין לא משתבהרין יתיר מן משוחתן אלא במשוחתא דתחומא דפלג לן אלהא דגמטא אף עדמא לנתכון: 14 לא הוא גיר איך דלא מתמטין לנתכון מתחין נפשן עדמא גיר לנתכון מטין בסברתה דמשיחא: 15 ולא משתבהרין לבר מן משוחתן בעמלא דאחנא אלא אית לן סברא דכד רביא הימנותון בכון נתרורב איך משוחתן ונתיתר: 16 אף להל מנכון למסברו לא במשוחתא דאחנא באילין דמתקנן נשתבהר: 17 הו דין דמשתבהר במריא נשתבהר: 18 לא הוא גיר מן דנפשה משבח הו הו בקא אלא מן דמריא נשבחיה:

## : דקורנתיא דתרתין יא :

1 אשתוף דין מסיברין הניתון לי קליל דאמלל פכיהאית אלא אף מסיברין אנתון הו לי: 2 טאן אנא גיר בכון בטנא דאלהא מברתכון גיר לגברא חד בתולתא דכיתא דאקרב למשיחא: 3 דחל אנא דין דלמא איך דאטעי חויא לחנא פנכילותה הכנא נתחבלון רעניכון מן פשיטותא דלות משיחא: 4 אן גיר הו דאתא לנתכון אחרנא ישוע אכרו לכון אינא דחנן לא אכרון או רוחא אחרתא נסבתון אינא דלא נסבתון או סברתא אחרתא אינא דלא קבלתון שפיר מתטפיסין הניתון: 5 רנא אנא גיר דמדם לא בצרת מן שליחא אילין דטב מיתרין: 6 אפן גיר בורא אנא במלתי אלא לא בידעתי אלא בכלמדם אתגלין לנתכון: 7 או דלמא מסכלו אסכלת דמפכת נפשי דאנתון תתרימון ומגן אכרזת לכון סברתה דאלהא: 8 ועדתא אחרניתא חלצת ונסבת נפקתא לתשמשתא דילכון: 9 וכד אתית צאדיכון וחסר לי לא יקרת על אנש מנכון סניקותי גיר מלי אחא דאתו מן מקדונא ובכל מדם נטרת נפשי ונטר אנא דלא אקר עליכון: 10 איתוהי בי שררה דמשיחא דהנא שובהקרא לא נתבטל בי באתרונתא דאכאיא:

11. Why? Because I do not love you? Elohim knows. 12. But what I do, that also I will do; that I may cut off occasion from them who seek occasion: so that in the thing that they glory, they may be found even as we. 13. For they are false apostles, crafty workers, and pretend apostles<sup>44</sup> of the Mashiyach. 14. And in this there is nothing strange. For if Satan pretends to be a Messenger of light, 15. It is no great thing if his ministers pretend to be ministers of righteousness whose end will be according to their works. 16. Returning (to what) I say, let no one think of me as being a fool: or if otherwise, receive me as a fool, that I may boast a little. 17. What I am (now) saying, I say not in our Master (Y'shua), but as in folly, in this matter of glorying. 18. Because many boast after the flesh, I also will boast. 19. For you hear with indulgence them who lack reason, seeing you are wise. 20. And you give ear to him, who puts you in bondage; and to him who devours you; and to him, who takes from you; and to him who exalts himself over you; and to him who strikes you in the face. 21. I speak as if under contempt: I speak as if we were impotent through deficiency of understanding; that in whatever thing anyone is presuming, I also am presuming. 22. If they are Hebrews, so am I also: or if they are Israelites, I also. If they are the seed of Awraham, I am too. 23. If they are ministers of the Mashiyach, (in defect of understanding, I say it) I am superior to them: in toils more than they, in stripes more than they, in bonds more than they, in deaths many times.<sup>45</sup> 24. By the Jewish (authorities),<sup>46</sup> five times was I scourged, each time with forty stripes save one.<sup>47</sup> 25. Three times was I beaten with rods: at one time I was stoned: three times I was in shipwreck, by day and by night; I have been in the sea without a ship. 26. In many journeys, in peril by rivers, in peril by robbers, in peril from my kindred, in peril from Gentiles: I have been in peril in cities; I have been in peril in the desert, in peril in the sea, in peril from false brothers. 27. In toil and weariness, in much watching, in hunger and thirst, in much fasting, in cold and nakedness: 28. Besides many other things, and the thronging around me every day, and my anxiety for all the assemblies. 29. Who becomes weak, and I did not get weak? Who is stumbled, and I did not burn? 30. If I must boast, I will boast in my sicknesses. 31. Elohim, the Father of our Master Y'shua the Mashiyach, blessed for ever and ever, He knows that I do not lie. 32. At Damascus, the commander of the army of Aretas the king, guarded the city of the Damascenes, to seize me. 33. And from a window, in a basket, they let me down from the wall, and I escaped from his hands.

44 *Pretend apostles.* Details in 11:22-23 make it clear these pretenders are Hebrews like Paul, but they are using their ethnicity as a mark of spiritual status and authority. Paul is saying clearly, that just being Hebrew ethnically does not meet the qualifications of teaching the Kingdom of Heaven to Gentiles. We see this trend continuing, regrettably, in Hebrew Roots and Messianic Movements today. A person's Hebrew status gives them high places of honor in spite of the fact that they do not either serve or revere Y'shua as Mashiyach, it is as if their "Jewishness" alone qualified them to preach and teach. Without the proper faith context abiding in their great Hebrew teaching, one must be exceedingly careful before accepting everything such teachers promulgate. See Acts 17:11-12.

45 Although Rav Shaul is superior to the Jewish authorities, he also states they can be ministers of the true Mashiyach. At the end of the day, the ultimate Mashiyach is YHWH Himself, although the mechanism through which YHWH saves are disputed by various religions. So the Jewish rulers, believing in YHWH as Savior, do so correctly. However, rejecting YHWH's Son is a very serious transgression and denial of the very Scriptures they claim to venerate.

46 Rav Shaul calls himself a son of Abraham, a Hebrew and an Israelite. Therefore, he is not referring to "Jews" in total, but to the religious authorities who wrongly did these things. The ruling "elite" had the authority to administer punishments in connection with the Sanhedrin, but the "elite" are also known to have a reputation of abusing their authority in favor of their own interests. Most people are well aware that when it comes to Christian, Jewish, Muslim or other "religious authorities," oftentimes little regard is paid to what is fair, equitable and just. Religious authorities are often very quick to exercise their muscle against anyone who challenges their religious traditions.

47 Deuteronomy 25:3 sets the maximum punishment to forty lashes. However the Oral traditions of the Pharisees set the maximum number of lashes to thirty nine, as a way to "protect" or "make a fence around the Torah". Someone may have lost count and exceeded the maximum allowable number. While this is clear evidence of the Oral tradition of the Pharisees, it also tells of very unmerciful punishment as Rav Shaul experienced the same number of lashes no less than 5 times.

## : דקורנתיא דתרתין יא :

11 למנא מטל דלא מחב אנא לכון אלהא הו ידע: 12 אלא הדא דעבד אנא  
אף אעבד דאפסוק הו עלתהון דאילין דבצעין עלתא דבהו מדם דמשתבהרין  
נשתכחון אכנתן: 13 איתיהון גיר הלין שליחא דגלא ופעלא נכילא ומדמין  
נפשהון לשליחא דמשיחא: 14 ולית למתדמרו בהדא אן הו גיר דסטנא  
מתדמא במלאכא דגוהרא: 15 לא הנת רבא צבותא אן אף משמשנוהי מתדמין  
במשמשנא דודיקותא הנון דחרתהון תהנא איך עבדיהון: 16 תוב דין אמר  
אנא למא אנש נסבר עלי איך דסכלא אנא ונאן לא אפן איך סכלא קבלוני דאף  
אנא קליל אשתבהר: 17 מדם דממלל אנא לא הנא במרן ממלל אנא אלא איך  
דבפכיהותא בהדא דוכתא דשובהרא: 18 מטל דסגיאא משתבהרין בבסרא  
אף אנא אשתבהר: 19 מנחין אנתון הו גיר למשתמעו לחסירי רעינא כד אנתון  
חפימא אנתון: 20 ומתדנין אנתון למן דמשעבד לכון ולמן דאכל לכון ולמן  
דנסב מנכון ולמן דמתרים עליכון ולמן דמחא לכון על אפיכון: 21 איך דבצערא  
אמר אנא איך הו דחנן מחילין הו בחסירות רעינא אמר אנא דכללמדס דממרח  
אנש אף אנא ממרח אנא: 22 אן עבריא אנון אף אנא אן איסרליא אנון אף אנא  
אן ורעה אנון דאברהם אף אנא: 23 אן משמשנא אנון דמשיחא בחסירות רעינא  
אמר אנא דיתיר מנהון אנא בלאותא יתיר מנהון במחנתא יתיר מנהון באסורא  
יתיר מנהון במופתא זבנין סגיאן: 24 מן יהודיא חמש זבנין ארבעין ארבעין חסיר  
חדא בלעת: 25 תלת זבנין בשבטא אתנגדת חדא זבן אתרגמת תלת זבנין הוית  
גווגא איממא ולליא דלא ספינתא בימא הוית: 26 באורחתא סגיאתא בקנדינוס  
דינהריתא בקנדינוס דגיסא בקנדינוס דמן טוהמי בקנדינוס דמן עממא בקנדינוס  
הוית במדינתא בקנדינוס הוית בחורבא בקנדינוס בימא בקנדינוס דמן אחא  
דגלא: 27 בעמלא ובלאותא בשהרא סגיאא בכפנא ובצהיא בצומא סגיאא בעריא  
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עדתא: 29 מגו מתכרה ולא אנא מתכרה אנא מגו מתכשל ולא אנא יקד אנא:  
30 אן למשתבהרו ולא בכורהני אשתבהר: 31 ידע הו אלהא אלוהי דמרן ישוע  
משיחא מברכא דלעלם עלמין דלא מכדב אנא: 32 בדמסוק רב חילא דארטוס  
מלכא נטר הו מדינתא דדרמוסקיא למאחדני: 33 ומן כותא בסריגתא שבוני מן  
שורא ואתפלטת מן אידוהי:



1. Glorifying must be, but it is not profitable: so I proceed to visions and revelations of our Master (Y'shua). 2. I knew a man in the Mashiach fourteen years ago - but whether in a body, or whether out of a body, I don't know; Elohim knows - who was caught up to the third (region) of heaven.<sup>48</sup> 3. And I knew this same man; but whether in a body, or out of a body, I don't know; (only) Elohim knows; 4. And he was caught up to Paradise and heard ineffable Words, which it is not permitted a man to utter.<sup>49</sup> 5. Of him I will glory: but of myself I will not boast, except in my sicknesses. 6. Yet if I were inclined to boast, I should not be without reason; for I declare the truth. But I hold back, or else any one should think of me beyond what he sees in me and hears from me. 7. And, that I might not be uplifted by the excellence of the revelations, there was given also to me a thorn in my flesh, the Messenger of Satan, to attack me that I might not be uplifted. 8. Respecting this, three times I begged my Master (Y'shua), that it might depart from me. 9. And he said to me, "My grace is sufficient for you; for my power is perfected in weakness." Gladly, therefore, will I glory in my infirmities, that the power of the Mashiach may rest upon me. 10. Therefore I have pleasure in infirmities, in reproach, in afflictions, in persecutions, in distresses, which are for the Mashiach's sake: for when I am weak, then am I strong. 11. Behold, I have become foolish in my boasting, for you coerced me. For you should bear witness for me; because I was deficient in nothing to those Shlichim who most excel, although I was nothing. 12. I worked among you the signs of the Shlichim, with all patience; and in prodigies, and in wonders, and in mighty deeds. 13. For in what did you fall short of the other assemblies; except in this, that I was not burdensome to you? Forgive me this fault. 14. Behold, this third time I am ready to come to you, and I will not burden you; for I seek not yours, but you: for children ought not to lay up treasures for the parents, but the parents for their children. 15. And cheerfully will I both pay (my) expenses, and also give myself for your souls; although the more I love you, the less you love me. 16. But perhaps, though I was not burdensome to you, yet, like a cunning man, I stole from you by craftiness! 17. Was it by the hand of some other person whom I sent to you, that I stole from you? 18. I requested Titus, and with him I sent the Brothers: did Titus rob anything from you? Did we not walk in one spirit, and in the same steps?<sup>50</sup> 19. Do you again suppose that we would apologize to you? Before Elohim, in the Mashiach we speak: and all these things, my beloved, (are) for the sake of your edification. 20. For I fear, or else I should come to you and not find you such as I would wish; and or else I also should be found by you, such as you would not wish; or else (there should be) contention and envying, and anger, and stiff-necked stubbornness, and slandering, and arguing, and insolence, and commotion; 21. Or else, when I come to you, my Elohim should humble me; and I should mourn over many who have sinned and have not repented of the impurity, the sexual sin, and the lustful acts which they have committed.

48 The "third heaven" is a reference to the future judgment hall or throne of the "Ancient of Days" as mentioned in Daniel 7. More than likely this was a vision of that great event; perhaps this occurred when Shaul had been left for dead in Acts 14:19; perhaps he had a literal "out of body" experience.

49 Not the "ineffable" name of YHWH here, although religious Jews of this time vigorously enforced a ban on speaking the Name of YHWH. There is no evidence that Rav Shaul supported this ban on speaking or reading the Name of YHWH, after his allegiance was transferred to Y'shua. According to Jewish legend, the foundation stone of the Temple had written on it a 72-letter word that included YHWH, the very phrase uttered at Creation. In later rabbinic parody, both Y'shua and Judas Iscariot are said to have acquired divine power through acquiring this name. Rav Shaul is also mentioned in this parody as deceiving Israel; therefore, it may be that this has something to do with the ineffable Words he refers to.

50 Walking in the spiritual sense, Aramaic word *halakh*, from which the Hebrew word *halakha*, or legal rulings, is derived. By walking with the same mind and purpose, the Corinthians have all decided to "walk in step" with the judgment of their leader Rav Shaul.

## : דקורנתיא דתרתין יב :

1 למשתבֿהֿרו וְלֹא אֵלָא לֹא פִקֵּחַ אֲתָא אַנָּא לִי גִיר לַחֲזוֹנָא וּלְגָלְיוֹהִי דְמָרְן :  
2 יִדְעָנָא גִבְרָא בְּמִשְׁיחָא מִן קֳדָם אַרְבַּעַסְרָא שָׁנִין אָן בְּפֶגֶר דִּין וְאָן דֵּלָא פֶגֶר לֹא  
יָדַע אַנָּא אֵלֶּהָ הוּא יָדַע דְּאַתְחֻטָּף הוּא הָנָא עֲדָמָא שְׁמִיָּא דְתִלְתָּא : 3 וְיָדַע אַנָּא לֹה  
לְהָנָא בְּרִנְשָׁא אָן בְּפֶגֶר דִּין וְאָן דֵּלָא פֶגֶר לֹא יָדַע אַנָּא אֵלֶּהָ הוּא יָדַע : 4 דְּאַתְחֻטָּף  
לְפִרְדִּיסָא וְשִׁמְעָא מְלֵא דֵּלָא מִתְּמַלְלֵן אֵילִין דֵּלָא שְׁלִיט לְבִרְנִשָּׁא לְמַמְלָלוּ אֲנִין :  
5 עַל הָנָא אֲשַׁתְּבַּהֿר עַל נִפְשֵׁי דִין לֹא אֲשַׁתְּבַּהֿר אֵלָא אָן בְּכֹוּרֶהָנָא : 6 אָן אֲצַבָּא  
גִיר דְּאַשְׁתְּבַּהֿר לֹא הָוָא אַנָּא שְׁטִיָּא שְׁרָא הוּא גִיר אֲמַר אַנָּא חָאסְנָא דִין דְּלִמָּא  
אַנְשׁ נְתָרְעָא עַלִי יְתִיר מִן מָא דְחָזָא לִי נִדְשָׁמַע מְנִי : 7 וְדֵלָא אֲתֵרִים בִּיתִירוֹתָא  
דְּגָלְיָנָא אֲשַׁתְּלֵם לִי שְׁפִיָּא לְסִסְרִי מְלֵאכָה דְסֻטָּנָא דְהָוָא מְקַפֵּחַ לִי דֵּלָא אֲתֵרִים :  
8 וְעַל הָנָא תִלְתָּ וְבִנִין בַּעִיָּת מִן מְרִי דִנְפֶרֶק מְנִי : 9 וְאֲמַר לִי סְפֵקָא לָךְ טִיבוֹתִי  
חִילִי גִיר בְּכִרְיָהוּתָא הוּא מִתְּגַמֵּר חֲדִיאִית הַכִּיל אֲשַׁתְּבַּהֿר בְּכֹוּרֶהָנִי דִנְגֵן עַלִי חִילָה  
דְּמִשְׁיחָא : 10 מְטַל הָנָא צָבָא אַנָּא בְּכֹוּרֶהָנָא בְּצַעְרָא בְּאוּלְצָנָא בְּרֹוּפִיָּא בְּחִבּוּשִׁיָּא  
דְּעַל אִפִּי מִשְׁיחָא אֲמַתִּי דְכִרְיָה אַנָּא גִיר הִידִין הוּא חִילָתָן אַנָּא : 11 הָא הֵינִית חִסִּיר  
רַעֲיָנָא בְּשׁוּבָהִרִי דְאַנְתּוֹן אֲלִצְתּוֹנִי חֲבִיִּין הֵינִיתּוֹן גִיר דְאַנְתּוֹן תְּסַהֲדוֹן עַלִי מְטַל  
דֵּלָא בְּצַרְתָּ מְדָם מִן שְׁלִיחָא אֵילִין דְטֵב מִיִּתְרִין וְאַפֵּן לֹא הֵינִית מְדָם : 12 אֲתִירָתָא  
דְשְׁלִיחָא עֲבַדְתָּ בִּינְתָּכוֹן בְּכָל מְסִיבְרָנוּ וּבְגִבְרָנוּתָא וּבְתִדְמָרְתָא וּבְחִילָא : 13 בְּמָנָא  
גִיר אֲתַבְּצִרְתּוֹן מִן עֲדָתָא אַחֲרִנִיתָא אֵלָא אָן בְּהִדָּא דְאַנָּא לֹא יִקְרַת עַלִיפוֹן שְׁבוֹקוּ  
לִי הִדָּא סְכָלוּתָא : 14 הָא הִדָּא דְתִלְתָּ הִי וְבִנִין דְמִטֵּיב אַנָּא דְאַתָּא לְוִתְכּוֹן וְלֹא  
אִקֵּר עַלִיפוֹן מְטַל דֵּלָא בְּעָא אַנָּא דִילְכּוֹן אֵלָא לְכּוֹן לֹא גִיר חֲבִיִּין בְּנִיָּא לְמָסָם  
סִימָתָא לְאַבְהָא אֵלָא אַבְהָא לְבִנְיָהוֹן : 15 אַנָּא דִין חֲדִיאִית וְנִפְקָתָא אִפֵּק וְאַף  
קְנוּמִי אֲתַל עַל אִפִּי נִפְשַׁתְכּוֹן אִפֵּן כִּד יְתִירָאִית מִחֵב אַנָּא לְכּוֹן אַנְתּוֹן בְּצִירָאִית  
מִחֵבִין אַנְתּוֹן לִי : 16 וְכִבֵּר אַנָּא לֹא יִקְרַת עַלִיפוֹן אֵלָא אִיךְ גִבְרָא חֲרַעָא בְּנִכְלָא  
גְּנִבְתְּכוֹן : 17 לְמָא בִידָּא אַנְשׁ אַחֲרִין דְשִׁדְרַת לְוִתְכּוֹן אֲתִיעֵנַת עַלִיפוֹן : 18 מִן טָטוּס  
בַּעִיָּת וְשִׁדְרַת עֲמָה לְאַחָא לְמָא מְדָם אֲתִיעֵן עַלִיפוֹן טָטוּס לוּ בְּחִדָּא רֹוּחָא הַלָּכוֹן  
וּבְהִין בְּעֻקְבָתָא : 19 לְמָא תּוֹב סְבִרִין אַנְתּוֹן דְלָכוֹן נִפְקִינָן רֹוּחָא קֳדָם אֵלֶּהָ  
בְּמִשְׁיחָא מִמְלִילִין וְכִלְהִין חֲבִיבִי מְטַל בְּנִיָּא הוּא דִילְכּוֹן : 20 דְחַל אַנָּא גִיר דְלִמָּא  
אַתָּא לְוִתְכּוֹן וְלֹא אֲשַׁפְחִכוֹן אִיךְ דְצָבָא אַנָּא וְאַשְׁתַּכַּח לְכּוֹן אִיךְ אַנָּא אִיךְ מָא דֵּלָא  
צְבִיתּוֹן דְלִמָּא חֲרִיָּנָא וְחִסְמָא וְחִמְתָּא וְעִצְיָנָא וּמְאִכְלִיִּרְצָא וְרִטְנָא וְחִתִּירוֹתָא  
וְשִׁגּוּשִׁיָּא : 21 דְלִמָּא כִּד אֲתָא לְוִתְכּוֹן נִמְכַּכְנִי אֵלֶּהָ וְאַתָּאכֵּל עַל סִגְיָא אֵילִין  
דְּחִטּוּ וְלֹא תָבוּ מִן טַנְפוֹתָא וּמִן זִנְיוֹתָא וּמִן פְּחוּזָתָא דְעִבְדּוּ :

1. This is the third time that I have prepared to come to you; that, by the mouth of two or three witnesses, every word may be established. 2. I have before said to you, and again I say to you in advance (as also I said to you a second time while I was with you; and now also, while absent, I write to those who have sinned and to the others) that if I come again I will not spare anybody: 3. Because you demand proof that it is the Mashiyach that speaks by me, who has not been powerless among you, but powerful among you. 4. For, though he was executed on a stake in weakness, yet he lives with the power of Elohim. We also are weak with him; yet we are alive with him, by that power of Elohim which is among you. 5. Examine yourselves, whether you stand in the faith: prove yourselves. Don't you acknowledge that Y'shua the Mashiyach is in you? And if he is not, you are despised and against Torah.<sup>51</sup> 6. But, I trust you will know that we are not lawbreakers. 7. And I beg Elohim that there may be no evil in you, so that the proof of us may appear: and yet, that you may be doers of good things, though we be as lawbreakers. 8. For we can do nothing against the truth, but (only) for the truth. 9. And we rejoice when we are weak and you are strong. And this also we pray for, that you may be perfected. 10. Therefore, while absent, I write these things; or else when I come, I should act with rigor, according to the authority which my Master (Y'shua) has given me for your edification, and not for your destruction. 11. Finally, my Brothers, rejoice and be perfected and be comforted: and may harmony and quietness be among you; and the Elohim of love and of peace will be with you. 12. Ask (for) the peace of one another with a Set Apart kiss. 13. All the Set Apart believers ask (for) your peace. 14. The peace of our Master Y'shua the Mashiyach, and the love of Elohim, and the fellowship<sup>52</sup> of the Ruach haKodesh be with you all. Amen.

*End of the second letter to the Corinthians; which was written from Philippi of Macedonia,  
and was sent by the hands of Titus*

51 The Aramaic word here is *maslya*, a very competent synonym for being against either *namusa* or *aurayta* and therefore "lawless". The root means anything from "contemptible/despised" to "rebel/reprobate" and therefore Rav Shaul is making one of his most shocking statements against later Christo-Pagan re-interpretation:

Belief in the Mashiyach brings an open heart towards Torah, not a rejection of Torah.

This one verse, indeed this one word *maslya*, effortlessly crushes the romanticism of lawless faith because to be a rebel is also to be despised by this exact same definition. The translation above of "*despised and against Torah*" is actually a double simultaneous exploitation of this singular word and root. In addition, this also speaks very powerfully of the "re-education" of Gentiles entering into the Kingdom of Heaven, and how Rav Shaul first begins to teach them about giving up their paganism. Rav Shaul teaches from the foundation of Scripture, the Tanakh (Torah-Neviim-Ketuvim), that reveals Y'shua as Mashiyach and the Kingdom of Heaven as the goal and purpose of life. Notice how Rav Shaul opens this chapter: "*that, by the mouth of two or three witnesses, every word may be established*" (Deut 17:6; 19:15; Matt 18:16), then he explains that to embrace Mashiyach is to embrace Torah. Torah is the Charter of the Kingdom of Heaven, not the Jewish Traditions about Oral Torah, but the literal Word of YHWH, the written Torah that became Y'shua, the Living Torah. Perhaps Paul was also attempting to inoculate the Corinthians from Jewish teachers who had rejected Y'shua and were looking to do Paul some serious harm. But we must also dig deeper into the real seedy underground of Corinthian society. The city was so paganized that the Greek word *korinthiazomai*, which meant to "act like a Corinthian", became a synonym for illicit sex. Corinth was the Las Vegas, Nevada, sin-city of its day. Just like Ephesus boasted a massive temple to Diana, Corinth dedicated itself to Aphrodite, the goddess of eroticism, hence explaining its propensity for prostitution and fornication. Corinth boasted of having 1,000 women to serve as temple prostitutes, haSatan had major spiritual strongholds on Corinth. When people weren't worshipping sex, they were engaged in drunkenness or participating in the local athletic games that were second only to the Olympic Games in importance. Corinth also boasted a massive stadium that could hold more than 20,000 people. The citizens of Corinth lived for sensuality, paganism, wealth and pleasure. Pagan life seemed very good for these people, according to the standards they knew before the knowledge of YHWH and His Mashiyach was brought to them. And yet, in spite of the dire pagan culture and manifold temptations they faced each day, Rav Shaul is generally pleased with their spiritual progress. His rebuke that they are as lawless ones without Mashiyach probably hit home with more force than it would have in any other place he travelled, including Rome.

52 Aramaic is "*fellowship*" and Greek *koinonia* is most often translated as "*fellowship*" rather than "communion."

## : דקורנטיא דתרתין יג :

1 הָדָא דִּתְלַת הֵי זַבְנִין דִּאֲתָא אַנָּא לַנְתְּכֹן דַּעַל פֹּרִם תַּרְיִן וְתִלְתָּא סְהַדִּין תַּקּוּם  
כָּל מָלֵא: 2 מִן קֳדָיִם אֲמַרְתָּ הוּיָת לָכֹן וְתוּב מִקֳּדָם אַנָּא אָמַר אַנָּא לָכֹן אִיךְ  
דִּאֲף תַּרְתִּין זַבְנִין דִּהוּיָת לַנְתְּכֹן אֲמַרְתָּ לָכֹן וְאֲף הָשָׂא כַּד רַחֵיק אַנָּא כְּתִבְנָא  
לְהֵלִין דַּחֲטוּ וְלִשְׂרָפָא דִּאֲחַרְנָא דָּאן אֲתָא תוּב לֹא אָחוּס: 3 מִטַּל דִּבְּרֻקְיָא בְּעִיתֹן  
דַּמְשִׁיחָא דַּמְמָלָל בִּי הוּ דִּלָּא הָנָא מַחִיל בְּכֹן אֲלֵא חִילְתָּן הוּ בְּכֹן: 4 אֶפֶן אֲזִידֻקָּךְ  
גִּיר בַּמַּחִילוּתָא אֲלֵא חִי הוּ בַּחִילָא דִּאֲלֵהָא וְאֲף חַנֵּן מַחִילִינֵן עִמָּה אֲלֵא חִיִּין חַנֵּן  
עִמָּה בַּחִילָא דִּאֲלֵהָא דְבִכּוֹן: 5 נַפְשִׁכֹּן בָּקוּ אֵן בָּהּ בַּהִימְנוּתָא קִימִין אַנְתּוֹן נַפְשִׁכֹּן  
אִסּוּ אוּ לֹא מִשְׁתּוּדְעִיתּוֹן דִּישׁוּעַ מְשִׁיחָא בְּכֹן הוּ וְאֵן לֹא מַסְלִיָּא אַנְתּוֹן: 6 מַסְבֵּר  
אַנָּא דִּין דִּתְדַעֲוֹן דַּחֲנֵן לֹא הִינֵן מַסְלִין: 7 בָּעָא אַנָּא דִּין מִן אֲלֵהָא דִּלָּא נְהוּא בְּכֹן  
מִדָּם דְּבִישׁ אִיךְ דִּבְּרֻקִּין דִּילָן נְתַחֲזָא אֲלֵא דִּאֲנְתּוֹן תְּהוּוֹן סַעֲרִין טְבִּתָּא וְחַנֵּן נְהוּא  
אִיךְ מַסְלִיָּא: 8 לֹא גִיר מְשַׁכְּחִינֵן דִּנְעַבְדֵּי מִדָּם לֹקַבֵּל קוּשְׁתָּא אֲלֵא חֵלְף קוּשְׁתָּא:  
9 חֲדִינֵן דִּין מָא דַּחֲנֵן כַּרְיָהִין וְאַנְתּוֹן חִילְתִּנִּין הָדָא גִיר אֲף מַצְלִינֵן דִּאֲנְתּוֹן  
תַּתְּגַמְרוּן: 10 מִטַּל הָנָא כַּד רַחֵיק אַנָּא הֵלִין כְּתִבְּ אַנָּא דִּלָּא מָא דִּאֲתִית קְשִׁיָּאִית  
אָסַעֲרוּ אִיךְ שׁוּלְטָנָא דִּיחֵב לִי מְרִי לְבָנִינִכֹּן וְלֹא לְסוּחֶפְכֹּן: 11 מְכִיל אַחִי חֲדוּ  
וְאַתְּגַמְרוּ וְאַתְּבִיֵּאוּ וְאוֹיְוֹתָא וְשִׁינָא נְהוּא בְּכֹן וְאַלֵּהָא דַּחוּבָא וְדַשְׁלֻמוּתָא נְהוּא  
עִמְכֹּן: 12 שְׂאֵלוּ בְּשִׁלְמָא חֲדָּ דַּחֲדָּ בְּנוֹשְׁקֵתָא קְדִישְׁתָּא: 13 שְׂאֵלִין בְּשִׁלְמָכֹן  
כְּלֵהוֹן קְדִישָׁא: 14 שְׁלָמָה דַּמְרֵן יִשׁוּעַ מְשִׁיחָא וְחֻבְבָּה דִּאֲלֵהָא וְשׁוּתְפֹּוּתָא דִּרוּחָא  
דַּקְדוּשָׁא עִם כָּלִכֹּן אַמִּין:



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## The Ten

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## Chapter 1

1. Paul, a Shaliach not from men and not appointed by men, but by Y'shua the Mashiyach and Elohim,<sup>1</sup> the Father who raised him from the house<sup>2</sup> of the dead, 2. To all the brothers who are with me in the congregations that are in Galatia: 3. Grace with you all, and peace from Elohim the Father and from Our Master Y'shua the Mashiyach 4. Who gave his nefesh (soul, self) so our sins that are delivered from this world (that is) evil, as (according to) the will of Elohim our Father, 5. Who to glory be forever and ever, amen. 6. I am stunned into silence, as if dead (dead of speaking),<sup>3</sup> that you have so quickly forgotten Mashiyach who has called you to his grace and (have) gone to another gospel 7. That is non-existent, but there are men who agitated you and desired to pervert the Good News of Mashiyach. 8. For if us, or even a Messenger from heaven, preach outside from what was preached to you, let them be cursed. 9. As I said before, so I say again: Whichever man preaches to you outside of what you have received, let him be accursed. 10. Do I persuade men or Elohim? Do I seek to please the sons of men? (because if so) I should not be a servant of Mashiyach. 11. But I want you to realize, my brothers, that the Good News I preached to you was not from the sons of men. 12. Nor did I receive from the sons of men teaching in the revelation of Y'shua the Mashiyach. 13. You have heard then, regarding my previous conduct in (traditional) Judaism, especially about how I followed the congregation of Elohim and greatly devastated it. 14. And how greatly advanced I was in (Orthodox) Judaism,<sup>4</sup> superior to most of my countrymen who were also my kin. And, in particular, how zealous I was with respect to the teaching of my fathers. 15. But when (Elohim) willed it, He who set me apart from the womb and from my mother, called me to His grace. 16. In order to reveal<sup>5</sup> the manifestation of His son that I preached to the nations, I did not explain this to flesh and blood.<sup>6</sup> 17. Nor did I even go to Urishlim,<sup>7</sup> to the Shlichim who were there before me, but instead I went to Arabia and then returned to Damascus. 18. And after three years I went to Urishlim to see Peter and stayed there for fifteen days. 19. I saw none of the other Shlichim except for Ya'akov, the brother of our Master. 20. These things that I write to you – behold – before Elohim I testify, and I do not lie. 21. After these events I went to Syria and to Cilicia. 22. But I was not known by the Messianic assemblies in Yehud. 23. But they had only heard this: That he who previously persecuted them is now preaching the Faith he used to try to cast down before. 24. And they turned their praise to Elohim on my account.

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1 *Alaha* is the singular form, here translated as “Elohim” for clarity. Technically, the closest cognate in Hebrew (and English) is *Eloah*.

2 “*Beyt*” can mean either “place” or “house”; within the Scriptures we often find many important human activities associated with a “house” – Shemot/Exodus 13:14; 20:2 the “*house of bondage*,” Devarim/Deuteronomy 25:10, a “*house of the removed sandal*,” Kohelet/Ecclesiastes 7:2 houses of mourning and feasting; and, of course, the *House of YHWH* is mentioned over 200 times. Job says, “*If I wait, the grave is mine house*” (Job 17:13; also Proverbs 7:27). Perhaps the most interesting “*house*” is the “*eternal home*” mentioned in Kohelet/Ecclesiastes 12:5. Going further into the metaphor, eunuchs and foreigners who join to Israel are given their own “*house*” as if they are tribally linked (Isaiah 56:1-5). Ultimately, by being “in Mashiyach” they go through Judah gate. And finally, even righteousness and wickedness have their respective houses according to Scripture (Proverbs 3:33). Y'shua's triumph is that he was free from the house of death and the grave. See also Psalm 16:10; 49:9.

3 Usually translated as “amazed” or “astonished,” but this word parses out literally as *met* (dead) *d* (of) *amar* (saying/speaking). It would therefore appear to be an idiom akin to saying “the crowd was stunned into dead silence”; thus indicating deep surprise that renders one speechless like the dead.

4 Pharisaic Judaism with its oral traditions was largely carried over into Rabbinic (Orthodox) Judaism. Rav Shaul's point throughout this letter is that his Netzari faith in Mashiyach provided him with a much more superior understanding of the original Faith of Awraham, Yitzak and Ya'akov which is revealed through Y'shua Mashiyach, who is superior to all other Rabbis!



## : דלות גלטיא א :

- 1 פֿולוס שליחא לא מן בנינשא ולא ביד ברנשא אלא ביד ישוע משיחא ואלהא אבוהי הו דאקיימה מן בית מיטא: 2 וכלהון אחא דעמי לעדתא דאית בגלטיא:
- 3 טיבותא עמכון ושלמא מן אלהא אבא ומן מרן ישוע משיחא: 4 הו דיהב נפשה חלה חטין דנפצין מן עלמא הנא בישא איך צבינה דאלהא אבון:
- 5 דלה שובחא לעלם עלמין אמין: 6 מתדמר אנא איפנא בעגל מתהפכין אנתון מן משיחא הו דקרכון בטיבותא לאחרתא סברתא: 7 אידא דלא איתיה אלא אנשא הו אית דלחין לכון וצבין דנשחלפון סברתא דמשיחא: 8 אף אן חנן דין או מלאכא מן שמא נסברכון לבר מן מא דסברכון נהנא חרם: 9 איפנא דמן לוקדם אמרת והשא תוב אמר אנא דאן אנש מסבר לכון לבר מן מא דקבלתון נהנא חרם: 10 השא גיר לבנינשא הו מפס אנא או לאלהא או לבנינשא בעא אנא דאשפור אלו גיר עדמא להשא לבנינשא שפר הוית עבדא דמשיחא לא הנא הוית: 11 מודע אנא לכון דין אחי דסברתא דאסתברת מני לא הנא מן ברנשא:
- 12 אפלא גיר אנא מן ברנשא קבלתה וילפתה אלא בגלינא דישוע משיחא:
- 13 שמעתון גיר הופכי דמן קדים דביהודיותא דיתיראת רדף הוית עדתה דאלהא וחרב הוית לה: 14 ומתיתר הוית ביהודיותא טב מן סגיא בני שני דאית הנא בטוהמי ויתיראת טאן הוית ביולפנא דאכחי: 15 כד צבא דין הו מן דפרשני מן פרס אמי וקרני בטיבותה: 16 דנגלא ברה בי דאסבריוהי בעממא בר שעתה לא גלית לבסרא ולדמא: 17 ולא אזלת לאורשלם לנת שליחא דמן קדמי אלא אזלת לארביא ותוב הפכת לדמסוק: 18 ומן בתר תלת שנין אזלת לאורשלם דאחזא לכאפא וקוית לנתה יומתא חמשתעסר: 19 לאחרין דין מן שליחא לא חזית אלא אן ליעקוב אחוהי דמן: 20 הלן דין דכתב אנא לכון הא קדם אלהא דלא מכדב אנא: 21 מן בתר הלן אתית לאתנותא דסוריא ודקיליקנא: 22 ולא ידען הוי לי באפין עדתא דביהוד הלן דבמשיחא: 23 אלא הדא בלחוד שמעין הנו דהו דמן קדים רדף הנא לן השא הא מסבר הימנותא הי דמן קדם ובנא מסחף הנא: 24 ומשבחין הנו בי לאלהא:

5 Aramaic *negla* can also mean “manifest” as in revealing through a visual process. This is a common wordplay Paul uses, emphasizing that Mashiyach was revealed through his manifestation in the flesh. “Manifestation” is also one of the many meanings of “*miltha*” usually translated as “word,” as in John 1:1. The other wordplay is between the root *Gela* and “*Galeela*” where Mashiyach was revealed/manifested in the flesh.

6 Aramaic idiom “to flesh and blood” means “to any living person.”

7 A very curious dialectical choice throughout the Aramaic NT where “Jerusalem” is spelled *awrshalem*. As such, not only do we see the word for “peace” in the phrase (*shalom*) as we would in the Hebrew, but also “light” which has the same root as “Torah” which is also derived from (*awr*).

1. Then after fourteen years, I went up to Urishlim with Bar-Naba and Titus also with me. 2. I went up because I was in a revelation, and I made known to them the Good News that I preached among the nations. I then explained to those who were considered to be something (great) among themselves, or else I labored in vain, or should labor. 3. Concerning Titus, who was with me and who is an Aramean,<sup>8</sup> he was not compelled<sup>9</sup> to be circumcised. 4. But because false brothers had been brought in unbeknownst to us, and who explored this freedom of ours in Y'shua the Mashiyach with the intention of enslaving us. 5. But we did not allow even one hour to be subjected (to them) so that the truth of the Good News<sup>10</sup> might abide with<sup>11</sup> you. 6. Those who consider themselves to be great, although what they were I really do not care about, since Elohim does not discriminate<sup>12</sup> among men. Furthermore, not even these men were able to contribute to my knowledge. 7. Rather, on the contrary, for they saw that the Good News of the uncircumcision was entrusted to me, just as they entrusted to Peter the Good News for the circumcised. 8. For he who encouraged Peter being sent to those who are circumcised, also (encouraged) me to be sent out to the Gentiles. 9. And when they knew that grace was given to me, Ya'akov, Peter and Yochanan who were all considered to be pillars, gave to Bar-Naba and myself the right hand of fellowship<sup>13</sup> that we be among the Gentiles and they be among the circumcised. 10. They only asked us to remember the poor, and this is my concern also that I have labored on. 11. And when Peter came to Antioch, I admonished him to his face, for he was worthy of rebuke. 12. Before men from Ya'akov came, he ate among the Gentiles. But when they came, he separated himself, for he feared those who were from the circumcised group. 13. And all the others who were from Yehuda cast<sup>14</sup> lots with him on this issue so that even Bar-Naba was led into their hypocrisy. 14. But behold! When those who did not follow righteously the truth of the Good News,<sup>15</sup> said I to Peter, to the eyes of them all,<sup>16</sup> "If you who are Yehudeans, live as Arameans;<sup>17</sup> why do you urge the Gentiles who have joined themselves to Yehuda<sup>18</sup> to live as Yehudeans?" 15. For if we who have a Jewish nature<sup>19</sup> ourselves, and not those who are from Gentile sinners.

8 *Armaya* or Syrian. Titus is yet another example of how a Semitic person can also have a Greek or Latin name. What his Hebrew or Aramaic name might have been is not known.

9 Unlike the contemporary traditions of Judaism in Paul's day, a soul who follows Mashiyach is not immediately forced to be circumcised once they show interest, as this is something that is done according to the intent of a person's heart. Circumcision is a voluntary choice, just as it would also be unthinkable to force someone to be immersed (baptized). Every soul must willfully volunteer to fulfill their obligations as their soul is being matured by the Ruach haKodesh. Paul clearly indicates that the requirement for circumcision has in NO way been negated. Circumcision is a demonstration of Faith and Obedience when a person does so according to the leading of the Ruach haKodesh, but NOT on the basis of social, peer, or status quo pressure.

10 Loan words between Greek and Aramaic reflect the reality of the Roman occupation of Israel during the First Century, but this seems to produce a counter-intuitive trend here in Galatians. In Matthew (which has an extremely heavy Jewish influence) and in Galatians, the word for the "Good News" or the "gospel" is the traditional Aramaic *sevartha* (lit. "the Hope"), which is very odd, considering that most scholars believe this letter was written to a Gentile majority. However, it makes perfect sense if Paul was addressing those of the dispersed Tribes of Israel (Galut) who were exiled into Asia Minor, and who mixed in with Gentiles. On the other hand, Mark 1:1 uses the Greek loan word *evangelion* for "Good News" which would indicate an evolution from Matthew's writing. One would have expected Rav Shaul to use a more "Gentile friendly" term if the Galatians were predominately Gentile, or perhaps Galatians was written earlier than scholars think. This also may be another reason why the traditional ordering of Matthew, Mark, Luke and John is at odds with conventional scholarship, which suggests that Mark was written first. Conventional theories posture Matthew much later, about 85 C.E.; although passages in the Talmud tend to disprove this, indicating Matthew was the first. Clearly however, Matthew and Galatians retained Semitic reading and Mark followed afterwards, with a more expansive reading.

11 Technically, "towards" is the proper meaning of *lwat*. However, in this case "abiding towards" makes no sense in English. Rather, once the abiding has gone "towards you" it can also be said to be "with you."

12 In the Middle East, "to turn my face towards" is an Aramaic idiom that means to show favor. Conversely, to turn the face away means to isolate or ostracize. In this context, the idiom is rendered into neutral language as "discriminate."

13 As in Tanakh with the naming of *Ben-yamin*, the right hand is an Aramaic idiom for strength.

1 תוב דין מן בְּתַר אַרבעסרא שנין סְלִקְתָּ לְאוּרְשֶׁלַם עִם בְּרַנְבָּא וּדְבַרְתָּ עִמִּי  
 לטטוס: 2 סְלִקְתָּ דִּין בְּגָלִינָא וּגְלִיתָ לְהוֹן סְבִרְתָּא דִּמְכַרְזוּ אָנָּא בַּעֲמֻמָּא וְחוּתִּיהָ  
 לְאִילִין דְּמִסְתַּבְּרִין הֵנוּ דְּמָדָם אִיתִיהוֹן בִּינִי וְלֵהוֹן דָּם סְרִיקָאִית רְהִטָּת אֹר רְהִט  
 אָנָּא: 3 אָף טטוס דַּעֲמִי דַּארְמִיָּא הָנָא לָא אָתְאַנְס דִּנְגְּזוֹר: 4 מְטֵל דִּין אַחָא  
 דְּגָלָא דַּעֲלוּ עֲלִין דִּנְגְּשׁוֹן חֲאֲרוּתָא דֵּאִיתָ לָן בִּישׁוּעַ מְשִׁיחָא אִיפְנָא דִּנְשַׁעְבְּדוֹנִי:  
 5 אָפְלָא מְלָא שְׁעָא אָתְרָמִין לְשׁוּעַבְדֵּהוֹן דְּשַׁרְרָה דְּסְבִרְתָּא נִקְנָא לֹתְכֹון: 6 הֲנוֹן  
 דִּין דְּמִסְתַּבְּרִין דֵּאִיתִיהוֹן מָדָם מִן דִּין אִיתִיהוֹן לָא בְּטִיל לִי אֱלֹהָא גִיר בַּאֲפִי  
 בִּנְיָשָׁא לָא נִסְבַּ הֲנוֹן דִּין הָלִין מָדָם לָא אוֹסְפֹו לִי: 7 אָלָא אַחְרַנְיָאִית חֲזוּ גִיר  
 דֵּאֲתֵהִימְנָת סְבִרְתָּא דַּעֲוֹלֻתָא אִיךְ דֵּאֲתֵהִימֵן כַּאֲפָא בְּגִזּוֹרְתָּא: 8 הוּ גִיר דִּחְפֹּט  
 לְכַאֲפָא בְּשִׁלְיֻחֻתָּא דִּגְזּוֹרְתָּא חֲפֹט אָף לִי בְּשִׁלְיֻחֻתָּא דַּעֲמֻמָּא: 9 וְכֹד יִדְעוּ  
 טִיבֻתָּא דֵּאֲתֵהִיבֵת לִי יַעֲקֹוב וְכַאֲפָא וְיוֹחָנָן הֲנוֹן דְּמִסְתַּבְּרִין הֵנוּ דֵּאִיתִיהוֹן עֲמוּדָא  
 יִמִּינָא דִּשׁוּתְפֹּרְתָּא יֵהֱבוּ לִי וְלְבַרְנָבָא דַּחֲנַן בַּעֲמֻמָּא וְהֲנוֹן בְּגִזּוֹרְתָּא: 10 בְּלַחוּד  
 דְּלִמְסַכְנָא הֵנִין עָהֲדִין וְאֲתַבְּטֵל לִי דֵּהִי הֵדָּא אַעֲבִדִּיהָ: 11 כֹּד אָתְּא דִּין כַּאֲפָא  
 לְאַנְטִיֹּכִי בַּאֲפוּהִי אֶכְסֵתָה מְטֵל דְּמִתְתַּקְלִין הֵנוּ בָּהּ: 12 דַּעֲדֵלָא נֶאֱתָון אֲנִשָּׁא מִן  
 לֹת יַעֲקֹוב עִם עֲמֻמָּא אָכַל הָנָא כֹּד אָתְּו דִּין נִגְדָּ הָנָא נִפְשָׁה וְכַרְשׁ מְטֵל דִּדְחֵל הָנָא  
 מִן הֲנוֹן דִּמֵּן גִּזּוֹרְתָּא: 13 נֶאֱתְרָמִיו הֵנוּ עָמָה לְהֵדָּא אָף שְׂרַפָּא דִּיהוּדִיָּא הִכְנָא דֵּאֵף  
 בְּרַנְבָּא אָתְּדִבֵּר הָנָא לְמִסְבַּ בַּאֲפִיְהוֹן: 14 וְכֹד חֲזִיתָ דֵּלָא אֲזִלִּין תְּרִיצִיאִית בְּשַׁרְרָה  
 דֵּאֲנִגְלִין אֲמַרְתָּ לְכַאֲפָא לַעֲזִין בְּלַחוּן אֵן אֲנִת דִּיהוּדִיָּא אֲנִת אַרְמֵאִית חִיָּא אֲנִת וְלָא  
 יְהוּדֵאִית אִיפְנָא אֲלִין אֲנִת לַעֲמֻמָּא דִּיהוּדֵאִית נַחוּן: 15 חֲנַן גִּיר דִּמֵּן כִּינָן יְהוּדֵאִי  
 חֲנַן וְלָא הֵנִין מִן עֲמֻמָּא חֲטִיָּא:

14 "To cast" is an idiom that means "to make a decision, submit". Lamsa translates this passage as "cast lots" even though neither word for "lots" (ܠܬܝܬܝܬ, nor ܠܬܝܬܝܬ, appears directly in the text. The HRV opts for a more neutral language by writing "they submitted." Both readings are correct, since casting lots is a popular Eastern image for making up one's mind.

15 The original Peshitta reads *awngaleyon*, which is a loan word from the Greek *evangelion*. However, the New Testament Aramaic Peshitta Text with Hebrew Translation editor writes on page iv: "Concerning the word 'gospel', only the pure Aramaic word *sevartha* is used in this edition, rather than the Greek word where the Peshitta uses it in 27 places." While the issue of loan words is complex and beyond the scope of a simple word-for-word translation, suffice to say that we should expect the Peshitta to contain these, as it reflects the harsh reality of First Century Israel under Roman occupation. If Aramaic were entirely "pure" this would tend to invalidate the Peshitta's claim to originality. There are clearly many more signs of Aramaic influence in the Greek "New Testament" than the other way around. It is for these reasons that every line must be scrupulously checked in multiple sources.

16 Aramaic idiom, "to the eyes of them all" means, "to everybody's face; in the presence of them all."

17 Rav Shaul consistently uses "Arameans" in Peshitta, where the Greek NT versions read "Greeks." Arameans are Semites who are closely related to Hebrews, but in this context "Arameans" refers to Semites living as non-Jews.

18 See *Judaizers* in Appendix.

19 The only place in all Aramaic Renewed Covenant writings where the phrase "Jewish nature" appears. The word *kyanna* refers to a classification without a physical occurrence, kind of like having an image of a bird in one's mind, but not seeing the literal bird. As such, the only types of natures that are discussed are animal, human, or divine. In this lone exception however, Rav Shaul bifurcates human nature further into Jewish and (by implication) non-Jewish.

16. For we know that the sons of men are not made righteous by the works<sup>20</sup> of Torah, but by faith in Y'shua the Mashiyach. Even we who believed in him know that it is from the faith in Mashiyach that we will be made righteous and not from the works of Torah. For from the works of Torah no flesh will be made righteous. 17. But if while we seek (while in our eyes)<sup>21</sup> to be made righteous by Mashiyach we still find ourselves to be sinners,<sup>22</sup> should (it be) therefore that Y'shua the Mashiyach is a servant of sin? Elohim forbid! 18. For if I build again the things I destroyed, I will prove to myself that I have passed by the Commandment.<sup>23</sup> 19. For by Torah I am dead, that I might live to Elohim. 20. And I am executed on a stake<sup>24</sup> with Mashiyach, so it is not I that live but Mashiyach lives in me; and the life I live now in the flesh in faith<sup>25</sup> of the Son of Elohim who loves me and give his life/soul for me. 21. And I do not frustrate the grace of Elohim, for if righteousness came by Torah, then Mashiyach died for nothing.<sup>26</sup>

## Chapter 3

1. Oh! You foolish, deficient Galatians!<sup>27</sup> Who has bewitched you from your faith after Y'shua the Mashiyach, executed on the stake, has been shown before your eyes. 2. Only this do I want to know from you: did you receive the Ruach from the works of Torah, or did you receive the Ruach from hearing of the faith?<sup>28</sup> 3. Thus you are foolish – that the truth you had in spirit has ended in the flesh with you.<sup>29</sup> 4. All of these vanities you endured. Oh that it might not be for no purpose. 5. He therefore, who gives you the Ruach, and works miracles (power)<sup>30</sup> among you, does he do things by the works of Torah or by hearing (and obedience)<sup>31</sup> to faith? 6. Just as Awraham believed Elohim and it was credited to him as righteousness.<sup>32</sup> 7. You must therefore know that those who trust in faith are the children of Awraham;

20 The phrase "*Ma'aseh haTorah*" (works of the Torah) appears first in the Dead Sea Scrolls; it is indicative of the ultra-religious halakha of the Essenes, but also refers to the halakha (religious traditions) of the Pharisees. This is NOT referencing observance of Torah in Y'shua. If the reader does not distinguish between "*Torah written upon the heart*", versus the "*works of Torah*" or being "*under Torah*" it would be impossible to understand the book of Galatians; see footnote for Romans 3:28 and *Eighteen New Testament Misconceptions #6: Works of the Torah* in Appendix.

21 "In our eyes" is an Aramaic idiom meaning, "we seek."

22 Paul's teaching will forever judge those who say they follow Mashiyach but live and teach against Torah (see 1 John 3:4 for a definition of *sin*). Religion uses words like "moral" (moralis 1340 CE) or "ethical" (ethikos) to establish their own standards of conduct; however, followers of Mashiyach are to live by every Word that proceeds from the Mouth of Elohim (Deuteronomy 8:4/Matthew 4:4). The Word of YHWH is absolute Truth and as such YHWH will Judge man's wilful neglect of Torah. Many Christians, for example, are taught that they "don't have" to observe Shabbat on the Seventh Day because it's not part of their "moral code" and they say their "conscience" never convicted them of breaking Shabbat. This is no surprise, because, even as children, they were taught that Shabbat is not included with Scriptural principles of right and wrong conduct. They were not taught that erecting a Christmas tree is an abomination unto Mashiyach as it depicts Tammuz who was the son of Nimrod and Semiramis, the originators of the pagan trinity. They were not taught that Ishtar (Easter) is morally wrong because it originated with paganism; and the list goes on. The point is that Paul defined sin very astutely, but precious few care to listen because their cultural and status quo values are projected over his teachings.

23 "*Passed by the Commandment*" is an idiomatic expression meaning "transgress." Literally, "to go around the commandment" – just as the Hebrew word for repentance means "to turn back."

24 The same Aramaic word *zaqyp* also means "erect, straightened, and lifted up."

25 The faith here is two fold in Aramaic. First, it is the faith in the Son of man, Y'shua the Mashiyach, who brings eternal life. However, that eternal life is made possible because Y'shua the man was obedient to YHWH's Torah. His faith brought him life, and through him, our eternal life. So Rav Shaul says that his faith is in the Son's perfected nephesh (soul) while the perfected nephesh (soul) became that way through the faith of the Son.

26 Torah instructs us about righteousness, but it can't make anyone righteous in itself. It is YHWH Tsidkenu (our Righteousness) who is the Spirit of YHWH in Mashiyach that purifies the spirit and soul of man. As we read and study Torah we must "hear" the Ruach haKodesh inside of us. YHWH gives us His Grace to turn to Him, walk in His Righteousness and observe His Torah.

27 There is a clear wordplay between *galatya*, those who live in Galatia, and *galoot*, those who are exiles, the dispersed or captives. While we could not directly translate the passage as "you foolish exiles" it is very obvious that Rav Shaul is writing to both groups. Another key point lexically is that *galut* is derived from the root *galah* which means "to reveal or uncover" (Genesis 9:21, 35:7), and this includes direct manifestations of Elohim. It is also the root from which we get the

## : דלות גלטיא ב :

16 מָטֵל דִּידְעִינָן דְּלָא מְזִדְדֵק בְּרִנְשָׁא מִן עֲבָדָא דְנִמּוּסָא אֱלָא בְּהִימְנוּתָא דִּישׁוּע מְשִׁיחָא אָף חֲנִן בְּה בִּישׁוּע מְשִׁיחָא הִימְנָן דְּמִן הִימְנוּתָה דְּמְשִׁיחָא נְזִדְדֵק וְלָא מִן עֲבָדָא דְנִמּוּסָא מָטֵל דְּמִן עֲבָדָא דְנִמּוּסָא לָא מְזִדְדֵק כָּל בִּסְרָא : 17 אָן דִּין כֹּד בְּעִינָן דְּנִזְדְּדֵק בְּמְשִׁיחָא אֶשְׁתַּכַּח לָן אָף חֲנִן חֲטָא מְדִין יִשׁוּע מְשִׁיחָא מְשִׁמְשָׁנָא הוּ דְּחִטָּתָא חֶסֶם : 18 אָן גִּיר לֵאילִין דְּסִתְרַת תּוֹב לְהִין בְּנָא אָנָּא חוּרִית עַל נֶפֶשִׁי דְּעֵבֵר עַל פּוֹקֶדְנָא אָנָּא : 19 אָנָּא גִיר בְּנִמּוּסָא לְנִמּוּסָא מִיִּתָּה דְּלֵאלָהָא אָחָא : 20 וְעַם מְשִׁיחָא זְקִיָּה אָנָּא וּמְכִיל לָא הוּא אָנָּא חִי אָנָּא אֱלָא חִי בִּי מְשִׁיחָא וְהָנָא דְּהָשָׁא חִי אָנָּא בְּבִסְרָא בְּהִימְנוּתָה הוּ דְּבִרָה דְּאֵלָהָא חִי אָנָּא הוּ דְּאֶחָבֵן וְיֵהֵב נֶפֶשָׁה חֲלָפִין : 21 לָא טָלָם אָנָּא טִיבוּתָה דְּאֵלָהָא אָן גִּיר בִּידְ נִמּוּסָא הִי וְדִיקוּתָא מְשִׁיחָא מִגֵּן מִית :

## : דלות גלטיא ג :

1 אָו חֲסִירִי רְעִינָא גְלָטִיָּא מִנּוּ חֶסֶם בְּכֹון דְּהָא אִיךְ הוּ דְּמַצֵּר צִיר הוּא קָדָם עֵינִיפֹון יִשׁוּע מְשִׁיחָא כֹּד צִלִּיב : 2 הָדָא בְּלַחוּד צָבָא אָנָּא דְּאִדְעֵ מִנְכֹּון מִן עֲבָדָא דְנִמּוּסָא נִסְבְּתוּן רִוּחָא אוּ מִן שְׁמַעָא דְּהִימְנוּתָא : 3 הִכְנָא סְכָלִין אֲנַתּוּן דְּשִׁרְיָתוּן בְּרוּחָא וְהָשָׁא בְּבִסְרָא מְשִׁלְמִין אֲנַתּוּן : 4 הָלִין פְּלִהִין אִיקָא סִיבְרָתוּן נְאֻשְׁתּוּףָּ דִּין אִיקָא : 5 הוּ הָכִיל דִּיֵּהֵב בְּכֹון רִוּחָא וְסַעַר בְּכֹון חִילָא מִן עֲבָדָא דְנִמּוּסָא אוּ מִן שְׁמַעָא דְּהִימְנוּתָא : 6 אִיכְנָא דְּהִימָן אֲבִרְהָם לֵאלָהָא נְאֻתְחַשְׁבַּת לָהּ לְזִדְיָקוּ : 7 דְּעוּ הָכִיל דְּאִילִין דְּמִן הִימְנוּתָא אָנוּן הָנוּן אָנוּן בְּנִיָּא דְּאֲבִרְהָם :

name Galeela. Finally, even though there is a difference in spelling between *galutya* and *galoot* (the former has a *teth*, the latter a *taw*), the wordplay exists at a sonic level. Such homophonic layers of cleverness are extremely common throughout the Renewed Covenant and provide strong evidence for declaring its Aramaic originality and primacy.

28 Notice the hearing of “*the* faith”, as ONE Faith, a singular righteous belief system and way of life in YHWH as demonstrated through Mashiach Y’shua. Rav Shaul discards religiosity as a substitute for the indwelling of the Ruach haKodesh. The point is that it doesn’t matter whether it’s Jewish or Christian tradition that makes void the Word of YHWH in favor of one’s own “*works of the Torah*”! Christians who think they are exempt from this rebuke are only fooling themselves. Those who attend church on Sun-Day, erect Tammuz (Christmas) trees, paint Ishtar (Easter) eggs, or follow other pagan rituals have heaped up their own “*works of Torah*” (religious works) unto themselves. Did these receive the Spirit by attending church meetings? believing in a theology? being part of a local religious status quo? See *Judaizers, Legalism and Eighteen New Testament Misconceptions* #4: *Justified by Torah* in Appendix.

29 This is one of the most difficult Aramaic passages to translate, as an attempt to read just the words without the parentheses will reveal. What we see is that there is a definite juxtaposition between *spirit* and *flesh*, and that the Galatians’ error leads to the latter. The word *meshelmin* that is translated as “*end*” can also mean “*complete*”, and to “*complete in flesh*” means to terminate after life with no redemption afterwards. A variation of *meshelmin* is said by Y’shua on the stake as *meshalam*, or “it is accomplished!”

30 Or “miracles”, since the word *khaila* is used as “power” in the Prayer of Our Master (kingdom, power, glory) and the power of the kingdom is to literally do miracles.

31 The word *shemaia* (Heb. *shema*) means not just “hear” but also “to obey.” Probably the latter meaning is better, but both can equally and simultaneously apply to the point Rav Shaul is making. This word is not to be confused with *shmaya* (heavens) which sounds similar but is spelled differently.

32 Genesis 15:6

8. Because Elohim knew beforehand that the Gentiles would be declared righteous through faith that he first preached<sup>33</sup> to Awraham, as it is said in the Set Apart Scriptures, “In you will all the Gentiles be blessed.”<sup>34</sup> 9. Then the believers are blessed by Awraham the faithful one. 10. For those who are servants of Torah are still under a curse, for it is written, “Cursed is everyone who does not act<sup>35</sup> on all that is written in this book of Torah.”<sup>36</sup> 11. But that no man is made righteous by Torah before Elohim is evident, for it is written, “the righteous will live by faith.”<sup>37</sup> 12. Thus Torah is not made by faith, but whosoever will do the things that are written in it, will live in it.<sup>38</sup> 13. But Mashiyach has redeemed us from the “curse of Torah,”<sup>39</sup> by becoming accursed<sup>40</sup> for us, for it is written: “Cursed is everyone who hangs on a tree.”<sup>41</sup> 14. That the blessing of Awraham might come to the Gentiles through Y’shua the Mashiyach; that we might receive the promise of the Spirit through faith. 15. My brothers, I speak as a man. Even though it be a man’s covenant, yet if it is confirmed,<sup>42</sup> no man can reject it or change anything in it. 16. Now the promises<sup>43</sup> were made to Awraham and to his seed as a covenant. He did not say seeds, as of many, but seed, as of one, that is Mashiyach. 17. And this I say: that the covenant that was previously confirmed of Elohim in Mashiyach cannot be repudiated and (nor) the promise nullified by Torah which came four hundred and thirty years later. 18. For if the inheritance is by Torah, then it would not be as the fulfillment of promise, but Elohim gave it to Awraham by a promise. 19. Why then Torah? It was added because of apostasy, until the coming of the heir<sup>44</sup> to whom the promise was made, and Torah was given by Messengers by the hand of a mediator. 20. Now a mediator does not represent one alone, but Elohim is one. 21. Is the Torah we received against the promises of Elohim? Elohim forbid! For if Torah had been given, which was able to give life, then truly righteousness would have come as a result of Torah.<sup>45</sup> 22. But the Scripture has encircled all things and put them under sin, that the promise in the faith of Y’shua the Mashiyach might be given to those who believe. 23. But before faith came, Torah<sup>46</sup> was guarding<sup>47</sup> us while we were confined from the faith about to be revealed.

33 “Preached” as in the hope, or the Good News (Gospel). See *Good News* in Appendix.

34 Genesis 12:3

35 D’varim/Deut. 27:26

36 Please see Appendix *Book of the Torah*.

37 Habakkuk 2:4

38 Leviticus 18:5

39 There are 12 specific curses mentioned in Deut. 27:15-26; however, one can also apply this to the entire Torah simply because if anyone knowingly or unknowingly sins but does not seek forgiveness and restitution, they are under a curse, certainly not a blessing. There is a “Y” in the road of every choice we make; one road leads to blessing, the other to a curse. See *Eighteen New Testament Misconceptions #4: Curse of the Torah* in Appendix.

40 Y’shua was “accursed” by his accusers, but Christians teach that YHWH and Torah accused Y’shua. However, Y’shua was the Perfect Lamb. He never broke Torah; therefore could never come under any curse of Torah. We come under the curse when we sin and refuse to turn to YHWH!

41 See Deuteronomy 21:22-23. Y’shua committed no capital crime. Pharisees were warning Jews off Y’shua by saying that he had become a curse because he hung on the torture stake. The Pharisees tried to vilify Y’shua before the Jewish people. Paul is repeating this accusation of the Pharisees for the benefit of “Messianic Pharisees” (see *Tosefta Sanhedrin IX.7*). “Messianic Pharisees” (Galatians 2:4) were likely weary of being shunned by their people (see Matthew 10:39) and wanted back into the synagogues, so they were posturing themselves as Ebionites (see footnote Titus 3:9). Today “Messianic Pharisees” or Ebionites, attend Orthodox synagogues and are enamored with traditional Rabbinical Judaism; they believe Y’shua is Mashiyach, but not the Arm of YHWH or YHWH Tsidkenu revealed. Paul is using the strongest words possible to affirm the Truth by reminding certain Galatians that they are trying to dilute the Netzarim Faith with traditional Pharisaism. In 2,000 years little has changed; many Orthodox Rabbis still call Y’shua a bastard and a curse of the Jewish people because he “hung on the stake.” Some Rabbis will even provide a mock funeral for Jews who follow Y’shua, and teach that the family member is as though they never existed; so if one can understand the duress that certain “Messianic Pharisees” were under, then one can understand why Paul chose such severity of words!

42 Some translations use “ratify” rather than “confirmed” which is misleading as both Greek and Aramaic meanings are “to strengthen, confirm, validate,” not “to ratify.” Ratification implies negotiation, which implies changeability of the covenant. This is not correct, this very line says, it can be accepted or rejected, but the contents cannot be changed. The Aramaic for “confirm” is *de’ashterrat* and its root *shar* means “believe, strengthen, establish”. This is the perfect root for faith covenants being established and strengthened, not “ratification” to change what we want. In political culture we almost never see legislation get through Congress without give and take, compromise and change, only then is it “ratified.” YHWH’s “deals” are not subject to such a process. We either do them and live by them or ignore them and die. A covenant can only be restated or proclaimed to a new group; it cannot be altered.

## : דלות גלטיא ג :

8 מְטַל גִּיר דַּקְדָּם יַדַּע אֱלֹהָא דְבַהֲיִמְנוּתָא הוּא מְזַדְדִּיקִין עֲמָמָא קֳדָם סִבְר לֹא־בִרְהָם  
אִיךְ דְּאָמַר כְּתָבָא קְדִישָׁא דִּכְרָךְ נִתְבְּרָכוֹן כְּלַהוֹן עֲמָמָא: 9 מְדִין מַהֲיִמְנָא הוּא  
מִתְבְּרָכִין בְּאִבְרָהָם מַהֲיִמְנָא: 10 אֵילִין גִּיר דִּמֶן עֲבָדָא אָנוּן דִּנְמוּסָא תַּחֲיִית לֹוטָתָא  
אָנוּן כְּתִיב גִּיר דְּלִיט הוּא כְּלָמֵן דְּלֹא נַעֲבָד כָּל דְּכְתִיב בְּנְמוּסָא הָנָא: 11 דְּלֹא דִין  
מְזַדְדִּיק אָנֹשׁ בְּנְמוּסָא לֹוֹת אֱלֹהָא הָדָא גְּלִיָּא הִי מְטַל דְּכְתִיב דּוּדִיקָא בְּהִימְנוּתָא  
נָחָא: 12 נְמוּסָא דִין לֹא הוּא מִן הִימְנוּתָא אֲלֵא מִן דִּנְעַבְדִּי אֵילִין דְּכְתִיבֵן בְּהָ נָחָא  
בְּהִין: 13 לֵן דִּין מְשִׁיחָא זִבְנֵן מִן לֹוטָתָא דִּנְמוּסָא וְהוּא חַלְפִין לֹוטָתָא כְּתִיב  
גִּיר דְּלִיט הוּא כְּלָמֵן דְּמִתְתַּלָּא בְּקִיסָא: 14 דְּבַעֲמָמָא תְּהֵנָא בּוֹרְכָתָה דְּאִבְרָהָם  
בִּישׁוּעַ מְשִׁיחָא נַחֲנֵן נֹסֵב שׁוּדְדִיָּא דִּירוּחָא בְּהִימְנוּתָא: 15 אַחִי אִיךְ דְּכִית בְּנִינְשָׁא  
אָמַר אָנָּא דְּדִיתָקָא דְּבִרְנִישָׁא דְּאִשְׁתַּרְתָּ אָנֹשׁ לֹא מַסְלָא אֹו מַשְׁחַלְףָּ בְּהָ מָדָם:  
16 לֹא־בִרְהָם דִין אֲתַמְלֵךְ מוֹלְכָנָא וְלִזְרַעָה וְלֹא אָמַר לָהּ דְּלִזְרַעִיךְ אִיךְ דְּלַסְגִּיָּא  
אֲלֵא לִזְרַעֲךְ אִיךְ דְּלַחֲדִי הוּא דְּאִיתּוּהִי מְשִׁיחָא: 17 הָדָא דִין אָמַר אָנָּא דְּדִיתָקָא דִּמֶן  
קֳדָם אֲשְׁתַּרְתָּ מִן אֱלֹהָא בְּמְשִׁיחָא נְמוּסָא הוּא דְּהָנָא מִן בְּתֵר אַרְבַּע מָאָ וְתַלְתִּין  
שְׁנִין לֹא מְשַׁכַּח דִּנְסָלִיה וְנִבְטַל מוֹלְכָנָא: 18 אָן דִין מִן נְמוּסָא הִי יִרְתוּתָא מְכִיל לֹא  
הוּא מִן מוֹלְכָנָא לֹא־בִרְהָם דִין בְּמוֹלְכָנָא הוּא יֵהֵב לָהּ אֱלֹהָא: 19 מָנָא הֲכִיל נְמוּסָא  
מְטַל מַסְטִינוּתָא אֲתַתּוּסָךְ עֲדָמָא דְּנִאֲתָא זֹרַעָא הוּא דְּלָהּ הוּא שׁוּדְדִיָּא נְאִתִּיהֵב הוּא  
נְמוּסָא בִידִּי מְלֵאכָא בְּאִידָא דְּמַצְעִיָּא: 20 מַצְעִיָּא דִין לֹא הוּא דִּחֲדִי אֱלֹהָא דִין חֲדָא  
הוּא: 21 נְמוּסָא הֲכִיל סְקוּבָלָא הוּא דְּמוֹלְכָנָא דְּאֱלֹהָא חָס אֲלוֹ גִיר אֲתִיהֵב הוּא נְמוּסָא  
אִינָא דְּמַשְׁכַּח הוּא לְמַחֲזִי שְׂרִירָאִית מִן נְמוּסָא הוּא הָנָא וְדִיקוּתָא: 22 אֲלֵא  
חֲבֵשׁ כְּתָבָא כְּלָמֵדָם תַּחֲיִית חֲטִיתָא דְּמוֹלְכָנָא בְּהִימְנוּתָא דִּישׁוּעַ מְשִׁיחָא נְתִיהֵב  
לֵאֵילִין דְּמַהֲיִמְנִין: 23 עֲדָלָא דִין תִּאֲתָא הִימְנוּתָא נְמוּסָא נָטַר הוּא לֵן כִּד חֲבִישִׁינֵן  
לְהִימְנוּתָא דְּעִתִּידָא הָנָא לְמִתְגַּלְיוֹ:

43 In a stunning bit of Aramaic cleverness, Rav Shaul here actually lines up the two words *aytmelekh* and *molkana*, that both mean "promise." This "double meaning" sequence is a way of ratcheting up the intensity, much in the way we might say in English, "he was a man's man." Here we see something more like "and we have a promise on top of a promise." There is also another wordplay in that both words also contain the root for "king" in them.

44 More literally, "seed" since a man's seed - his descendants - are his heirs.

45 Torah is a very big deal in the Rabbinical Jewish world from which Rav Shaul came. The point that Rav Shaul makes over and over is that while Torah is a very big deal, the *giver* of Torah is even bigger! YHWH gave Torah as a Faith component of Covenant (terms and conditions) between Him and His people, so don't disregard YHWH and put Him on the shelf because you think yourself a Torah scholar. Worse yet, don't put up fences and traditions that become more important to yourselves than YHWH and His Mashiyach. Most Christians will go to a pastor or anyone they think is smarter than themselves to ask extremely important questions about YHWH and His Mashiyach, long before they even consider going to YHWH Himself! Faith demands a person enter into an active relationship with YHWH and His Mashiyach, regardless if a person is Christian or Jewish.

46 In this regard "*Torah*" can be compared with any righteous values a soul voluntarily imposes upon himself. However, as a spiritual relationship is established with YHWH and His Mashiyach, a soul is elevated to much higher levels of spiritual awareness and accountability. Therefore, it is a complete farce when Christians claim to follow Mashiyach, but willfully violate Torah according to their denominational authorities. See Matthew 7:23.

47 Most Greek translations have "kept in (ward) under the law" which is indicative of popular anti-Torah theology. However, many fail to understand that without the Torah of YHWH, there would be no Standard with which to prove Mashiyach, therefore NO Mashiyach.



24. Torah was therefore a tutor for us, going towards the Mashiyach that we, by faith, might be made righteous. 25. But since faith came, we are no longer under tutors.<sup>48</sup> 26. For you are all the children of Elohim by faith in Y'shua the Mashiyach. 27. For those who have been immersed in Mashiyach have been clothed<sup>49</sup> with Mashiyach. 28. For there is neither Jew nor Aramean, nor slave nor free, nor male nor female, but you are all one in Y'shua the Mashiyach. 29. And if you are of the Mashiyach then you are seeds of Awraham and inheritors by the promise.

## Chapter 4

1. But I say that for a period of time the heir is a child, no different from the servants, even though he is the Master over all of them; 2. However, he is under guardians and stewards of the house until the time which his Father has set. 3. Even so with us, when we were young, we acted as if subject to the elements of this world. 4. But when therefore the fullness of time had come, Elohim sent His Son who was born of a woman, and was subject to Torah, 5. To redeem those who are under Torah<sup>50</sup> that we might receive adoption as sons. 6. But because you were sons, Elohim sent the Spirit of His Son to your hearts, that calls the Father "Our Father." 7. And because you were not servants but sons, and if sons, inheritors of Elohim by Y'shua the Mashiyach. 8. Then, for when you did not know Elohim, you served those things who, by their very nature, are not Elohim.<sup>51</sup> 9. Now that you have knowledge of Elohim, and especially have knowledge from Elohim, that you have returned to those weak and poor principles, wishing to come under their bondage. 10. You have observed days and months and times and years.<sup>52</sup> 11. I am afraid that perhaps my being among you<sup>53</sup> has been in vain. 12. My brothers, you were therefore as I was, even as I am as you are. I urge you, in no thing have you offended me. 13. For you know of the weakness of my flesh when I preached the Good News to you previously. 14. And you did not despise me for the temptations of my flesh, but you received as like (I was) a Messenger from Elohim – even as (if I was) Y'shua the Mashiyach. 15. Therefore, where are your blessings? For I testify concerning you that if you were able, you would have plucked out your eyes and given them to me. 16. Have I become an enemy to you because I proclaimed to you the truth?

48 In the most ancient manuscripts in the Peshitta, *taraa* is 'tutors'; however, it was translated as the singular 'tutor' in Greek. Although the word *taraa* has the same spelling for both singular and plural, there are times such as here, when the grammar of the sentence does not directly reveal whether it is singular or plural. To correct this problem, the earliest scribes of the Peshitta inserted two dot plural markers - called a *syame* - above such words, as in this case. A Greek redactor could easily miss these and mistake a singular word for a plural, or vice versa. Aramaic texts are unanimous for when the *syames* appear, making these readings highly reliable. That being so, what we have here is the true *tutor*, *Torah*, being contrasted against false *tutors*, the *Pharisees*, who put their oral tradition above the written code of Moses and the Prophets. Such is a common refrain of Y'shua as well in places such as Matthew 15. Unfortunately, this passage was twisted into a "proof text" by anti-Torah Christians who wanted to distance themselves from the Faith of Awraham, Yitzak and Ya'akov.

49 That is, *as a garment wraps a person inside*, which is a very common idiom in both Hebrew and Aramaic. Rav Shaul uses it elsewhere in Ephesians when talking about putting on the armor of Elohim and the breastplate of righteousness. A very similar idiomatic usage, "*clothed with zeal like a cloak*", is found in Isaiah 59:17.

50 Notice the difference between being "*subject* to Torah" or being "*under* Torah"; the lack of discernment between these two has propelled many souls into anti-Torah lifestyles. Torah is to be written upon the heart by the Ruach haKodesh by Grace; it is by Grace that a person refrains from sin, as they become *subject* to the Word of YHWH. It is by Grace that a person comes to know and accept the Redemptive work of Y'shua Mashiyach; however, the correct response to Y'shua is to live a life *subject* to Torah (instruction in righteousness). Being "*under the torah*" is to be *under* the authority of any religious regime that postures itself as authorities on YHWH or His Word. For example, the Word of YHWH instructs that we are to rest on Shabbat, but some religious authorities teach that a person must attend a service on Sunday or during the week to discharge their obligation. Those who are under religious authority are "under Torah" which is a much different thing than being transformed into the *image of Elohim*, according to Mashiyach.

## : דלות גלטיא ג :

24 נְמוּסָא הָכִיל תְּרָאָא הוּא לֵן לֹת מְשִׁיחָא דְמֵן הִימְנוּתָא נְזַדְדֵּק: 25 כֹּד אֶתְתֵּי  
דִּין הִימְנוּתָא לָא הוּיִן תַּחֲתֵי תְרָאָא: 26 כְּלָכּוֹן גִּיר בְּנִיא אַנְתּוֹן דְּאַלְהָא בַּהִימְנוּתָא  
דִּישׁוּעָא מְשִׁיחָא: 27 אֵילִין גִּיר דְּבַמְשִׁיחָא עֲמַדְתּוֹן לְמְשִׁיחָא לְשִׁתּוֹן: 28 לִית  
יְהוּדֵיָא וְלֹא אַרְמֵיָא לִית עֲבָדָא וְלֹא בַר חֲאָרָא לִית דְּכָרָא וְלֹא נִקְבְּתָא כְּלָכּוֹן גִּיר חַד  
אַנְתּוֹן בִּישׁוּעָא מְשִׁיחָא: 29 וְאֵן דְּמְשִׁיחָא אַנְתּוֹן מְכִיל זְרַעָא אַנְתּוֹן דְּאַבְרָהָם וִירְתָא  
בְּמוֹלְכָנָא:

## : דלות גלטיא ד :

1 אָמַר אַנָּא דִּין דְּכִמָּא זַבְנָא דִּירְתָא טְלָא לָא פְּרִישׁ מֵן עֲבָדָא כֹּד מָרָא הוּ דְּכִלְהוֹן:  
2 אָלָא תַּחֲתֵי אָפְטְרוּפָא אֵיתוּהִי וּרְבִי בְּתָא עֲדָמָא זַבְנָא דָּסֵם אֲבוּהִי: 3 הִכְנָא  
אָף חֲנֵן כֹּד יִלְוֵא הוּיִן תַּחֲתֵי אָסְטוּכְסוּהִי דְעִלְמָא מְשַׁעֲבָדִין הוּיִן: 4 כֹּד מָטָא דִּין  
שׁוּלְמָה דְּזַבְנָא שְׂדֵר אֲלֵהָא לְבָרָה וְהוּא מֵן אַנְתְּתָא וְהוּא תַּחֲתֵי נְמוּסָא: 5 דְּלֵאִילִין  
דְּתַחֲתֵי נְמוּסָא אָנוּן נִזְכֵּן וְנִקְבֵּל סִימַת בְּנִיא: 6 וְדֵאִיתִיכּוֹן דִּין בְּנִיא שְׂדֵר אֲלֵהָא  
רוּחָא דְּבָרָה לְלִבְתָּכּוֹן הִי דְקָרִיא אַבָּא אֲבוֹן: 7 מְכִיל לָא הוּיִתּוֹן עֲבָדָא אָלָא  
בְּנִיא וְאֵן בְּנִיא אָף יְרְתָא דְּאַלְהָא בִּידֵי יֵשׁוּעָא מְשִׁיחָא: 8 הִידִין גִּיר כֹּד לָא יִדְעִין  
הוּיִתּוֹן לְאַלְהָא פְּלַחְתּוֹן לְהַנּוֹן דְּמֵן כִּינְהוֹן לָא הוּוּ אֲלֵהָא: 9 הָשָׂא דִּין דִּידְעַתּוֹן  
לְאַלְהָא וּיְתִירָאִית דְּאֵתִידְעַתּוֹן מֵן אֲלֵהָא תוּב הִפְכְּתּוֹן לְכּוֹן עַל הַנּוֹן אָסְטוּכְסָא  
מַרְעָא וּמְסַכְנָא וּמֵן דִּישׁ צָבִיתּוֹן לְמִשְׁתַּעֲבָדוּ לְהוֹן: 10 יוֹמָא וִירְחָא זַבְנָא וּשְׁנִיא  
נְטְרִיתּוֹן: 11 דְּחָל אַנָּא דְּלִמָּא סְרִיקָאִית לֵאִית בְּכוֹן: 12 הוּוּ אַכּוֹתִי מְטֵל דָּאָף  
אַנָּא אַכּוֹתְכּוֹן הוּיִת אַחִי בְּעָא אַנָּא מְנַכּוֹן לָא מְדָם אַסְפִּלְתּוֹן בִּי: 13 יִדְעִין אַנְתּוֹן  
גִּיר דְּכִכְרִיָּהוּת בְּסָרִי סְבִרְתְּכּוֹן הוּיִת מֵן קָדִים: 14 וְנִסְיוֹנָא דְּכָסְרִי לָא שְׁטַתּוֹן וְלָא  
נִדְתּוֹן אָלָא אֵיךְ דְּלַמְלֵאכָא דְּאַלְהָא קְבִלְתּוֹנִי וְאֵיךְ דְּלִישׁוּעָא מְשִׁיחָא: 15 אֵיכּו  
הָכִיל טוֹבְכּוֹן סָהָד אַנָּא גִּיר עֲלִיכּוֹן דְּאַלּוּ מְשַׁכְחָא הֵנָּה עֵינִיכּוֹן חָצִין הוּיִתּוֹן וְיַהֲבִין  
לִי: 16 דְּלִמָּא בְּעִלְדִּבְכָּא הוּיִת לְכּוֹן דְּאַכְרִזְתֵּי לְכּוֹן שְׂרָרָא:

51 Or "elohim" (as in deities). The point is that each false deity cannot live up to the true Elohim, or that none of them are the "real elohim" but rather statues with no life, since there is only One true Elohim, YHWH. The verse can easily read either way; however, it is fair to point out that the later vowel pointing systems that developed in both Eastern and Western Aramaic versions of this text have a plural marker over the word in question. Either way is acceptable, both are possible. The other issue is the use of the word *kyanna*, or "nature." This phrase proves Rav Shaul was not polytheistic as his critics often allege because, no matter which reading is preferred, he is still defending the very Jewish idea that there is only *One* divine nature, and that any more than one is idolatry.

52 Adding specific detail from verse 8, "those things who, by their very nature, are not Elohim"; therefore, these days, months, times and years refers to any pagan or "alternative religious" celebrations outside of Torah. However, many Christians use this verse to level their guns at Torah while at the same time celebrating on Sun-day (commemorating the Sun god), Tammuz-day (Christmas), Ishtar (Easter) sun-rise service, Valentines Day, etc, all of which are of pagan origin.

53 "Laboring" is implied.

17. They do not envy you for good (purposes), but instead they would wish to confine you, that you might have envy for them. 18. It is beautiful<sup>54</sup> that you put your envy in beautiful things always, and not just when I am with you. 19. (You are) my children of whom I am in the labor pains of birth with until the reality of Mashiyach is fully formed inside you. 20. I wish<sup>55</sup> I could be with you and change my tone of voice because I have deep concern regarding you. 21. I say to you, those that desire to let themselves be under Torah, do you not hear (and obey)<sup>56</sup> Torah? 22. For it is written that Awraham had two sons, one from a servant woman and one from a freewoman. 23. But he who was from the servant woman is by the flesh (and) he who was from the freewoman was by the promise. 24. Therefore, these things were symbolic of two covenants, the one from Mount Sinai gave birth<sup>57</sup> to bondage, which is Hagar. 25. For Hagar is the mountain that is in Arabia, and it surrenders<sup>58</sup> to this Urishlim which is now in bondage with her children. 26. But that Urishlim above is the freewoman who is the mother of us all. 27. For it is written: "Take delight, O barren one. Rejoice and cry, you who cannot travail with birth pains, for the sons of those who are forsaken outnumber the sons of the favored."<sup>59</sup> 28. Now we, my brothers, are as Yitz'chak was, sons of the promise. 29. And just as he who was born after the flesh persecuted he who was (born) after the Spirit, so it is today. 30. But what does the Scripture say? "Cast out the bondwoman and her son, for he who is of the bondwoman will not inherit along with the son of the freewoman." 31. Therefore, my brothers, we are not sons of the bondwoman, but sons of the freewoman.

## Chapter 5

1. Therefore you stand in the liberty of the Mashiyach, liberty and not subjugation, turning from the yoke of servitude. 2. Behold, I Paul say to you, if you are circumcised,<sup>60</sup> then Mashiyach is a thing that has no benefit for you. 3. I testify to you again (return to my testifying),<sup>61</sup> that every circumcised man is obligated to act on the entire Torah. 4. Those of you who are in Torah and who are seeking justification (from it),<sup>62</sup> you have ceased to be from Mashiyach, (and therefore) you have fallen from grace. 5. For we, through the blessings of the Spirit, which is from faith, abide in the hope of righteousness. 6. For in Mashiyach Y'shua, circumcision and uncircumcision are nothing, but faith is completed<sup>63</sup> through love. 7. You were progressing beautifully! Who confused you to not obey the truth? 8. Your persuasiveness was not from him who called you. 9. A little leaven leavens the whole lump. 10. I am confident with you in our Master (Y'shua),<sup>64</sup> that you will not consider anything else, and that he who troubled you will bear his judgment, whoever he is.

54 The word *shapir* here can mean "beautiful" or also "good."

55 *Tzeba* can also be rendered as "strong, focused will" and can therefore be a more forceful term than "wish." This word is, for example, used in the Prayer of our Master as *neh weh tsevyanakh*, or "done is Your will." As such it is not just reflecting a "wish" but a desire that is determined to manifest. In addition, 1905 uses *din* (yet) in 1905 and *gir* (for) in Khabouris, but the meaning is unchanged. 1905 reading is retained in the Aramaic.

56 *Shema* means "hear and do" manifesting the hearing with proof of understanding by proper action.

57 A deep Hebraic wordplay: *brit* = covenant, but also *breet* = creation; and women obviously create life in their wombs. In this passage, the life that each woman creates literally gives birth to a "covenant" for each of their sons.

58 The word here, *shlama*, is the Aramaic cognate of *shalom* and, as such, has the normal meaning, "peace." However, in this context "surrender" is preferred, in the sense that Mount Sinai where the covenant was codified into divine writing, must surrender to Jerusalem. The reason for this is, it is Jerusalem and not Sinai where YHWH chose to place His name. The irony, of course, is that this "peaceful surrender" is in stark contrast to today's relationship between Saudi Arabia and the modern state of Israel.

59 See Isaiah 54:1.

60 If a person is immersed (baptized) or circumcised to please the status quo, it profits them nothing. Paul is referring to traditional, religious, Pharisaical, peer group circumcisions that are required before acceptance into status quo religious organizations. Christians who have been baptized into the name of a denomination can likely relate to this as well. Many Christians choose to be re-baptized after realizing their former baptism was into a denominational religion, rather than into the Kingdom of Elohim.

61 The word *toḅ* has multiple meanings; the root means "to return" and this covers several related ideas. Semitic thought has

## : דלות גלטיא ד :

17 חסמין בכון לא הוּא לשפירתא אלא למחפשכון הו צָכִין דאנתון תהוּן  
חסמין בהון: 18 שפיר הו דין דתתחסמון בשפירתא בכלזבן ולא אמתי דלותכון  
אנא בלחוד: 19 בני אילין דמן דריש מחבל אנא עזמא דנתתציר בכון משיחא:  
20 צבא הוית דין דאהוּא לנתכון השא נאשחלף ברת קלי מטל דתמיה אנא  
בכון: 21 אמרו לי אנתון אילין דצכין דנהוּן תחית נמוסא לה לנמוסא לא  
שמעין אנתון: 22 כתיב גיר דלאברהם תרין בנין הו לה חד מן אמתא וחד מן  
חארטא: 23 אלא הו דמן אמתא בבסר אתילד הו דין דמן חארטא במולכנא הוּא:  
24 הלין דין איתיִהין פלאַתא דתרתי דיתקס חדא דמן טור סיני ילדא לעבדוּתא  
דאיתיִה הגר: 25 הגר גיר טורא הו דסיני דבארביא ושלמא להדא אורשלם  
ופלחא עבדוּתא הי ובניה: 26 הי דין אורשלם עליִתא חארטא הי דאיתיִה אמן:  
27 כתיב גיר דאתבסמי עקרתא הי דלא ילדא נאִתפצחי נגעי הי דלא מחבלא  
מטל דסגיו בניה דצדיִתא יתיר מן בניה דבעילתא: 28 חנן דין אחי איך איסחק  
בני מולכנא חנן: 29 ואיך דהידין הו דיליד הוּא בבסכא רבף הוּא להו דברוחא  
הכנא אף השא: 30 אלא מנא אמר כתבא אפקיה לאמתא ולברה מטל דלא נארת  
ברה דאמתא עם ברה דחארטא: 31 חנן הכיל אחי לא הוּן בני אמתא אלאבני  
חארטא:

## : דלות גלטיא ה :

1 קומו הכיל בחארותא הי דמשיחא חרנן ולא תתכדנן תוב בנירא דעבדוּתא:  
2 הא אנא פולוס אמר אנא לכון דאן תתגזרון משיחא מדם לא מהנא לכון:  
3 מסהד אנא דין תוב לכל פרנש דמתגזר דחיב הו דכלה נמוסא נעפד:  
4 אתבטלתון לכון מן משיחא אילין דבנמוסא מזדקיתון ומן טיבותא נפלתון:  
5 חנן גיר ברוחא דמן הימנותא לסבכא דזדיקותא מקנינן: 6 במשיחא גיר ישוע  
לא גזורתא מדם איתיִה ולא עורלותא אלא הימנותא דמתגמרא בחובא: 7 שפיר  
רהטין הויתון מנו דנדכון דלשרא לא תתטפסון: 8 פיסכון לא הוּא מן הו  
דקרכון: 9 חמירא קליל כלל גבילתא מחמע: 10 אנא תכיל אנא עליכון במרן  
דמדם אחרין לא מתרעיתון ואינא דלח לכון הו נסיבריוהי לדינא מן דאיתוהי:

always viewed morality as a straight path (Isaiah 40:3, Matthew 3:3). An evil person is one who is lost or has taken a crooked path, but if he repents he is said to have "turned back." That is why a variant on this word, *teshuvah* means "to repent." In this case, Rav Shaul is literally "returning" to his main point.

62 Some seek "justification" through observance of Torah, others seek it by not observing Torah; both pursuits are based on man's religion. The answer is to observe Torah in YHWH and His Mashiach and live righteously as Y'shua did. Put trust and Faith in YHWH, not in works or religion, but as co-laborers with Mashiach!

63 This can also mean "perfected."

64 *Maran*, always refers to Y'shua as "our Master" and is a common narrative term throughout the NT.

11. My brothers, if I then preached circumcision,<sup>65</sup> why was I persecuted? Why? Has the stake ceased to be an offense?<sup>66</sup> 12. Oh that those who are also troubling you would be expelled!<sup>67</sup> 13. You who are called to liberty, brothers, do not use your liberty for things of the flesh, but in love serve each other. 14. For the entire Torah is properly understood in one Word/Manifestation,<sup>68</sup> “You will love your neighbor as you would yourself.”<sup>69</sup> 15. But if you bite and devour one another – beware! – or else you consume one another. 16. I say then: you should walk through the Spirit and the lust of the flesh will not subdue you. 17. For flesh desires a thing that is against the Spirit, and the Spirit desires a thing that is against the flesh, and both of these are opposed to one another so that you are not able to do as you wish. 18. If, then, you are led by the Spirit, you are not under Torah;<sup>70</sup> 19. For you know the works of the flesh, which are these: adultery, impurity and lasciviousness, 20. idolatry, witchcraft, enmity, strife, jealousy, anger, stubbornness, treacheries, heresies, 21. Envy, murder, drunkenness, revelry and all like things. Those who do things like these, they will not inherit the Kingdom of Elohim. 22. The fruits then of the Spirit are these: Love, joy, peace, kindness, goodness, faith, 23. Meekness, self-control. Against these there is no instruction<sup>71</sup> put in place. 24. And those who are of Mashiyach have put to death their flesh with all its passions and lusts. 25. Let us therefore live by the Spirit and surrender to the Spirit. 26. And let us not be of vacant glories that cause us to ridicule one another and envy one another.

## Chapter 6

1. Brothers, if any man among you goes before you in error, you, who are in the Spirit, restore him by the spirit of gentleness; and beware or else temptation also comes upon you. 2. And carry the load of one another, and become full in the instruction of Mashiyach. 3. For if a man considers that he is something when he is not, his soul is deceived; 4. But let each man examine his own work and let him glory just within himself and not among others; 5. For each man will bear his own burden. 6. Let him who hears<sup>72</sup> the Word become a partaker with him who teaches all good things. 7. Do not deceive yourselves, as Elohim is not deceived; for what the sons of men sow they will also reap.

65 In other words, if he went back and preached salvation through physical circumcision in the context of tradition, rather than Torah. Rav Shaul clearly indicates that religious tradition, which overruled Torah, was the majority view within the religious welter of his day. Therefore, if he preached the “party line” he would no longer be persecuted. But persecution came about because he exposed religious tradition and taught that Torah requires understanding and a circumcised heart before physical circumcision.

66 The upright “stake” brings to mind the “pole” which YHWH instructed Moshe to hold up in Numbers 21:8. A brass serpent was put upon the pole and when the people looked upon it, they were healed from the bite of the snake. So it is, that when people are bitten by the “serpent” (Genesis 3:15), they must look to Mashiyach for healing and deliverance. The cross was introduced by pagans; it was formerly a symbol of the Babylonian sun god as cruciforms indicate. Later, Julius Caesar and his heirs struck coins with symbols of the cross (solar wheel) to commemorate the sun god. The Roman Emperor Constantine was a sun worshipper who became a Christo-Pagan and advanced Hellenized Christianity, making his “version of Christianity” the official religion of the Roman Empire. The Greek “*stauros*” also denotes an upright stake; the verb *stauroo* means to drive stakes. The Greek “*xulon*” denotes a timber or a log or any piece of dead wood. Bullinger’s Companion Bible notes that, “Our English word “cross” is the translation of the Latin *crux* ; but the Greek *stauros* no more means a *crux* than the word “stick” means a “crutch.” See *Pole, The Standard*, in Appendix.

67 Or, literally “cut off” which, given the subject matter, has an ironic and almost dark humorous twist.

68 Greek translations have *logos*, which is translated into English as “fulfilled.” In sources like Philo and the Greek NT this is rendered as “word”; in this verse the Aramaic “*miltha*” can also mean “manifestation,” “emanation,” or “substance.” Therefore, Torah (The Word) was fulfilled by the Manifestation (also Word), which is why John says “*grace and truth came from Y’shua the Mashiyach.*” Therefore, if one is to read “fulfilled” here, then it must be understood that the correct interpretation of Torah is given according to what Mashiyach Y’shua elucidated. This can in no way be construed that Mashiyach brought an end to Torah.

69 The word *naphshah* in Aramaic is the cognate of the Hebrew *nefesh*, and can mean “self,” “soul” or “life”

70 The idiomatic expression “under the Torah” refers to a false teaching that has never been true. The Dead Sea Scrolls confirm that this phrase “under the Torah” refers to strict religious halakha, not obedience to Torah itself. Torah has not at any

## : דלות גלטיא ה :

11 אָנא דין אחי אלו עדפיל גזורתא מכרז הוית למנא מתרדף הוית דלמא  
אתבטל לה כשלה דזקיפא: 12 אשתוף דין אף מפסק נפסקון הנון דדלחין לכון:  
13 אנתון דין לחארותא הו אתקריתון אחי בלחוד לא תהנא חארותכון לעלת  
בסרא אלא בחובא הניתון משתעבדין חד לחד: 14 בלה גיר נמוסא בחדא מלתא  
מתמלא בהי דתחב לקריבך איך נפשך: 15 אן דין חד לחד מנכתייתון ואכליתון  
חזו דלמא חד מן חד תסופון: 16 אמר אנא דין דברוחא הניתון מהלכין ורגתא  
דבסרא לא מן מתום תעבדון: 17 בסרא גיר ראג מדם דנכא לרוחא ורוחא רגא  
מדם דנכא לבסרא ותריהון סקובלא אנון חד דחד דלא מדם דצביתון תהנון  
עבדין: 18 אן דין ברוחא מתדברין אנתון לא הניתון תחית נמוסא: 19 ידעין  
אנון גיר עבדוהי דבסרא דאיתיהון זניותא טנפוטא צחנותא: 20 פולחנא דפתכרא  
חרשותא בעלדבכותא חרינא טננא חמתא עצינא פלגותא סדקא: 21 חסמא  
קטלא רניותא זמרא וכל דלהלין דמין ואילין דהלין סערין איך דמן לוקדם  
אמרת לכון אף השא אמר אנא דמלכותה דאלהא לא יריתין: 22 פארא דין  
דרוחא איתיהון חובא חדותא שלמא מגרת רוחא בסימותא טבותא הימנותא:  
23 מביכותא מסיפרנותא על הלין נמוסא לא סים: 24 אילין דין דמשיחא אנון  
בסרהון זקפו עם פלהון כאבוהי ורגיגתה: 25 נחא הכיל ברוחא ולרוחא נשלם:  
26 ולא נהנא סריקי שובחא דמקלין חד על חד וחסמין חד בחד:

## : דלות גלטיא ו :

1 אחי אן אנש מנזון נתקדם בסכלותא אנתון אילין דברוח אנתון אתקנוהי  
ברוחא מכיכתא והניתון זהירין דלמא אף אנתון תתנסון: 2 וטענו יוקרא דחדדא  
דהכנא ממליתון נמוסה דמשיחא: 3 אן גיר אנש סבר דאיתוהי מדם כד לא  
איתוהי נפשה מטעא: 4 אלא אנש עבדה נהנא בקא והידין בינוהי לנפשה נהנא  
שובהרה ולא באחרנא: 5 כלנש גיר מובלא דנפשה נשקול: 6 נשפותך דין הו  
דשמע מלתא להו מן דמשמע לה בכלהין טבתא: 7 לא תטעון אלהא לא מתבזח  
מדם דזרע גיר בר אנשא הו הו חצד:

time saved anyone! *YHWH saves* when His people demonstrate a sincere obedience to His Righteous Instructions (Torah). Blind ritual (or religion) alone without the love of YHWH profits nothing. YHWH is "the Spirit" of the Renewed Covenant that writes Torah upon the heart. See *Eighteen New Testament Misconceptions #3: Under the Law* in Appendix.

71 In this context, *namusa*, the Aramaic cognate for *torah*, is better understood at its root level, meaning "to instruct," rather than as a formalized title. Otherwise, Rav Shaul might be construed as saying that these "Fruits of the Spirit" are not taught in Torah, when (the fact is) they are. His point is that there is no instruction against fulfilling these fruits of the spirit. 72 "Hears the Word" means to do the Word. By Faith hearing implies an automatic response to do. See D'varim/Deut 6:3-25.

8. That which is from the flesh, sowed from the flesh, reaps corruption. But for those who are sown in the Spirit, from the Spirit eternal life is given.<sup>73</sup> 9. And let us not be weary now that we are working for good, for in the season of reaping we will not faint. 10. Therefore, while we have time, let us do good to all men, especially towards those who are sons of the house of Faith. 11. See these large letters I have written to you in my own hand!<sup>74</sup> 12. Those that desire to be boasting in the flesh are those who are compelling<sup>75</sup> you to circumcision, only or else by the stake of the Mashiyach, that they might not be persecuted;<sup>76</sup> 13. For not even they who are circumcised obey Torah, but they desire you to be circumcised so that they might boast in your flesh.<sup>77</sup> 14. But let me not boast, except by the stake of our Master Y'shua the Mashiyach by whom the world is put to death on a stake, (and also) to me and I to the world. 15. For neither circumcision nor uncircumcision is anything, but a new creation (is what is something). 16. And to those who follow this path: Let there be peace and mercy upon them and upon the Israel of Elohim. 17. Therefore, man does not trouble me, for placed in my body I bear the marks of our Master Y'shua the Mashiyach. 18. The grace of our Master Y'shua the Mashiyach be with your spirit, my brothers. Amen.

*Here ends the Letter to the Galatians, written from Rome.<sup>78</sup>*

73 It is no coincidence that the original English word order reads: "lives" but the syntactical English: "life". This is not a discrepancy but, rather, it is a way of showing idiomatic expressions from one language to another. The same thing happens when we raise a glass of wine and give the toast of "*L'chayim!*" That phrase is rendered "to life!" when in fact the Hebrew plural is literally, "to lives!"

74 Because Rav Shaul is not a professional scribe, he needs the help of others like Tertius in Romans 16:22 to make his dictated epistles presentable to the assemblies he is sending them to. A professional scribe can write small letters in a precise and clear manner, and this is a benefit when we consider how scarce both paper and ink was in antiquity. This phrase then in Galatians 6:11 is more a sheepish, self-deprecating (albeit also lighthearted) remark from Rav Shaul about his penmanship. It is more like saying, "it's real big handwriting to prove to you I proofed my letter, because if it looked all pretty you know I could not have written it!"

75 However you weight the word "*compelling*" - whether - you believe it to be a forceful ultimatum or a strong suggestion, you must apply equal weight where Paul uses it in Galatians 2:3. Unlike his opponents, Paul refuses to use circumcision or baptism of converts as something to put on his scorecard; see 1 Cor. 1:13-17. Unlike his opponents, Paul accepted each soul as an equal; he did not preach one set of rules for Jewish followers of Mashiyach and another for Gentiles. See Galatians 3:26-29; 2:11-17.

76 This summary points to Jews who desire to follow Y'shua but who also want to be accepted by traditional Judaism. Most Gentiles have no awareness of the persecution against Jews by their own people when they choose to follow Y'shua. Some families along with their Rabbis hold mock funerals for relatives who follow Y'shua; others mock, persecute, gossip and slander any Jew who confesses Y'shua as Mashiyach. Therefore, knowing the consequences, it is human nature to try to be accepted in both worlds. Paul is addressing these matters, but Christians twist this Epistle into a license to abandon Torah and circumcision, which is an extremely shameful conclusion. Rav Shaul rebukes those who turn Torah and Circumcision into idols; however, Christians are equally as culpable when their religious traditions become idols and truth becomes the stumbling block. Y'shua restored the Ancient Path spoken of in Jeremiah 6:16. YHWH offered the Brit Chadasha (Renewed Covenant) so that both Jew and Gentile can fully embrace Torah in Mashiyach. The downside is the same for Christians as it is for Jews: those living among Christians are persecuted for observing Torah; those living among Jews are persecuted for proclaiming Y'shua! Religion is much more comfortable than Truth; nothing has changed in 2,000 years.

77 If they obeyed YHWH, they would teach Torah to the Gentiles according to Awraham's example; Awraham first heard YHWH's voice and then he was circumcised. Jeremiah 9 offers a scathing rebuke of Israel by accusing her of being like Moab and Egypt, and the nations that circumcise because of local tradition yet have no relationship with YHWH nor walk in Torah as He requests.

78 Rome is clearly the purview of the Apostle Paul who was specifically sent to the uncircumcised (Galatians 2:7-8) while Peter was sent to the circumcised in places like Babylon (1 Peter 5:13). Since the Emperor Claudius had years before expelled all the Jews from Rome in about 49 CE (Acts 18:2), there is no real reason for Peter to be ministering in Rome per his own calling. Paul's leadership, tutelage and charge over the Roman-Gentile believers is very well established considering he sent three of epistles there (Romans, Philemon and Hebrews) and wrote several others from Rome as well (Galatians, Ephesians, Philippians, Colossians and 2 Timothy). So if Peter was in charge of the assembly in Rome during all this time, it is very curious why Paul does not mention this when he clearly indicated Peter as a "pillar" from Jerusalem (Galatians 2:9).



8 מן דבבסר זרע מן בסרא חבלא הו חצד ומן דברור זרע מן רוחא חיא  
 דלעלם נחצוד: 9 וד עבדינ דטב לא הנת מאנא לן נהוא גיר זבנא דנחצוד  
 ולא תמאן לן: 10 השא הכל עד זבנא אית לן נפלוח טבתא לנת כלנש  
 יתיראית לנת בני ביתא דהימנותא: 11 חזו אלין כתיבן כתבת לכון באידי:  
 12 אלין דצבין דנשתבהרון בבסרא הנון אלצין לכון דתתגזרון דבלחוד  
 בזקיפה דמשיחא לא נתרדפון: 13 אפלא גיר הנון הלן דגזרין נטרין נמוסא  
 אלא צבין דתתגזרון דבבסרכון דילכון נשתבהרון: 14 לי דין לא נהוא לי  
 דאשתבהר אלא בזקיפה דמרן ישוע משיחא דבה עלמא זקיף לי נאנא זקיף  
 אנא לעלמא: 15 לא גיר גזורתא איתיה מדם ולא עורלותא אלא ברייתא חדתא:  
 16 ואילין דלהנא שבילא שלמין שלמא נהוא עליהון ורחמא ועל איסריל  
 דאלקא: 17 מפיל לי אנש עמלא לא נרמא אנא גיר כותמתה דמרן ישוע  
 בפגרי שקיל אנא: 18 טיבותה דמרן ישוע משיחא עם רוחכון אחי אמין:

Also, Peter and Paul never consult with one another over the congregation in Rome, and neither does Peter write a single epistle to, or from Rome. Peter is either neglecting the Roman assembly, or it is possible that he never even visited Rome. Additionally, we can be certain that this Epistle to the Galatians, written from Rome, preceded the Epistle to the Romans by at least a decade. The reason is simple: With all the discussion about the circumcision controversy in Galatians, it is highly unlikely that Rav Shaul would have neglected to make reference to the events of the Jerusalem Council. The Jerusalem Council (Acts 15) took place in 49 CE; Galatians had to be written before that. Paul came to faith in Y'shua around 33 CE, he resided in Arabia until 36 CE, then returned home to Tarsus for about 9 years until Bar-Naba tracks him down in 45 CE which is when his missionary journeys really began. We know with certainty that Paul visited the assembly at Galatia at least once on either his second or third missionary journey; however the timeline for those visits does not match the early date required for the epistle's composition. If Paul were writing after one of his visits it would be from either 53 or 55 CE, however 1 Peter 1:1 tells us that Shimon Keefa also wrote towards, and probably founded this same assembly in Galatia, shortly after his release from prison in 44 CE, giving us a narrow window of time for this letter by Paul to be composed in Rome. We should also recognize some of the characteristics of Netzarim leadership in these matters. The fact that Rav Shaul was such a prolific writer can easily lead to a false impression that he had greater authority than Keefa who only wrote two epistles. The reality is that while Rav Shaul may have admonished Keefa (Galatians 2:11), there are no indications that Keefa either affirmed Paul's position or that Ya'akov or delegates of the Jerusalem Council yielded to Paul's opinion, as both men faced the same challenges. In reality Keefa set out some foundational elements for the final ruling at the Jerusalem Council (Acts 15:7). Netzarim leaders are servants of YHWH, unlike the top down Greco-Roman hierarchical structure which Paul thoroughly rejects in 1 Cor. 1:12-31. Regrettably, it was the quest for authority, power and recognition that put Peter at the seat of power in Rome as the first pope; however such posturing doesn't harmonize well within the NT. There are plenty reasons why the Roman Catholic Church elected Peter to symbolize its first pope, first being that Peter carried a very wide influence among the Shlichim as indicated in Yochanan 21:17. However in the first century the Persian Empire was more significant for early followers of Y'shua than Rome, both in geo-political terms and in proximity to Israel. Keefa established assemblies throughout the vast territory of Persia long before the Good News arrived in Rome. The border between Rome and Persia ran through Babylon, and Babylon, where Peter was located, retained the largest Jewish population outside of Israel. This is why Aramaic scholar George Lamsa wrote the following: "Prior to the conversion of Emperor Constantine I, Christianity was widely spread in the eastern Roman Empire. It had already embraced Syria, Palestine, Western Mesopotamia, Armenia, Cilicia, and most of the countries in Asia Minor. In three centuries the Gospel of Christ had penetrated as far as Malabar, India, Iran, Turkistan, Tartary, and many regions of Arabia. On the other hand, the spread of Christianity in the western portion of the Roman Empire, that is Greece and Italy, was comparatively slow and conversions were limited to Jews, Syrians, Assyrians; converts from other races were few. As we see from the book of Acts, the people of Greece and Italy were strong adherents of pagan religions and imperial cults and therefore, were strongly opposed to Christianity or any other Semitic religion. This is because both Christianity and Judaism were opposed to image worship, the adoration and worship of human gods, harsh treatment of slaves, and high taxation. In the book of Acts we are told that the Apostles were accused by Greeks of spreading a new doctrine which was alien to pagan institutions and Western customs." (New Testament Origin, on p. 25-26)

## Chapter 1

1. PAUL, a Shaliach of Y'shua the Mashiyach by the will of Elohim, to them who are at Ephesus, sanctified, and believing in Y'shua the Mashiyach: 2. Peace be with you, and grace from Elohim our Father and from our Master Y'shua the Mashiyach. 3. Blessed be Elohim, the Father of our Master Y'shua the Mashiyach who has blessed us with all blessings of the Spirit in heaven by the Mashiyach: 4. According as He had previously chosen us in him, before the foundation of the world, that we might be Set Apart and without blame before Him; and, in love, as that before our beginnings for Himself; 5. And adopted us for sons, in Y'shua the Mashiyach as was agreeable to His will: 6. That the glory of His grace might be glorified which He poured upon us by his Beloved One;<sup>1</sup> 7. By whom we have redemption and the forgiveness of sins by his blood, according to the riches of his grace 8. Which has abounded in us, in all wisdom and all spiritual understanding.<sup>2</sup> 9. And he has made us know the mystery of his will,<sup>3</sup> which he had before determined in himself to accomplish 10. In the stewardship<sup>4</sup> of the fullness of times;<sup>5</sup> that all things might again be made new in the Mashiyach, things in heaven and (things) on earth. 11. And in him we are elected, according as that before our beginnings<sup>6</sup> and willed, who works all things according to the counsel of his desire; 12. That we should be they who first hoped<sup>7</sup> in the Mashiyach, to the honor of his glory. 13. In whom you also have heard the Word of Truth which is the Good News of your life, and have believed in him; and have been sealed with the Ruach haKodesh who was promised; 14. Who is the earnest of our inheritance until the redemption of them that are alive and for the praise of his glory. 15. Therefore, behold I also, since I heard of your faith in our Master Y'shua the Mashiyach and of your love towards all the Set Apart believers; 16. Do not cease to give thanks on your account, and to remember you in my prayers 17. That the Elohim of our Master Y'shua the Mashiyach, the Father of glory, may give to you the Spirit of Wisdom and of revelation in the recognition of him.<sup>8</sup> 18. And that the eyes of your hearts may be enlightened so that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the Set Apart believers; 19. And what is the excellence of the majesty of his power in us who believe; according to the efficiency of the strength of his power 20. Which he put forth in the Mashiyach and raised him from the dead and seated him at his right hand<sup>9</sup> in heaven,

1 Rav Shaul uses two terms for "by"; the first is in 1:3, with a simple *B* proclitic. The second begins this verse with the use of *byd*. This is notable because the first "by" can also mean "through, inside, by, into or upon" whereas the second *byd* only means "by" in the sense of authorship or creation. If something is "through" this or that, this could indicate a tool under my control, viz, "I cut the wood *by* using a saw". But here, the use of *byd* appears to make Y'shua the author of these wonderful results, by the will of YHWH, which Rav Shaul also says in this introduction.

2 Khabouris adds "of the Spirit". This reading is adopted in the Aramaic and is a fairly important omission of 1905. Therefore, 1905 is corrected according to Khabouris wording.

3 Murdock consistently renders *tzebina* as "pleasure" rather than "will" which is more accurate. When Y'shua says, "Thy will be done" or, *neh weh tseyyanakh* no one would render that as: "thy pleasure be done." In today's English parlance, "pleasure" has taken on an entirely different meaning. Often the word "pleasure" refers to entertainment or the sensual things that are clearly not YHWH's "pleasure"; but doing YHWH's will brings "pleasure" to Him. "Pleasure" in this context, is the result of righteous action as unto YHWH. In verse 1:11, Murdock translates the term properly as "*will*".

4 English versions insert "dispensation" here to bolster "dispensationalism" and "replacement" theologies which were invented by Christian theologians to syncretize Hellenism (cultural values of early Catholic church founders) into Paul's letters. In both Aramaic and Greek the correct term is *stewardship*.

5 Fullness of times or the completion of the *acharit hayamim* (the latter days) is a theme that Paul often visits (compare Romans 16:25; 1 Cor 7:26; 1 Thess. 5:1-3; 1 Timothy 4:1; 2 Timothy 3:1). The Shlichim assumed Y'shua would return as Mashiyach ben David, even in their lifetimes. See *Mashiyach Ben David* in Appendix.

## : דלות אפסיא א :

1 פֿולוס שליחא דיִשוע משיחא בצְבִינָה דאלֶהא לאילין דאיתיהון בַּאפֿסוס  
קדישא ומהימנא ביִשוע משיחא: 2 שלמא עמִכוֹן וטיבִוּתָא מִן אֶלֶהא אבִּון ומִן  
מִן יִשוע משיחא: 3 מברִךְ הוּא אֶלֶהא אבִּוהי דמִרְן יִשוע משיחא הוּא דברִכֵּן בְּכָל  
בורִכֵּן דרוח בְּשמיא במשיחא: 4 איפֿנא דקִדְם גִּבֵּן בָּה מִן קִדְם תרמִיָּתָה דעֶלמָא  
דנֶהוּא קדישא וְדָלָא מִום קִדְמוּהי וּבְחוּבָא קִדְם רשִׁמֵּן לָה: 5 וּסְמֵן לִבְנִיא בִישוע  
משיחא אִיךְ דשפֿר לְצְבִינָה: 6 דנשפֿר שׁוּבְחָא דטיבִוּתָה הוּא דאשפֿע עלִין בִּיד  
חבִיבָה: 7 דְּבָה אִית לֵן פֿורקנא וּבְדָמָה שׁוּבְקנא דחטָהא אִיךְ עוֹתָרָא דטיבִוּתָה:  
8 הִי דְאִתִּיתֵרֶת בֵּן בְּכָל חֲכָמָא וּבְכָל סוֹפֵל דרוח: 9 ואודעֵן ארְנָא דצְבִינָה הוּא  
דקִדְם הֵנָּה סֵם דנִסְעוֹר בָּה: 10 לְמַדְבַּרְגּוּתָא דְמוֹלִיָּהוֹן דִּזְבְּנָא דְלִמְדָם מִן דריש  
נְתַחֲדֵת בְּמשיחא דְבְּשמיא וּבֶארעָא: 11 וְכָה חֲנֵן אֶתְגַּבִּין אִיךְ דקִדְם רשִׁמֵּן וְצָא  
הוּא דְכָל סַעַר אִיךְ תרעִיָּתָא דצְבִינָה: 12 דנֶהוּא חֲנֵן אִילִין דקִדְמֵן סִפְרֵן בְּמשיחא  
לְהִדְרָא דְתִשְׁבּוּחָתָה: 13 דֶּאֱף אֲנַתּוֹן בָּה שְׁמַעְתּוֹן מְלִתָּא דקוּשָׁתָא דאִיתִיה סִבְרָתָא  
דחִיפּוֹן וְכָה הִימְנַתּוֹן וְאִתְחַתְּמַתּוֹן בְּרוּחָא דקוּדְשָׁא דְמְלִיכָא הֵנָּה: 14 הִי דאִיתִיה  
רַהֲבֻנָא דִירְתוֹתֵן לְפִורקנא דאִילִין דְּחֶאֱזִין וּלְשׁוּבְחָא דאִיקָרָה: 15 מְטֵל הֵנָּה אָף  
אַנָּה הָא מִן דְּשִׁמְעַת הִימְנֻתְכֹּן דְּבִמְרֵן יִשוע משיחא וְחוּבְכֹן דְּלוֹת קדישא:  
16 לֹא מְשַׁתְּלָא אֲנָא לְמוֹדִיו עַל אִפִּיפּוֹן וּלְמַעַהֲדֹכֹן בְּצִלְתִּי: 17 דאלֶהא דמִרְן  
יִשוע משיחא אַבָּא דְתִשְׁבּוּחָתָא נְתַל לְכוֹן רוּחָא דְחֲכָמָתָא וְדִגְלִינָא בִידְעָתָה:  
18 וְנִהְנֵן עֵינָא דְלִבְנֻתְכֹּן דְּתִדְעוֹן מִנּוּ סִבְרָא דקִרְיָנָה וּמִנּוּ עוֹתָרָא דְשׁוּבְחָא  
דִירְתוֹתָה בְּקדישא: 19 וּמִנָּה הִי יִתִּירוּתָא דְרַבּוּתָא דְחִילָה בֵּן בִּאִילִין דְּמַהִימְנִין  
אִיךְ מַעֲבַדְגּוּתָא דְתוֹקְפָא דְחִילָה: 20 דַּעֲבֵד בְּמשיחא וְאִיקָמָה מִן בֵּית מִיתָא  
ואוֹתָבָה מִן יְמִינָה בְּשמיא:

6 Literally, “as that before our beginnings” rather than “predestined” which was inserted to bolster the “predestination theology” that some are created specifically for hell and others for heaven. Paul is referring to the neshama (spirit of man) that is known of by YHWH from before the beginning of time; however, man’s spiritual “destiny” is also a matter of personal choice. “If you forsake YHWH, and serve strange elohim, then he will turn and do you hurt and consume you after that he has done you good” (Joshua 24:20). “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (Ezekiel 18:20).

7 Or “considered”; “thought about.”

8 Four attributes (sefirot) of YHWH are being described in this one sentence: *shubkha* (Heb. *Hod*) = majesty/glory; *chokhmata* (Heb. *Chokhma*) = wisdom; *gilyana* (Heb. *Shekhinah*) = revelation/manifestation; and *yadai* (Heb. *Da’at*) = spiritual knowledge. Two of these words are exact cognates, essentially the same words from the Hebrew. Two others are close synonyms. Rav Shaul uses a synonym for *yadai* earlier in this chapter: *sakal*, rendered as “spiritual understanding” in 1:8. Other attributes (sefirot) are very clearly described throughout this first chapter.

9 As in the naming of Benjamin in Genesis, the word “hand” is implied. To be at the right hand (side) was to be on the side of power and favor in Hebraic thought, especially with respect to YHWH.

21. High above all principalities and authorities, and powers and masterships, and above every name that is named,<sup>10</sup> not only in this world but also in that (which is) to come:<sup>11</sup> 22. And He (Master YHWH) has subjected all things under his (Y'shua's) feet; and has given him who is high over all to be the head of the Assembly<sup>12</sup> 23. Which is his body and the fullness of him who completes all in all.

## Chapter 2

1. And also you (he completes) who were dead in your sins and in your offenses 2. In which you before walked, according to the worldliness of this world<sup>13</sup> and according to the will of the prince and power of the air, that spirit which is active in the children of disobedience: 3. In which deeds we also formerly spoke of in the cravings of our flesh; and we did the pleasure<sup>14</sup> of our flesh and of our mind, and were altogether the children of wrath, like the rest. 4. But Elohim who is rich in His mercies because of the great love with which He loved us 5. When we were dead in our sins, gave us life with the Mashiyach and rescued<sup>15</sup> us by His grace; 6. And revived us with him and seated us with him in heaven, in Y'shua the Mashiyach: 7. That He might show to the coming ages<sup>16</sup> the magnitude of the riches of His grace and His goodness towards us in Y'shua the Mashiyach. 8. For it is by His grace we are rescued, through faith; and this is not of yourselves, but it is the gift of Elohim.<sup>17</sup> 9. Not of works, or else anyone glory (in themselves). 10. For we are His creation who are created in Y'shua the Mashiyach for good works which Elohim has before prepared for us to walk in. 11. Wherefore be mindful that you formerly were carnal Gentiles; and you were called the uncircumcision by that which is called the circumcision and which is the work of the hands in the flesh.<sup>18</sup> 12. And you were, at that time, without the Mashiyach; and were aliens from the Devarim<sup>19</sup> of Israel; and strangers to the covenant<sup>20</sup> of the promise; and were without hope and without Elohim in the world. 13. But now, by Y'shua the Mashiyach, you who before were afar off, have been brought near by the blood of the Mashiyach. 14. He is himself our peace, who has made the two (become) one, and has demolished the wall<sup>21</sup> which stood in the midst, and the enmity, by his flesh;

10 YHWH is the "name above all names"! Y'shua has the name of the Father YHWH in him (John 17:11); "YHWH is Salvation" (Matthew 1:21).

11 A very literal Aramaic rendering of a timeworn Hebraic idea. *Olam haba*, or "world to come" is the scriptural term not so much about the Christian concept of heaven, but about a return to Paradise in Eden, a return to the world before sin entered.

12 At the time this Epistle was written, there was only one main assembly in Jerusalem. The rest were pockets of believers, Jewish and Gentile alike, who reported to Ya'akov the Just in the Set Apart city.

13 "Worldliness" is sin. Following the world's religions, customs and materialistic values is making void Torah, making one dead in their sins.

14 In this case, the sensual context of *tzebinah* is clearly intended; therefore, "pleasure" is the preferred word here as opposed to "will."

15 Literally, "saved." A variant of this word is what we call "Savior" in English. In Aramaic the concept of a savior is literally: "giver of life." See *Salvation* in Appendix.

16 Or, "worlds."

17 This gift, when "opened", teaches us of His wisdom and knowledge and instructs us by revealing His character of love. The gift of grace brings us to an understanding of His goodness but also brings guilt because our ways are not His ways, this leads us to repentance which gives birth to Faith. Grace then is the character of Mashiyach that is righteousness imparted to his followers, see Romans 5:17-21. It is also interesting to note that the synonym for "gift of YHWH" is the name Mattityahu (Matthew). Rav Shaul perhaps intended to reference Matthew here, the writer of the first account of the Good News! Matthew's account of the Good News might well have been the only publication in circulation in Rav Shaul's lifetime.

18 This pertains to physical circumcision alone, without Torah context/teaching. See footnote on Galatians 6:13 and Jeremiah 9.

19 "*Devarim*" is the Hebrew cognate for the Aramaic "*duboree*" which literally means "words". *Devarim* is the Hebrew name for the fifth book of Torah, also called Deuteronomy. "These are the *words* which Moses spoke unto all Israel" (Deut 1:1). It is these *words* that form the basis of the *Kedoshim* "Set Apart" believers in the household of Elohim. Clearly, "fellow-citizens" of Israel (The Israel of Elohim) are called to have YHWH's Set Apart (Holy) "words" (Torah) written upon our hearts according to Jeremiah 31:33. See also Romans 11:16-36.

## : דלות אפסיא א :

21 לַעַל מִן פְּלִהִין אַרְכּוֹס וְשׁוּלְטָנָא וְחִילָא וּמְרוֹתָא וּלְעַל מִן כָּל שֵׁם דְּמִשְׁתַּמָּה  
לֹא בַלְחוּד בְּעַלְמָא הָנָא אֵלָא אָף בְּדַעְתִּיד : 22 וּשְׁעָבַד כְּלָמְדָם תַּחֲיָת רַגְלֵהּ וְלֹא  
דַּאֲתִיּוּהִי לַעַל מִן כָּל יְהֻבָּה רָשָׁא לַעֲדָתָא : 23 דַּאֲתִיָּה גְּוִשְׁמָה וְשׁוּמְלִיא דְּהוּ דְּכָל  
בְּכָל מִשְׁמָלָא :

## : דלות אפסיא ב :

1 וְאַף לִכּוֹן דְּמִיתִין הוּיָתוּן בַּחֲטָהִיפּוֹן וּבְסַכְלָנְתָּכוֹן : 2 בַּהֲלִין דְּמִן קֳדָים הִלְכְּתוֹן  
הוּיָתוּן בַּהֲלִין אִיךְ עַלְמִיּוֹתָה דְּעַלְמָא הָנָא וְאִיךְ צְבִינָה דְּרִישׁ שׁוּלְטָנָא דְּאַר וְדִרוּחָא  
הָדָא דְּמִתְחַפְטָא בְּבִנְיָא דְּלֹא מִתְסַפִּינְתָּא : 3 בַּהֲנִין עֲבָדָא דְּאָף חֲנִן אֶתְהַפְכֵּן  
בַּהֲנִין מִן קֳדָים בְּרַגְיָתָא דְּכִסְרִין וְעַבְדִּין הוּיָן צְבִינָא דְּכִסְרִין וְדִתְרַעִיתָן וּבִנְיָא הוּיָן  
דְּרוּגָא מְלִיאִית אִיךְ שְׂרָפָא : 4 אֵלָהָ דִּין דַּעֲתִיר בְּרַחְמוּהִי מְטֵל חוּבָה סְגִיא  
דַּאֲחַבְּן : 5 כֹּד מִיתִין הוּיָן בַּחֲטָהִין אַחֲרִין עִם מְשִׁיחָא וּבְטִיבּוֹתָה פֶּרְקִין : 6 וְאַקִּימִן  
עֲמָה וְאוּתְבֵן עֲמָה בְּשִׁמְיָא בִּישׁוּעַ מְשִׁיחָא : 7 דְּנַחְנָא לַעַלְמָא דַּאֲתִין רַבּוֹתָא  
דַּעֲוִתָּרָא דְּטִיבּוֹתָה וּבְסִימּוֹתָה דְּהִנֵּת עֲלִין בִּישׁוּעַ מְשִׁיחָא : 8 בְּטִיבּוֹתָה הוּ גִיר  
אַתְפְּרִקֵּן בְּהִימְנוּתָא וְהָדָא לֹא הִנֵּת מְנַכּוֹן אֵלָא מוֹהֲבָתָא הִי דַּאֲלָהָ : 9 לֹא מִן  
עֲבָדָא דְּלֹא אֲנֵשׁ גְּשֻׁתְבָּהּ : 10 בְּרִיתָא חֲנִן גִּיר דִּילָה דַּאֲתַבְרִין בִּישׁוּעַ מְשִׁיחָא  
לַעֲבָדָא טְבָא הָנוּן דְּמִן קֳדָים טִיבֵּי אֵלָהָ דְּבַהֲנִין נַהֲלֵךְ : 11 מְטֵל הָדָא הוּיָתוּן עַהֲדִין  
דַּאֲנַתּוֹן עֲמָמָא מִן קֳדָים דְּבִסֵּר הוּיָתוּן וּמִתְקַרִּין הוּיָתוּן עוֹרְלוּתָא מִן הִי דְּמִתְקַרִּיא  
גְּזוּרְתָא וְאִיתִיהָ עֲבָד אִידְנָא בְּכִסְרָא : 12 וְאִיתִיכּוֹן הוּיָתוּן בַּהֲוּ וּבִנְיָא דְּלֹא מְשִׁיחָא  
וּנְוֹכְרִיין הוּיָתוּן מִן דּוּבְרָא דַּאֲיִסְרִיָּל וְאַכְסִנְיָא הוּ דְּלִיתָקָא דְּמוֹלְפָנָא וְדִלָא סִבֵּר  
הוּיָתוּן וְדִלָא אֵלָה בְּעַלְמָא : 13 הָשָׂא דִּין בִּישׁוּעַ מְשִׁיחָא אֲנַתּוֹן דְּמִן קֳדָים רַחֲיִקִין  
הוּיָתוּן קְרִיבָא הוּיָתוּן בְּדָמָה דְּמְשִׁיחָא : 14 הוּיָן גִּיר שִׁינֵן הוּ דַּעֲבָד תְּרַתִּיחִין חֲדָא  
וְשָׂרָא סִגָּא דְּקָאָם הָנָא בְּמַצְעָתָא :

20 Greek reads “strangers to the Commonwealth of Israel”. Aramaic reads “strangers to the *duboree* of Israel and to the covenant of the promise.” YHWH identifies Israel according to their obedience to Covenant, rather than after the flesh. The Renewed Covenant in Jeremiah 31:31-34/Hebrews 8:8 is first made with Israel and Judah and then offered to others from the nations who choose to live in obedience to the Covenant. Furthermore, in a very interesting admission, translator John Wesley Etheridge translates *duboree d’Aisrayl* here as “polity of Israel” but adds in his footnotes regarding this phrase, “the manners, or regulations, of Israel.” In other words, he is looking at the nations’ divorcement from the intricate rules of Israel and not some obscure moral distillation of Torah, as a bad thing! This reading might even go beyond my own rendering of “citizenship of Israel” but the point is the same. If the Ephesians are citizens of Israel, then they are subject to her “words” and “regulations” as well!

21 Aramaic for wall is *syaga*. Ironically, this exact term was picked up by the Talmudic rabbis in Pirkei Avot (Sayings of the Fathers) 1:1 that commanded, “make a *fence* around the Torah.” Y’shua specifically warned against this activity in Matthew 15, rebuking the Pharisees in the process. Later on, Y’shua said he was the “*door/gate*” using a synonym for *syaga*, known as *taarea*, which is a homonym “*torah*” and “*teachers*,” meaning the Pharisees. So while the Pharisees are busy erecting their fence, Y’shua is pulling it down, allowing everyone access!

15. And in his flesh (the) enmity and regulations of commands (contained) in his commandments are abolished<sup>22</sup> (so) that in himself (an occurrence of the divine nature, or *qnoma*),<sup>23</sup> he might make the two into one, establishing peace. 16. And has reconciled both with Elohim in one body and has slain the enmity by his stake (of execution). 17. And he came and proclaimed peace to you afar off, and to those near: 18. Because by him there is access for us both, by one Spirit, to the Father. 19. Therefore you are neither strangers nor sojourners, but you are fellow-citizens with the Set Apart believers and of the household of Elohim. 20. And you are built upon the foundations of the Shlichim and the prophets; and Y'shua the Mashiyach has become the head of the corner in the edifice. 21. And in him all the edifice is framed together and grows into a Set Apart temple in Master YHWH; 22. While you also are built in him for a habitation of Elohim through the Spirit.

## Chapter 3

1. On this account, I Paul am a prisoner of Y'shua the Mashiyach for the sake of you Gentiles: 2. If so be, you have heard of the stewardship<sup>24</sup> of the grace of Elohim which was given to me among you: 3. That by revelation there was made known to me the mystery (as I have (now) written to you in brief, 4. so that while you read you might be able to understand my knowledge of the mystery of the Mashiyach) 5. which in other generations was not made known to the sons of men, as it is now revealed to his Set Apart Shlichim and to his prophets, by the Spirit; 6. That the Gentiles<sup>25</sup> should be sharers of his inheritance and partakers of his body and of the promise which is given in him by the Good News; 7. Of which I have been a minister according to the gift of the goodness of Elohim which was imparted to me by the operation of His power: 8. To me, who am the least of all the Set Apart believers, has this grace been given that I should announce among the Gentiles the unsearchable riches of the Mashiyach, 9. And should show to all men what is the architecture of the mystery which for ages was hid up in Elohim the Creator of all (things): 10. So that, by means of the assembly, the manifold wisdom of Elohim might become known to the principalities and powers that are in heaven: 11. Which (wisdom) He arranged ages before, and he has worked it through Y'shua the Mashiyach our Master; 12. Through whom we have boldness and access in the confidence of his (Y'shua's) faith. 13. Therefore I pray that I may not be discouraged by my afflictions which are for your sakes; for this is your glory. 14. And I bow my knees<sup>26</sup> to the Father of our Master Y'shua the Mashiyach 15. From whom the whole family in heaven and on earth is named;<sup>27</sup> 16. That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit; that in your inner man 17. The Mashiyach may dwell by faith, and in your hearts by love while your root and your foundation increases greatly in strength; 18. And that you may be able to explore, with all the Set Apart believers, what is the height and depth and length and breadth, 19. And may know the greatness of the Mashiyach's love; and (that) you may be filled with all the fullness of Elohim.

22 The grammatical structure here fully guarantees that *namusa* is referring to "customs" as in the traditions of the Pharisees, not Torah itself. Mashiyach abolishes the "enmity" (hatred or animosity) that has been brought against YHWH by religious tradition and false interpretations of Torah, which was a heavy burden that people could not bear. Christian theologians, however, twist this verse and teach that it was YHWH's Torah that brought the hatred and that Mashiyach did away with Torah, which is a very reckless and evil theology. Mashiyach sent the Ruach haKodesh to write YHWH's Torah upon the hearts of his people, not abolish it. See *Eighteen New Testament Misconceptions #11: Commandments Nailed to the Torture Stake* in Appendix.

23 *Qnoma* can mean "core substance" or "occurrence." Although Greek reads "self" Aramaic does not; "self" leads to assumptions of "personhood" which breeds idolatry.

24 "Dispensation" was inserted here to bolster replacement theology; it is a fallacy that has neither Aramaic nor Greek language support.

25 See *Gentiles* and *Ger Toshav* in Appendix.

26 Rav Shaul and Daniel both had a habit of praying and worshipping while on their knees (see Daniel 6:10).

27 The family is named after the Father whose Name is YHWH; the firstborn son of YHWH is Y'shua, "YHWH Saves".

## : דלות אפסיא ב :

15 ובעלדבבֹּתָא בבֹּסְרָה ונמוסָא דפֹּקְדָא בפֹּקְדוּהי בטל דלתריהון נבֹּרָא  
בקנומָה לחד ברנשא חדתָא ועבֹד שינָא: 16 ורעי לתריהון בחד פגֹר עם אלהָא  
ובזקיפָה קטל בעלדבבֹּתָא: 17 ואתָא סבר שלמָא לכוֹן לרחיקָא ולקריבָא:  
18 מִטְל דִּבָּה הוּא הָא לֵן קוֹרְבָא לתְרין בחדָא רוח לֵןת אבָא: 19 מְכיל לָא הוּיתוֹן  
אכסניָא וּלָא תוּתָבָא אֶלָּא בְּנִי מְדִינְתָא דקדישא וּבְנֵי בֵיתָה דאלָהָא: 20 ואתבניתוֹן  
על שְׁתֵּאסְתָּא דשליחָא וּדְנִבְיָא וְהוּא הוּא ריש קרנָא דבְּנִינָא יֵשׁוּעַ משיחָא: 21 וְכֵה  
מִתְרַבֵּב כֵּלָה בְּנִינָא וּרְבָא להיכלָא קדישא במְרִיָּא: 22 כֹּד אֶף אַתּוֹן בֵּה מִתְבְּנִין  
אַתּוֹן למעמְרָא דאלָהָא ברוּח:

## : דלות אפסיא ג :

1 מִטְל הָנָא אָנָא פֹּלוֹס אַסִּירָא אָנָא דִּישׁוּעַ משיחָא על אפיכוֹן עממָא: 2 אֵן  
שמעתוֹן מִדְּבַרְנוּתָא דטיבֹּתָה דאלָהָא דְּאַתִּיהֶבֶת לִי בכוֹן: 3 דבגלִינָא אַתִּידַע  
לִי אַרְזָא איפְנָא דכְּתִבֶּת לכוֹן בדעוריָתָא: 4 אִיךְ מָא דמשכחיָתוֹן כֹּד קָרִין אַתּוֹן  
למסִתְּלוֹ יְדַעְתִּי דבִּארְזָה דמשיחָא: 5 הוּ דבִּדְרָא אַחֲרָנָא לָא אַתִּידַע לְבְּנִינָשׁ אִיךְ  
דקָשׁ אַתְּגִיל לשליחוֹהי קדישא וּלְנִבְיָוִי ברוּח: 6 דְּנִהוֹן עממָא בְּנֵי יִרְתוּתָה  
וּשׁוּתָפָא דפִּגְרָה נְדִמּוּלְפָנָא דְּאַתִּיהֶבֶת בֵּה בִיד אֲוִנְגָלִיוֹן: 7 הוּ דְּאָנָא הוּיָת מִשְׁמִשְׁנָה  
אִיךְ מוֹהֲבֵתָא דטיבֹּתָה דאלָהָא דְּאַתִּיהֶבֶת לִי מִן מעבְדְּנוּתָא דחילָה: 8 לִי דזעורָא  
אַנָא דְּכִלְהוֹן קדישא אַתִּיהֶבֶת טיבֹּתָא הָדָא דְּאַסְפֵּר בעממָא עוֹתָרָה דמשיחָא  
הוּ דלָא מִתְעַקֵּב: 9 וְאַנְהוּ לְכִלְנֵשׁ אִידָא הִי מִדְּבַרְנוּתָא דאַרְזָא הוּ דכֹּסָא הָנָא מִן  
עֲלָמָא בִּאלָהָא דְּכֵל בְּרָא: 10 דְּבִידַע עֲדָתָא תְּתִידַע חֲכַמְתָּה דאלָהָא מְלִית פֹּרִשְׁנָא  
לִאֲרוֹס וּלְשׁוּלְטָנָא דְּבִשְׁמִיָּא: 11 הִי דַעְתֵּד הוּא מִן עֲלָמָא וְעַבְדָּה בִישׁוּעַ משיחָא  
מִן: 12 הוּ דִּבָּה אִית לֵן פִּרְהִיסִיָּא וקריבֹּתָא בְּתוּכְלָנָא דְּהִימְנוּתָה: 13 מִטְל הָנָא  
שְׁאֲלָנָא דלָא תִמָּאן לִי בְּאוּלְצָנִי דַעֵל אפיכוֹן דְּהָדָא הִי תְּשׁבּוּחַתְכוֹן: 14 וְכֶאֱפָנָא  
בֹּרְכִי לֵןת אֲבוּהִי דְּמִן יֵשׁוּעַ משיחָא: 15 הוּ דְּמִנָּה מְשַׁתְּמָהָא כֹּל אֲבֹהוּתָא  
דְּבִשְׁמִיָּא וְבִארְעָא: 16 דְּנִתֵּל לכוֹן אִיךְ עוֹתָרָא דְּתְּשׁבּוּחַתָּה דְּבַחִילָא תְּשַׁתְּרִין  
ברוּחָה דְּבִכְרִנְשְׁכוֹן דִּלְגוֹ: 17 נַעֲמֵר משיחָא בְּהִימְנוּתָא וּבְלִפְנוֹתְכוֹן בְּחוּבָא כֹּד  
נְהוּא שְׁרִיר עֲקִרְכוֹן וּשְׁתֵּאסְתְּכוֹן: 18 דְּתְּשַׁכּוֹן לְמִדְּרָכּוֹ עִם כֵּלָהוֹן קדישא מְנוֹ  
רוּמָא וְעוּמָקָא וְאוּרְכָא וּפְתִיָּא: 19 וְתִדְעוֹן רְבוּתָא דִידְעָתָא דְּחוּבָה דמשיחָא  
וְתִתְמָלוֹן בְּכֵלָה מוֹלִיָּא דאלָהָא:



20. Now to Him who is able, by His almighty power, to do for us even more than we ask or think, according to His power that works in us; 21. To Him (Master YHWH) be the glory, in His (Master YHWH's) assembly, by Y'shua the Mashiyach, in all generations, forever and ever. Amen.

## Chapter 4

1. I therefore, a prisoner in our Master (Y'shua), beg of you that you walk as it becomes the calling by which you are called, 2. With all lowliness of mind and quietness and long suffering; and that you be forbearing one towards another in love. 3. And be earnest to keep the unity of the Spirit in a bond of peace; 4. So that you may become one body and one Spirit; even as you are called to the one Hope of your calling. 5. There is one Master YHWH, one Faith and one immersion. 6. One Elohim, Father of all, Who is above all and through all and in all of us. 7. But to every one of us is given grace according to the measure of the gift of Mashiyach.<sup>28</sup> 8. Therefore it is said: "He ascended on high and carried captivity away, and gave gifts to men."<sup>29</sup> 9. Now that he ascended, what is it but that he also previously descended deep into the heart of the earth? 10. He who descended is also the same that ascended up, high above all the heavens, that he might fulfill all things. 11. And he gave some Shlichim;<sup>30</sup> and some, prophets;<sup>31</sup> and some, preachers;<sup>32</sup> and some, shepherds<sup>33</sup> and teachers.<sup>34</sup> 12. For perfecting<sup>35</sup> the Set Apart believers for the work of the ministry, for the edification of the body of the Mashiyach; 13. Until we all become one and the same, in faith<sup>36</sup> and in the knowledge of the Son of Elohim, and one complete man according to the measure of the stature of the fullness of Mashiyach: 14. And that we might not be children uprooted and turned about by every direction of wind by the wrong doctrines of men who plot to seduce by their cunning; 15. But that we might be established in our love; and that everything in us might progress in the Mashiyach who is the head: 16. And from him (it is) the whole body is framed together and strongly melded by all the connecting points, according to the gift that is delivered by measure to each member for the growth of the body; that his structure may be perfected in love. 17. And this I say and testify by Master YHWH, that from now on you do not walk<sup>37</sup> as the other Gentiles who walk in the vanity of their mind: 18. And they are dark in their understandings and are alienated from the life of Elohim because there is not in them knowledge; and because of the blindness of their heart 19. They have cut off their hope and have given themselves over to lust and to the practice of all uncleanness in their greed. 20. But you have not learned this from the Mashiyach; 21. If you have truly heard him, and by him have learned as the truth is in Y'shua.

28 We have seen elsewhere how later "pro-Trinity" statements crept into the Western record. Here is an example of the opposite trending in original Scripture. "One Elohim, who is Father of all" is about as strong a declaration in this area as one can find in Scripture. Please see *Eighteen New Testament Misconceptions #16: Echad as Plurality* in Appendix.

29 Khabouris has an isolated *samekh* here, between the words "give" and "gift."

30 These Five "offices" relate to the Five Books of Moshe (Torah) and also the Five annual *Moedim* (Appointed Times) (Feasts) of YHWH: 1) Moshe was YHWH's "*sent one*" (Shaliach/Apostle) who received instruction for Pesach (first annual Feast): 2) Torah was given on Shavuot (second annual Feast), on the same Moed when the Ruach haKodesh was poured out, as a "*spokesman*" (prophesying) of the Kingdom: 3) The Trumpet of Yom Teruah (third annual Feast) "*calls out*" (preaches) for everyone to come and enter in: 4) The Day of Atonement (fourth annual Feast) provides spiritual "*nurturing*" (shepherding): 5) Succoth (fifth annual Feast) is a time for "*teaching*" and learning about Torah.

31 Prophets (Neviim) of YHWH, are His spokesmen. YHWH also sends false prophets according to D'varim/Deuteronomy 13 to test and prove His people so they can learn to distinguish whether a prophet is true or false.

32 Murdock affixes "evangelists" here for the word *sevartha* (Good News). However, in this letter Rav Shaul makes a distinction by using the Greek loan word *awangelion* to denote, "Good News." This passage, though, employs the root *sebar* and one of its meanings, "to preach." Therefore, "preachers" is the better reading, although many "*preachers*" may refer to themselves as "evangelists."

33 Murdock chose "pastors" where it is better translated as "shepherds" who, by Torah definition, are they who nurture the flock. Both pastors or shepherds come from the Hebrew root word ra'ah (to feed). Although these are generally in leadership roles, this is certainly not a prerequisite to preach. Many proclaim the truth of Torah and Mashiyach without requiring "official" authority over others.

## : דלות אפסיא ג :

20 להו דין דמצא בחילא יתיר מן כל למעבד לן ויתיר מן מא דשאלין ורנינן איך חילה דמסתער בן: 21 לה תשבוחתא בעדתה ביצוע משיחא בכלהון דרא דעלמי עלמין אמין:

## : דלות אפסיא ד :

1 בעא אנא הכיל מנכון אנא אסירא במרן דתהלכון איכנא דיאא לקרינא דאתקריתון: 2 בכלה מפכיות רעינא וניחותא ונגירות רוחא ונהיתון מסיברין חד לחד בחובא: 3 ונהיתון חפטיין למטר אויותא דרוחא בחזקא דשלמא: 4 דתהון בחד פגרא ובחדא רוחא איך מא דאתקריתון בחד סברא דקרינכון: 5 חד הו גיר מריא וחדא הימנותא וחדא מעמודיתא: 6 וחד אלהא אבא דכל ועל כל ובניד כל ובכלן: 7 לחד חד מנן דין אתיהבת טיבותא איך משוחתא דמוהבתה דמשיחא: 8 מטל הנא אמיר דסלק למרומא ושבא שביטא ויהב מוהבתא לבנינשא: 9 דסלק דין מנא הי אלא אן דאף נחת לוקדם לתחיתתה דארעא: 10 הו דנחת הויו הו דאף סלק לעל מן בלהון שמאי דנשלם כל: 11 והו יהב אית דשליחא ואית דנביא ואית דמסברנא ואית דרענותא ואית דמלפנא: 12 לגמרא דקדישא לעבדא דתשמשתא לבנינא דפגרא דמשיחא: 13 עדמא דכלן נהנא חד מדם בהימנותא ובידעתא דברה דאלהא וחד גברא גמירא במשוחתא דקומתא דשומליה דמשיחא: 14 ולא נהנא ילודא דמזעזעין ומשתנין לכל רוח דיולפנא נכילא דבנינשא הנון דבחרעותהון מצטנעין דנטעון: 15 אלא הנון שרירין בחובן דכול מדם דילן נרפא במשיחא דהויו רשא: 16 ומנה פלה פגרא מתרפב ומתקטר בכל שרין איך מוהבתא דמתיהבא במשוחתא לכל הדם לתרבייתא דילה דפגרא דבחווא נשתלם בנינה: 17 הדא דין אמר אנא ומסדה אנא במריא דמן השא לא תהון מהלכין איך שרפא דעממא דמהלכין בסריקות רעניהון: 18 וחשוכין במדעיהון ונוכריין אנון מן חיוהי דאלהא מטל דלית בהון ידעתא ומטל עוירות לבהון: 19 הנון דפסקו סברהון ואשלמו נפשהון לפחזותא ולפולחנא דכלה טנפותא ביענותהון: 20 אנתון דין לא הוא הכנא ילפתוניהי למשיחא: 21 אן שריראית שמעתוניהי ובה ילפתון איך מא דאיתוהי קושטא ביצוע:

34 Unlike *rabbi*, the word *malpana* designates an informal teacher, or wise orator, outside of the official academic system of Israel. Y'shua was addressed by both terms, even by opponents.

35 The word for perfection "*Gemara*" implies that perfection also comes about by learning from the example and teaching of those within the Malchut Elohim as a Kedoshim (Set Apart People). About two centuries later the oral law, or Talmud, was substantially compiled, with additions being made over succeeding centuries; the first part is called the *Mishnah* (repetition), the second part *Gemara*.

36 *One and the same in faith* is the "new spiritual man" of humility, honor and a circumcised heart who walks in obedience to YHWH's Word (Torah) according to Mashiyach. The religious or carnal mind seeks doctrinal and theological compliance, toleration, relativism and may cerebrally agree to disagree with their opponent. However the spiritual man focuses on YHWH and in so doing comes into harmony with those who also belong to Him.

37 Khabouris has an isolated *beyt* here.

22. But (you have learned) that you should lay aside your former practices the old man that is corrupted with the lusts of error; 23. And should be renewed in the spirit of your minds; 24. And should put on the new man that is created by Elohim in righteousness and in the separateness of truth. 25. Therefore, put away from lying and speak the truth each with his neighbor; for we are members one of another. 26. Be angry, but do not sin. Do not let the sun go down upon your wrath. 27. And give no place to the Accuser.<sup>38</sup> 28. And let him that stole, steal no more; but let him labor with his hands and do good acts that he may have to give to him who needs. 29. Let no hateful language come from your mouth, but that which is beautiful and useful for edification that it may convey grace to those who hear. 30. And do not grieve the Ruach haKodesh of Elohim,<sup>39</sup> whereby you are sealed for the day of redemption. 31. Let all bitterness and anger and wrath and clamoring and reviling be taken from you along with all malice: 32. And be affectionate towards one another and sympathetic; and forgive one another as Elohim by the Mashiyach has forgiven us.

## Chapter 5

1. Be therefore imitators of Elohim as beloved children: 2. And walk in love; as the Mashiyach also has loved us and has given up himself for us, an offering and a sacrifice<sup>40</sup> to Elohim, for a sweet aroma. 3. But sexual sin and all impurity and greed, do not let them be at all heard from among you, as such (denials) are not becoming of the Set Apart believers; 4. Neither obscenities nor words of foolishness, or of division, or of falsehood, which are not useful; but instead of these, thanksgiving.<sup>41</sup> 5. For you know this: That every man who is a sexual sinner, or impure, or greedy, or a worshipper of idols has no inheritance in the Kingdom of the Mashiyach and of Elohim. 6. Let no man deceive you with desolate words; for it is on account of these things that the wrath of Elohim comes on the children of disobedience. 7. Therefore don't be like them. 8. For you were up to now darkness, but now are light in our Master. Therefore, as the children of light, walk you that way. 9. For the fruits of the light are in all goodness and righteousness and truth. 10. And search out what is beautiful before our Master (Y'shua): 11. And have no commerce with the works of darkness which are unfruitful, but reject them. 12. For the things they do in secret, it is sickening even to mention. 13. For all things are exposed and made manifest by the light: and all things that are revealed, are light. 14. Therefore it is said: "Awake you who are asleep and arise from the dead, and the Mashiyach will illuminate you." 15. See therefore, that you walk with spiritual knowledge; not like the simple, 16. But like the wise who purchase their opportunity; because the days are evil. 17. Therefore, do not lack in understanding, but understand what is the will of Elohim.

<sup>38</sup> That is, *Akel Quartz*, Satan.

<sup>39</sup> Proving that the Ruach haKodesh is not a separate entity, but another title for YHWH.

<sup>40</sup> Offerings "*qurbana*" and sacrifices "*dabekha*" are two different entities. Although there are certain aspects to Mashiyach's death that are utterly unique to him (Zechariah 12:10, etc.), his death nevertheless echoes aspects of offerings and sacrifices that came before. The *qurbana* is the human life (*nefesh*) that Y'shua voluntarily offers up on the stake. The result of that offering is his blood put out on the "altar"; hence *dabekha*. However, this is certainly not, as some critics suggest, human sacrifice. Rather, this indicates Y'shua's status as Mashiyach ben Yoseph. Per strict accordance with Isaiah 53 and Genesis 22:8, Mashiyach ben Yoseph was required to suffer and die. After his death, the offering of himself became a sacrifice that was taken up, and he was resurrected three days later. Many of YHWH's prophets also suffered and were martyred at the hands of those who fought against the Malchut Elohim. In the case of Mashiyach, his shed blood is counted as the acceptable sacrifice, the Lamb of YHWH, which is most Set Apart unto YHWH.

<sup>41</sup> The literal reading Murdock gives here is excellent. The word "*todita*" is derived from the same root as *todah*, and even in Hebrew today we say "*todah rabba*" or "thank you very much".

## דלות אפסיה ד :

22 אלא דתניחון מנכון הופכיפון קדמיא לברנשא הו עתיקא דמתחבל ברגיגתא דטועיי: 23 ותתחדתון ברוחא דמדעיפון: 24 ותלבשון לברנשא חדתא הו דבאלהא אתברי בזיקותא ובחסינותא דקושפתא: 25 מטל הנא אניחו מנכון כדבוחתא ומללו קושפתא אנש עם קריכה הדמא חנן גיר חד דחד: 26 רגזו ולא תחטון ושמשא על רוגזון לא נערב: 27 ולא תתלון אתרא לאכלקרצא: 28 ואינא דגנב הנא מכיל לא נגנוב אלא נלאא באידוהי ונפלוח טבתא דנהוא לה למתל למן דסניק: 29 כל מלא סניא מן פומכון לא תפוק אלא אינא דשפירא וחסשא לכנינא דתתל טיבותא לאילין דשמעין: 30 ולא תהנון מעיקין לרוחא קדישפתא דאלהא דאתחתמתון בה ליומא דפורקנא: 31 בלה מרירותא וחמתא ורגזא ורובא וגודפא נשתקלן מנכון עם בלה בישותא: 32 והניתון בסימין חד לנת חד ומרחמנין והניתון שבקין חד לחד איפנא דאלהא במשיחא שבק לן:

## דלות אפסיה ה :

1 הניתון הכיל מתדמין באלהא איך בניא חביבא: 2 והלכו בחובא איך דאף משיחא אחבן ואשלם נפשה על אפין קורבנא ודבחה לאלהא לריחא בסימא: 3 וזינא דין וכלה טנפותא ועלובותא אפלא משתמהו משתמה בינתכון איך דינא לקדישא: 4 ולא צוחיתא ולא מלא דשטיותא או דבוחא או דשעיא הלין דלא מתבעין אלא חלה הלין תודיתא: 5 הדא דין הניתון ידעין דכלנש דאיתוהי וזינא או טנפא או עלובא דאיתוהי פלח פתכרא לית לה ירתותא במלכותה דמשיחא ודאלהא: 6 דלמא אנש נטעיכון במלא סריקתא מטל הלין הו גיר אתא רוגזא דאלהא על בניא דלא מתטפיסנותא: 7 לא הכיל תהוון להון שותפא: 8 איתפון הניתון גיר מן לוקדם חשוכא השא דין נוהרא אנתון במרן איך בני נוהרא הכיל הכנא הלכו: 9 פארוהי גיר דנוהרא בכלה אנון טבותא וזדיקותא וקושפתא: 10 והניתון פרשין מנא שפיר קדם מרן: 11 ולא הניתון משתתפין לנת עבדא דחשוכא דפארא לית בהון אלא הניתון מכונין להון: 12 מדם גיר דבטושיי עבדין נדיד הו אף לממלכותה: 13 כל מדם גיר מתפון מן נוהרא ומתגלא וכלמדם דגלא נוהרא הו: 14 מטל הנא אמיר דאתתעיר דמכא וקום מן בית מיתא וננהר לך משיחא: 15 חזו הכיל איפנא תהלכון והיאית לא איך סכלא אלא איך חסימא: 16 דזבנין קארסהון מטל דיומיתא בישא אנון: 17 מטל הנא לא תהוון חסירי רעינא אלא אסתפלו מנו צבינה דאלהא:

18. And don't be drunk with wine in which is rebellion; but be filled with the Spirit. 19. And converse with yourselves in psalms and hymns; and with your hearts sing to Master YHWH in spiritual songs. 20. And give thanks to Elohim the Father at all times for all men in the name of our Master Y'shua the Mashiyach. 21. And be submissive one to another in the love of the Mashiyach. 22. Wives, be submissive to your husbands as to our Master (Y'shua). 23. Because the husband is the head of the wife, even as the Mashiyach is the head of the assembly; and he is the reviver of the body. 24. And as the assembly is subject to the Mashiyach, so also let wives be to their husbands in all things. 25. Husbands, love your wives, even as the Mashiyach loved his assembly and delivered himself up for it;<sup>42</sup> 26. That he might sanctify it and cleanse it by the washing of water and by the Word;<sup>43</sup> 27. And might constitute it a glorious assembly for himself;<sup>44</sup> in which is no stain and no wrinkle and nothing like them; but that it might be Set Apart and without blemish. 28. It is fitting for men so to love their wives as (they do) their own bodies. For he that loves his wife loves himself.<sup>45</sup> 29. For no one ever hated his own body; but nourishes it and provides for it, even as the Mashiyach (did for) the assembly. 30. For we are members of his body and of his flesh and of his bones. 31. For this reason, a man<sup>46</sup> should leave his father and his mother and cling to his wife; and the two should be one flesh.<sup>47</sup> 32. This is a great mystery; but I am speaking of the Mashiyach and of his assembly. 33. Nevertheless, let each of you greatly so love his wife, even as himself: and let the wife revere her husband.

## Chapter 6

1. Children, obey your parents in our Master (Y'shua); for this is right. 2. And the first Commandment with promise is this: "Honor your father and your mother,"<sup>48</sup> 3. That it may go beautifully<sup>49</sup> for you and that your life may be prolonged on the earth." 4. And parents, anger not your children; but train them up in the discipline and doctrine of our Master (Y'shua). 5. Servants, be obedient to your masters after the flesh, with fear and with trembling and with simplicity<sup>50</sup> of heart, as to the Mashiyach. 6. Not in the sight of the eye, as if you were pleasing men; but as the servants of the Mashiyach who are doing the will of Elohim. 7. And serve them with your whole heart, in love, as if serving our Master (Y'shua) and not men; 8. Knowing that whatever good thing a man may do, the same will be recompensed to him by our Master, whether he be a servant or a free man. 9. Also masters,<sup>51</sup> do so to your servants. Forgive them a fault; because you know that you have One (Master) in Heaven; and there is no respect of persons with Him.<sup>52</sup>

42 Husbands are being called upon to go to great lengths of self-sacrifice, protecting their spouses and fighting against the spiritual forces that try to destroy their marriages. Men must fight with zeal just as Y'shua demonstrated for us when he laid down his life for our sakes. Women must fight to also protect their husbands, family and homes. When a husband and wife humble themselves and come together in spiritual unity, nothing can defeat their marriage or family.

43 *Word or Manifestation*, as described in John 1:1-14.

44 These verses are twisted by Christian theologians to dish out a "limited atonement" theology that only Christians "get saved." What they willfully forget is that Mashiyach's suffering established atonement for all YHWH's people, from the time of Adam, millennia before "Christians" even existed. And that the original Netzarim faith, which is spurned by the Church is being referenced; certainly not "modernized" Christianity. If Paul were to witness the rampant paganism in the modern Church, he would never endorse it or be part of it. Mashiyach Y'shua says to all who break Torah, "***I never knew you, depart from me ye workers of iniquity.***" The "glorious assembly" Mashiyach suffered for are they who live for and in Mashiyach, are sanctified by the Word of YHWH and whose love for YHWH and each other is based in Torah rather than the doctrines of men.

45 Or, his soul.

46 Rav Shaul apparently favors *gowra* rather than *anash* when speaking of men or husbands in this Epistle. Every place *gowra* is used seems to tap into the protector-male aspect rather than generic maleness or just being a husband. It appears as Rav Shaul is doubly emphasizing the responsibility of men to provide for their house, wife and family.

47 See Genesis 2:24.

48 The 5th commandment is the first one to have a promise attached, "*that your days may be long in the land YHWH your Elohim is giving you*". However, all of Torah is attached to YHWH's Covenant promises of prosperity and peace: "*But the word is very close unto you, in your mouth, and in your heart, that you may do it. See, I have set before you this day life and good, and death and evil, in that I command you this day to love YHWH your Elohim, to walk in His ways, and to keep*

## : דלות אפסיא ה :

18 ולא הויתון ריון בחמרא דבה אית אסוטותא אלא אתמלו ברוחא: 19 ומללו עם נפשכון במזמורא ובתשבחתא ובזמירתא דרוחא הויתון זמרינ בלבנתכון למריא: 20 והויתון מודין בכלזבן על אפי כלנש בשמה דמרן ישוע משיחא לאלהא אבא: 21 והויתון משתעבדין חד לחד בחובה דמשיחא: 22 נשא הויתון משתעבדין לבעליכין איך דלמרן: 23 מטל דגברא רשה הו דאנתתא איכנא דאף משיחא רשא הו דעדתא והויר מחינא דפגרא: 24 אלא איכנא דעדתא משתעבדא למשיחא הכנא אף נשא לבעליהין בכלמדם: 25 גברא אחבו נשיכון איך דאף משיחא אחב לעדתה ונפשה אשלם על אפיה: 26 דנקדשיה ונדפיה בסחיא דמיה ובמלתא: 27 ונקימיה עדתא לנפשה כד משבחא ולית בה טולשא ולא קמטא ולא מדם דלהלין דמא אלא תהוא קדישא דלא מום: 28 הכנא ולא לגברא דנחבון נשיהון איך דלפגריהון מן דלאנתתא גיר מחב נפשה הו מחב: 29 לא גיר אנש ממיתום סנא פגרה אלא מתרסא לה ויצף דילה איכנא דאף משיחא דעדתה: 30 מטל דהדמא חנן דפגרה ומן בסרה חנן ומן גרמוהי: 31 מטל הנא נשבוק גברא לאבוהי ולאמה ונקף לאנתתא ונהון תריהון חד בסר: 32 הנא ארנא רב הו אנא דין אמר אנא על משיחא ועל עדתה: 33 ברם אף אנתון כל חד חד מנכון הכנא נרחם אנתתא איך דלנפשה אנתתא דין תהוא דחלא מן בעלה:

## : דלות אפסיא ו :

1 בניא אשתמעו לאבהיכון במרן הדא גיר כאנא: 2 והנו פוקדנא קדמיה דמליך יקר לאבון ולאמך: 3 דנהנא לך דשפיר ונארפון חייך על ארעא: 4 אבהא לא תרגזון בניכון אלא רבו אנון במרדוּתא נבילופנא דמרן: 5 עבדא אשתמעו למריכון דבבסר בדחלתא וברתיא ובפשיטות לבא איך דלמשיחא: 6 לא במחזא עינא איך הו דלכנינשא שפרין אנתון אלא איך עבדא דמשיחא דעבדין צבינא דאלהא: 7 ושמשו אנון מן כלה נפשכון בחובא איך דלמרן ולא איך דלכנינשא: 8 כד ידעיתון דהו מדם דעבד אנש דשפיר הו מתפרע מן מרן אן עבדא הו נאן בר חארא: 9 אף אנתון מריא הכנא הויתון עבדין לעבדיכון הויתון שבקין להון סכלותא מטל דידעין אנתון דאף מרכון דילכון איתוהי בשמיא ומסב באפא לית לותה:

*His commandments and His statutes and His ordinances; then you will live and multiply, and YHWH Elohim will bless you in the land that you to in to possess.*” (Devarim/Deuteronomy 30:14-16).

49 In this near quotation of Deuteronomy 5:14, the Hebrew word *yatab* means both to do well and to do beautifully. But in both Hebrew and Aramaic *shapir/shapira* means beautiful and is a good choice for use in the Aramaic NT. The sense of doing well being compared to spiritual beauty is one of the oldest idioms in the Semitic Scriptures.

50 Here the word “*peshitta*” is used, meaning “simple” but also “straight” or “true.”

51 This occurrence of a word spelled meem-reshe-yodh-alap is in the plural by virtue of the verbs around it, and is a conjugation of *mar* in the second person plural. It is not to be confused with *MarYah*, spelled the same but always in the singular, which is Aramaic for “Master YHWH.” See *MarYah* in Appendix.

52 2 Sam 14:14; 2 Chr 19:7.

10. Finally, my Brothers, be strong in our Master (Y'shua), and in the energy of his power: 11. And put on the whole armor of Elohim so that you may be able to stand against the strategies<sup>53</sup> of the Accuser. 12. For our conflict is not with flesh and blood but with principalities and with those in authority, and with the possessors of this dark world, and with the evil spirits that are under<sup>54</sup> heaven. 13. Therefore put on the whole armor of Elohim that you may be able to meet the evil (one); and, being in all respects prepared, may stand firm. 14. Stand up therefore, and gird your loins with truth; and put on the breastplate of righteousness; 15. And defend your feet<sup>55</sup> with the preparation of the Good News of peace.<sup>56</sup> 16. And now take to you the confidence of faith by which you will have power to quench all the fiery darts of the evil (one). 17. And put on the helmet of salvation; and take hold of the sword of the Spirit which is the Word of Elohim.<sup>57</sup> 18. And pray, with all prayers and supplications, in spirit, at all times: and in prayer be watchful at all seasons, praying constantly and interceding for all the Set Apart believers: 19. And also for me; that language may be given me, in the opening of my mouth; so that I may boldly preach the mystery<sup>58</sup> of the Good News 20. Of which I am a messenger in chains; that I may utter it boldly, as I should utter it. 21. And that you also may know my affairs and what I am doing, lo, Tychicus, a beloved brother and a faithful minister in our Master (Y'shua), will inform you;<sup>59</sup> 22. Whom I have sent to you for this purpose that you might know what is (going on) with me, and that your hearts may be comforted. 23. Peace be with the Brothers, and love with faith from Elohim the Father, and from our Master Y'shua the Mashiyach. 24. Grace be with all them who love our Master Y'shua the Mashiyach without falseness. Amen.

*End of the Letter to the Ephesians which was written from Rome,  
and was sent by the hand of Tychicus*

53 A clear wordplay between *zaina* (armor) and *tzenta* (strategies). See *Spiritual Armor* in Appendix.

54 "Under" as in also "subject to heaven" or "ruled by heaven"; not just physically below heaven.

55 Or legs which, given the fact that protective armor is being spoken, is also a possible reading.

56 The Aramaic word for truth, "*qoshta*" (John 17:19) has a common synonym, *shrara*. Consider that: *shrara* = truth *shrina* = breastplate. Next we have *tzedekaya* (righteousness) to consider. This word has a very interesting synonym in the form of *qadishta*: *qoshta* = truth *qadishta* = set-apart. Paul is clearly making word choices that speak to a deeper message that is very well established in Hebrew tradition: "He will cover you with His pinions, and under His wings shalt thou take refuge; His truth is a shield and buckler" (Psalm 91:4 1955 JPS). And most remarkably: "And he put on righteousness (*tzedekah*) like a coat of mail (or "breastplate"-- *shiryone*). And a helmet of salvation (*kova d'yeshoowa*) upon his head. And he put on the garments of vengeance for his clothing, and he was clad in zeal as a cloak" (Isaiah 59:17 1955 JPS). See *Spiritual Armor* in Appendix.

Here is how the Hebrew Tanakh and the Aramaic Renewed Covenant match up in word choices and terminology: *Shiryone*/Breastplate (Isaiah) *Shrina*/Breastplate (Paul) *Tzedekah*/Righteousness (Isaiah) *Tzedekaya*/Righteousness (Paul). With very minor dialectical differences aside, these are the exact same words! An interesting departure is with this term: *Kova d'yeshoowa*/Helmet of Salvation (Isaiah) *Sonorta d' porqana*/Helmet of Salvation (Paul). Paul does this for two very special reasons. First, *kova* (helmet) is a Hebrew exclusive word that has no direct cognate in Aramaic. Paul therefore substitutes the more familiar *sonorta* where *helmet* appears in the Renewed Covenant; 1 Thessalonians 5:8 is the other verse where this is found. The second reason, however, holds the most powerful connection: *Yeshoowa* (Isaiah) = Y'shua HaMashiyach (Renewed Covenant) *Porqana* (Isaiah) = *Paroqa* (Aramaic for "The Savior" - Renewed Covenant).



10 מְכִיל אַחֵי אֶתְחִילוּ בְּמָרְן וּבִתְּוֹקֶפָא דְחִילָה: 11 וּלְבִשׁוּ כְּלָה זִינָא דְאַלְהָא  
 אֵיפְנָא דְתִשְׁכַּחְוֹן לְמַקָּם לְוֹקֵבֵל צְנַעְתָּה דְאַכָּל קְרָצָא: 12 מְטֵל דִּתְכַתּוּשְׁכוֹן לָא  
 הָנָא עִם בְּסָרָא וְדָמָא אֱלָא עִם אַרְכּוּס וְעִם שְׁלִיטָנָא וְעִם אַחֲדֵי עֲלָמָא דְהָנָא  
 חֲשׂוֹכָא וְעִם רוּחָא בִישָׁתָא דִּתְחִית שְׁמָיָא: 13 מְטֵל הָנָא לְבִשׁוּ כְּלָה זִינָא דְאַלְהָא  
 דִּתְשַׁכַּחְוֹן תְּאַרְעוֹן בִּישָׁא וְכַד מַעַתְדִין אַנְתּוֹן בְּכָל מְדָם תְּקוּמוֹן: 14 קוּמוּ הֲכִיל  
 וַחֲזוּקוּ חֲצִיפוֹן בְּקוּשְׁתָּא וּלְבִשׁוּ שְׂרִינָא דִּזְדִּיקוּתָא: 15 וּסְאֵנוּ בְּרַגְלֵיכּוֹן טוֹיְכָה  
 דְּאוּנְגָלִיִּין דְּשַׁלְמָא: 16 וְעִם הָלִין סְבוּ לָכוֹן סַבְרָא דְהִימְנוּתָא דְכָה תִתְמַצּוֹן חִילָא  
 לְמַדְעָכוּ כְּלָחוֹן גְּאֻרוּהִי יְקָדָא דְבִישָׁא: 17 וּסִימוּ סְנוּרְתָא דְפֹרְקָנָא וְאַחֲדוּ סִפָּא  
 דְּרוּחָא דְאִיתּוּהִי מְלָתָא דְאַלְהָא: 18 וּבְכָל צִלְנָן וּבְכָל כְּעֵנָן צִלוּ בְּכִלְזִבְן בְּרוּחַ  
 וְכָה בְּצִלּוּתָא הוֹיְתּוֹן שְׁהֲרִין בְּכָל עֵדָן כַּד מַצְלִיתּוֹן אֲמִינָאִית וּמְתַכְשָׁפִין עַל אֲפִי  
 כְּלָחוֹן קְדִישָׁא: 19 אָף עָלִי דִתְתִיכָב לִי מְלָתָא בְּמַפְתַּח פְּרֹמִי דַּעִין בְּגֵלָא אַכְרֹז  
 אַרְזָא דְסִבְרֵתָא: 20 הוּ דָּאנָא אִיזְגָדָה בְּשַׁלְתָּא דְבִפְרָה־סִינָא אֲמִלְיוּהִי אֵיךְ דְּוֹלָא  
 לִי לְמַמְלָלוּתָהּ: 21 דִּתְדַעְוֹן דִּין אָף אַנְתּוֹן מְדָם דְּלוֹתִי וּמְדָם דְּסַעַר אָנָא הָא מוֹדַע  
 לָכוֹן טוֹכִיקוּס אַחָא חֲבִיבָא וּמִשְׁמַשְׁנָא מְהִימָנָא בְּמָרְן: 22 דְּלָה שְׁדִרְתָּ לְנִתְכּוֹן  
 עָלֶיהָ עַל הָדָא דִּתְדַעְוֹן מָא דְּלוֹתִי וְנִבְיָא לְפִנְתְּכוֹן: 23 שְׁלָמָא עִם אַחֲרִין וְחוּבָא עִם  
 הִימְנוּתָא מִן אֱלָהָא אַכָּא וּמִן מָרְן יִשׁוּעַ מְשִׁיחָא: 24 טִיבּוּתָא עִם כְּלָחוֹן אֵילִין  
 דְּמַחְבִּין לְמָרְן יִשׁוּעַ מְשִׁיחָא דְלָא חָבֵל אֲמִין:

Rav Shaul is very well aware that the verse in the Tanakh he alludes to contains the name Y'shua, and Aramaic equivalents he uses in Ephesians contain Y'shua's Title. Given these connections, no reasonable person would believe that these Aramaic and Hebrew patterns arrived here by accident. Rav Shaul is clearly using Semitic poetry to its full potential to reveal HaMashiach.

57 Notice that there are two titles for Y'shua in this verse. The helmet of "salvation" is paroqa for that word which becomes Y'shua's title as "Savior" or "Life Giver". This is followed by the "Word of Elohim", a designation given him in Yochanan 1:1.

58 Here is a beautiful poetic phrase of *akraz arza* (preach mystery), a deliberate alliteration chosen by Paul for maximum impact on Aramaic readers beyond Ephesus whom he knew would catch this bit of cleverness.

59 Khabouris has an isolated *taw-waw* (spells the sound of the letter), between the words "you (plural)" and "Tychius." It is more likely a scribal error, a repetition of the first two letters of the next word.

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## LETTER TO THE PHILIPPIANS

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### Chapter 1

1. PAUL and Timothy, servants of Y'shua the Mashiyach, to all the Set Apart believers that are in Y'shua the Mashiyach at Philippi, with the elders and assembly servants: 2. Grace be with you, and peace from Elohim our Father and from our Master Y'shua the Mashiyach. 3. I thank my Elohim upon the continual remembrance of you 4. in all my prayers regarding you; and while I rejoice, I (also) pray; 5. on account of your fellowship in the Good News from the first day until now. 6. Because I am confident of this, that he who has begun the good works in you will accomplish them until the day of our Master Y'shua the Mashiyach. 7. For thus it is right for me to think of you all because you are permanently in my heart, and because both in my bonds and in the vindication of the truth of the Good News you are my associates in grace. 8. For Elohim is my witness, how I love you in the mercies<sup>1</sup> of Y'shua the Mashiyach. 9. And this I pray for, that your love may still increase and abound in knowledge and in all spiritual understanding; 10. so that you may discern the things that are suitable, and may be pure and without offense in the day of the Mashiyach, 11. and be full of the fruits of righteousness which are by Y'shua the Mashiyach to the praise and glory of Elohim. 12. And I would that you might know, my Brothers, that the transaction in regard to me has happened rather for the furtherance of the Good News; 13. so that the reasons behind my confinement on account of the Mashiyach are plain to see in all the court, and to all others. 14. And many of the Brothers in our Master (Y'shua) have become confident on account of my bonds, and are bolder to speak the Word of Elohim without fear. 15. And they herald (it), some from envy and strife; but others with good will and with love for the Mashiyach; 16. because they know that I am appointed for the vindication of the Good News. 17. And they who herald the Mashiyach in strife do it not in a genuine manner; but they hope to add to the hardship of my bonds. 18. And in this I have rejoiced, and do rejoice that in every form, whether in pretence or in truth, the Mashiyach is heralded. 19. For I know, that these things will be found helpful to my life through your prayers and the gift of the Spirit of Y'shua the Mashiyach.<sup>2</sup> 20. So that I hope and expect that I will in nothing be put to shame; but with uncovered face as at all times, so now, the Mashiyach will be magnified in my body, whether by life or by death. 21. For my life is the Mashiyach; and if I die, it is gain to me. 22. But if I have fruits of my labors in this life of the flesh, I know not what I will choose. 23. For the two press upon me: I desire to be liberated that I may be with the Mashiyach; and this would be very advantageous to me. 24. But also the business in regard to you urges upon me to remain in the body. 25. And this I confidently know, that I will continue and remain for your joy and for the advancement of your faith; 26. so that when I come again to you your glorying, which is in Y'shua the Mashiyach only, will abound through me. 27. Let your conduct be as becoming to the Good News of the Mashiyach; so that if I come I may see you, and if absent I may hear of you; that you stand fast in one spirit and in one soul, and that you strive together in the Faith of the Good News.

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1 The Aramaic word was mistranslated by Murdock as "bowels" when "mercies" is intended.

2 Khabouris has an isolated *beyt* here, between the words "your prayers" and "by the gift".

## : דלות פיליפסא א :

1 פֿולוס וטימֶתָאָוס עבֿדא דישוע משיחא לַכֿלהון קדישא דבישוע משיחא דאית  
בפֿיליפּוס עם קשישא ומשמשנא: 2 טיבֿותא עמֿון ושלמא מן אלהא אבֿון ומן  
מן ישוע משיחא: 3 מודא אנא לאלהי על עוהֿדנֿון אמֿינא: 4 דבֿכל בעוֿתי דעל  
אפֿיכֿון וכֿד חֿדא אנא מתכשֿף אנא: 5 על שותפֿותֿון דבֿאונגלֿיון מן יומא קדמֿא  
ועדמא להשא: 6 מֿטל דתכֿיל אנא על הֿדא דהו מן דשרי בכֿון עבֿדא טבֿא הו  
נשלם עדמא ליומא דמֿרן ישוע משיחא: 7 הכֿנא גֿיר זֿדק לי למתרעֿיו על פֿלכֿון  
מֿטל דבלבי סימֿין אנתון ובֿאסורי ובֿמפֿק ברוחי דעל שרֿה דאונגלֿיון דשותפֿי  
אנתון בטיבֿותא: 8 סֿהד הו לי גֿיר אלהא דאיפֿנא מחבֿ אנא לכֿון ברחמוהי דישוע  
משיחא: 9 והֿדא מצלא אנא דתרוב נסגא ונתֿיתר חובכֿון בידעֿתא ובֿכל סוכֿל  
דרוח: 10 דתהוֿן פֿרשֿין אילֿין דעהנן ותהוֿן דֿין דלא תוקלא ביומא דמשיחא:  
11 ומלֿין פֿארא דודיקותא דבישוע משיחא לשובחא ולאיקרא דאלהא: 12 צבֿא  
אנא דֿין דתדעון אחי דסוערני דיֿלי יתֿיראֿית אֿתא לקדמוהי בֿאונגלֿיון: 13 הכֿנא  
דאף אסורי אֿתגליו במשיחא בפרטורינן פֿלה ולשרכא דכלנש: 14 וסוגא  
דאחא דבמֿרן אֿתתכלו על אסורי ואשיחו יתֿיראֿית דלא דחלא לממלֿלו מלתא  
דאלהא: 15 ואנש אנש מן חסמא וחרֿנא אנש דֿין בצבֿנא טבֿא ובחובא  
למשיחא מכרזֿין: 16 מֿטל דיֿדעֿין דלמפֿק ברוחא דאונגלֿיון סים אנא: 17 הנון  
דֿין דבחרֿנא למשיחא מכרזֿין לא הוּא דכֿיאֿית אלא דסברֿין דמוספֿין אולצנא  
לאסורי: 18 ובֿהֿדא חדֿית וחֿדא אנא דבֿכל פֿרוס אן בעלתא נאן בקושטא משיחא  
נתכרז: 19 יֿדע אנא גֿיר דהלֿין לחיא משתכֿון לי בבֿעותֿון ובמוהבֿתא דרוחא  
דישוע משיחא: 20 איפֿנא דמסבר אנא ומסכא אנא דבמֿדס לא אבֿהת אלא  
בגלֿיות אפֿא איך דבכלזבֿן אף השא נתכרוב משיחא בפֿגרי אן בחיא נאן במותא:  
21 חיי גֿיר דיֿלי משיחא הו נאן אֿמות יותֿנא הו לי: 22 אן דֿין אף בהלֿין חיא  
דבֿסכא פֿארא אֿית לי בעבֿדי לא יֿדע אנא מנא אגבֿא לי: 23 אלצן לי גֿיר תרפֿיהֿין  
למפֿטר רגֿיג אנא דעם משיחא אהנא והֿדא טבֿ פֿקחא הנת לי: 24 אלא אף דאקנא  
בפֿגרי אלצא לי צבֿותא מֿטלתֿון: 25 והֿדא תכֿילאֿית יֿדע אנא דפֿאש אנא ומקנא  
אנא לחֿדוֿתא דילכֿון ולתרביֿתא דהימנֿותֿון: 26 דכֿד אֿתא תוב לנתֿון נתֿיתר בי  
שובֿהֿרֿון דבישוע משיחא פֿלחוד: 27 איפֿנא דיאא לסברתֿה דמשיחא הויתון  
מתדברֿין דאן אֿתא אֿחזיכֿון נאן פֿריק אנא אשמע עליכֿון דקימֿין אנתון בחדא  
רוח ובֿחדא נפֿש ומתנצחיתון אכחד בהימנֿותא דאונגלֿיון:

28. And don't be startled by those who rise up against us; (which is) an indication of their destruction and of life for you. 29. And this is given to you by Elohim that you not only really believe in the Mashiyach, but also that you suffer on his account; 30. and that you endure conflict, as you have seen in me and now hear concerning me.

## Chapter 2

1. If, therefore, you have consolation in the Mashiyach or if a blending of hearts in love or if a fellowship of the Spirit, or if compassions and sympathies; 2. make my joy perfected by having one agreement and one love and one soul and one mind. 3. And do nothing in strife or in vain glory; but, with humbleness of mind, let each regard his neighbor as better than himself. 4. And let not each be anxious (only) for himself, but everyone also for his neighbor. 5. And think you so in yourselves, as Y'shua the Mashiyach also thought; 6. who, as he was in the likeness of Elohim, did not regard it sinful to be the coequal<sup>3</sup> of Elohim; 7. yet disinherited himself and assumed the likeness of a servant, and was in the likeness of men and was found in fashion as a man;<sup>4</sup> 8. and he humbled himself and became obedient to death, even the death of the stake. 9. Wherefore, also, Elohim has highly exalted him and given him a name<sup>5</sup> which is more excellent than all names; 10. that at the name of Y'shua every knee should bow, of (beings) in heaven and on earth and under the earth; 11. and that every tongue should confess that Master YHWH is Y'shua Mashiyach<sup>6</sup> to the glory of Elohim his Father. 12. Therefore, my beloved, as you have at all times obeyed, not only when I was near to you but now when I am far from you, push through the work of your life more abundantly, with fear and with trembling. 13. For Elohim is operating in you, both to purpose and also to perform that which you desire. 14. Do all things without arguing and without conflict; 15. that you may be perfect and without blemish, as the sincere children of Elohim who are resident in a perverse and crooked generation; and that you may appear among them as shining lights in the world; 16. so that you may be to them a place of salvation.<sup>7</sup> For my glory in the day of the Mashiyach that I may not have run in vain or worked for nothing, 17. Yet if even my blood should be made qorban (offering) upon the sacrifice and service of your faith, I rejoice ecstatically with you all. 18. And so also do you rejoice in ecstasy with me. 19. But I hope in our Master Y'shua that I will shortly send Timothy to you, so that I also may have composure when informed concerning you. 20. For I have no other one here who, like myself, will sincerely care for your welfare. 21. For they all seek their own, not the (things) of Y'shua the Mashiyach. 22. But you know the proof of him, that as a son with his father, so he labored with me in the Good News. 23. Him I hope shortly to send to you when I will have seen how (things result) with me. 24. And I trust in my Master (Y'shua) that I will shortly come myself to you.

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3 For a comparative analysis of the Greek translation and Tanakh insights see *Coequal of Elohim* in Appendix.

4 Khabouris reproduces the first four letters of the next word, and for the fifth letter, substitutes the *kaph* for a *beyt*, which are similar looking letters. The word reproduced is "and in the form of."

5 This addresses much more than his literal birth name "Y'shua" (a common Hebrew name then and now), and more than the perfect reputation that his name represents. Y'shua bears (reveals) the Name of YHWH, the "name above all names"! Y'shua has the Name and reputation of Father YHWH within him (John 17:11). Y'shua means "YHWH is Salvation" (Matthew 1:21), therefore the Will and Spirit of YHWH is manifest in Mashiyach Y'shua as the Arm of YHWH. "Awake, awake, put on strength, O arm of YHWH; awake, as in the ancient days, in the generations of old. Are you not it that has cut Rahab, and wounded the dragon?" (Isaiah 51:9) "Who has believed our report? and to whom is the arm of YHWH revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isaiah 53:1, 2). See also Yochanan 12:37-41.

6 Please see *Alef Tav; Divinity Passages; YHWH is Y'shua Mashiyach*, in Appendix.

7 The word here *chaya* technically means "life" because the Aramaic concept of salvation is to call a Savior "he who gives (eternal) life", which is the meaning of the word *paroqa*, literally "Life Giver."

## : דלות פיליפסיא א :

28 ובמדם לא מתזיעין אנתון מן הגון דקימין לקובלן לתחויטא דאבדנהון ולחיא דילכון: 29 והדא מן אלהא הו אתיהבת לכון דלא בלחוד מהימנו תהימנון בזה במשיחא אלא אף דעל אפוהי תחשון: 30 ותסיברון אגונא איך הו דחויטון ביה והשא שמעיתון עלי:

## : דלות פיליפסיא ב :

1 אן אית לכון הכיל בויאא במשיחא ואן ממלא בלבא בחובא ואן שותפוטא דרוחא ואן רוחפא ורחמא: 2 שלמו חדנתי דחד רענא נהנא לכון וחד חובא וחדא נפש וחדא תרעיתא: 3 ומדם בחרינא או בתשבוחתא סריקתא לא תעבדון אלא במפירות רענא כלנש לחברה איך דמיתר מנה נחשוב: 4 ולא אנש דנפשה נאצף אלא כלנש אף דחברה: 5 והדא אתרעו בנפשכון הי דאף ישוע משיחא: 6 הו דכד איתוהי בדמותא דאלהא לא הו חטופא חשבה הדא דאיתוהי פחמא דאלהא: 7 אלא נפשה סרק ודמותא דעבדא נסב והו בדמותא דבנינשא ודאסכמא אשתכח איך ברנשא: 8 ומכך נפשה נאשתמע עדמא למותא מותא דין דזקיפא: 9 מטל הנא אף אלהא אסגי כמרמה ויהב לה שמא דמיתר מן כל שמחין: 10 דבשמה דישוע כל ברוך תכוף דבשמא ובארעא ודלתחת מן ארעא: 11 וכל לשן נודא דמריא הו ישוע משיחא לשובחא דאלהא אבוהי: 12 מפיל חביבי איכנא דבכלוזבן אשתמעון לא כד קריב אנא לכון בלחוד אלא השא דרחיק אנא מנכון יתיראית בדחלתא וברתיא פלוחו פולחנא דחייכון: 13 אלהא הו גיר מחפט בכון אף למצבא אף למסער הו מדם דצדין אנתון: 14 כלמדם הויתון עבדין דלא רטנא ודלא פולג: 15 דתהוון תמימא ודלא מום איך בניא דכיא דאלהא דעמרין בדרא עסקא ומעקמא ואתחזו בינתהון איך נהירא בעלמא: 16 דאיתכון להון בדופת חיא לשובהרי דילי ביומה דמשיחא דלא הנא איקא רהטת ולא סריקאית עמלת: 17 אלא אפן מתנקא אנא על דבחתא ותשמשותא דהימנותכון חדא אנא ורנו אנא עם כלכון: 18 הכנא אף אנתון חדו ורנו עמי: 19 מסבר אנא דין במרן ישוע דאשדר לנתכון לטימטאוס בעגל דאף לי נהנא לי נחא כד אלה מטלתכון: 20 לית לי גיר אחרין הרפא דאיך נפשי הו דאכיפאית יצף דילכון: 21 בלהון גיר דנפשהון הו בעין ולא דישוע משיחא: 22 בוקיה דין דהנא דעיתון דאיך ברא עם אבוהי הכנא פלח עמי בסברתא: 23 להנא מסבר אנא דאשדר לנתכון בעגל מא דחזית מא דלנתי: 24 ותכיל אנא על מרי דאף אגא בעגל אתא אנא לנתכון:

25. But now, a circumstance urged me to send to you Epaphroditus, the brother who is an assistant and laborer with me, but is your apostle and minister to my wants. 26. For he longed to see you all, and was anxious because he knew you had heard that he was sick. 27. And indeed he was sick, near to death: but Elohim had mercy on him. Nor was it on him only, but also on me that I might not have trouble upon trouble. 28. Promptly, therefore, have I sent him to you; so that when you see him you may again be joyful, and I may have a little breathing. 29. Receive him then in Master YHWH with all joy; and hold in honor those who are such. 30. For, because of the Mashiyach's work, he came near to death and little regarded his life that he might fulfill what you lacked in the ministration to me.

### Chapter 3

1. Finally, my Brothers, rejoice in our Master (Y'shua). To write these (things) again and again to you is not bothersome to me because they make you more careful. 2. Beware of dogs; beware of evil doers; beware of the circumcised in flesh (alone). 3. For we are the (real) circumcision who worship Elohim in spirit and glory in Y'shua the Mashiyach, and place no reliance on the flesh,<sup>8</sup> 4. And though I might place reliance on the flesh. For, if any one thinks that his reliance should be on the flesh, I might (do so) more than he. 5. Circumcised when eight days old; of the stock of Israel; of the tribe of Benjamin; a Hebrew, descendant of Hebrews; as to Torah, a Pharisee; 6. as to zeal, a persecutor of the assembly (of Messianic believers); and as to the righteousness of the (Oral) Torah,<sup>9</sup> I was without fault. 7. But these things which had been my mastery, I have accounted a detriment because of the Mashiyach. 8. And now also I account them all a detriment, because of the superiority of the knowledge of Y'shua the Mashiyach my Master; for the sake of whom I have parted with all things and have accounted (them) as dung that I might gain the Mashiyach<sup>10</sup> 9. and be found in him; since my righteousness is not from (Oral) Torah, <sup>11</sup>but that which is from faith in the Mashiyach, that is, the righteousness which is from Elohim; 10. that thereby I might know Y'shua and the power of his resurrection; and might participate in his sufferings and be assimilated to his death: 11. if so be, I may attain to the resurrection from the dead. 12. Not as though I had already taken (the prize), or were already complete; but I run (in the race), if so I may take that for which Y'shua the Mashiyach took me. 13. My Brothers, I do not consider myself as having taken (it). But one thing I know, that I forget the things behind me and reach for the things before me; 14. and I run straight for the goal that I may obtain the reward of victory of the call of Elohim from on high, by Y'shua the Mashiyach. 15. Therefore let those who are perfect have these views; and if you differently view anything Elohim will reveal that also to you. 16. Nevertheless, that we may attain to this: let us proceed on in one path and with one consent.

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8 Torah teaches that we must not rely on our flesh (for dust you are, and to dust shall you return), but that we obey our Father YHWH as His children. We are the real circumcision *if* we obey YHWH and do His will. Circumcision counts for nothing if we are unwilling to turn to YHWH's instructions and follow in the steps of His Mashiyach (Jeremiah 9). Rav Shaul repeatedly teaches that circumcision of the heart must come first; circumcision of the flesh can never begin to substitute the perfect work of the Ruach haKodesh.

9 By including Pharisaic tutelage, Rav Shaul is specifically referencing the "Oral Law" in which he was without fault. Y'shua rebuked the Pharisees (contrary to popular Christian opinion), *not* for keeping the Torah of Moshe, but for superseding Torah with their traditions (Matthew 15:1-20). Y'shua clearly advocates Torah observance (Matthew 5:17-20). Rav Shaul never referred to the Torah of YHWH as anything detrimental to Faith (Romans 3:31, 7:12). Rav Shaul quotes extensively from Torah – indeed, from all the Tanakh – to uphold every teaching he puts forth! There is nothing Paul upholds which is not based in the Torah of YHWH, so those who preach Paul must not be unbelievers, but also follow what Paul taught, which is the Torah of YHWH, not the traditions of men.

10 Because Rav Shaul knew that the halakha (way to walk) of Y'shua was superior to that of the Pharisees. It was not that Y'shua abandoned Torah, Elohim forbid! But that Y'shua understood, clarified and revealed Torah far better than any other teacher that Rav Shaul knew, and Paul associated with the greatest souls within Judaism! (Luke 24:44-45) Sadly, many have never even been able to enter into the discussion as it pertains to Y'shua, Paul and Torah, as they've been led to believe by false religion that Paul was anti-Torah!

## : דלות פיליפסיא ב :

25 הָשָׂא דִּין אֶלְצַתְנִי צְבוּתָא דַּאשְׁדֵּר לְנִתְכּוֹן לֹא פִפְרוּדִּיטְס אַחָא דַּאִיתוּהִי מַעֲדָרְנָא וּפְלִחָא דַּעֲמִי דִּילְכּוֹן דִּין שְׁלִיחָא וּמִשְׁמִשְׁנָא דַּחֲשַׁחְתִּי: 26 מָטֵל דַּסּוּא הָנָא לְמַחְזָא לְכָל־כּוֹן וּמַעֲק הָנָא דִּידַע דַּשְׁמַעְתּוֹן דַּאֲתַכְרָה: 27 אָף אֲתַכְרָה גִּיר עֲדָמָא לְמוּתָא אֲלֵא אֲלֵהָא רַחֵם עֲלוּהִי לֹא הָנָא דִּין עֲלוּהִי בְּלַחֲדָא אֲלֵא אָף עֲלֵי דֵּלָא תְּהֵנָא לִי עָקָא עַל עָקָא: 28 חֲפִיטָאִית הָכִיל שְׁדַרְתָּה לְנִתְכּוֹן דְּכָד תַּחֲזוּנִיָּה תוֹב תַּחֲדוֹן וְלִי קָלִיל נְהוּא נְפֹאשָׁא: 29 קַבְלוּהִי הָכִיל בְּמָרְיָא בְּכָל חֲדוּא וְלֵאִלִּין דַּהֲכָנָא אָנוֹן בַּאִיקְרָא אַחֲוֹדוֹ אָנוֹן: 30 מָטֵל עֲבָדָא גִּיר דַּמִּשִּׁיחָא עֲדָמָא לְמוּתָא מָטִי וּבִסֵּר עַל נַפְשָׁה דַּנְמָלָא מָדָם דַּבְּצַרְתּוֹן הִנִּיתּוֹן בְּתֶשְׁמִשְׁתָּא דִּלְנָתִי:

## : דלות פיליפסיא ג :

1 מָכִיל אַחִי חֲדוֹ בְּמָרְן הָנִין כִּד הָנִין דַּאֲכַתּוֹב לְכּוֹן לֹא מָאנָא לִי מָטֵל דִּלְכּוֹן מִזְהָרְן: 2 אֲזֻדְהָרוֹ מִן כְּלָבָא אֲזֻדְהָרוֹ מִן פְּעֵלָא בִּישָׁא אֲזֻדְהָרוֹ מִן פֶּסֶק בִּסְרָא: 3 גִּזּוּרְתָּא גִּיר חֲנַן אִיתִין אִילִין דְּפִלְחִינַן לֹא־לֵהָא בְּרוּחָא וּמִשְׁתַּבְּחִינַן בִּישׁוּעַ מִשִּׁיחָא וְלֹא תַכִּילִינַן עַל בִּסְרָא: 4 כִּד לִי אִיתָּה הָנָא לִי תוֹכְלָנָא אָף עַל בִּסְרָא אָן גִּיר אַנְשׁ סִבָּר דְּתוֹכְלָנָה בִּבְסָרָא הוּ יִתִּיר מְנָה אָנָּא: 5 גִּזִּירָא בֵּר תַּמְנִיא יוֹמִין מִן טוּהֶמָּא דַּאִיסְרִיָּל מִן שִׁבְטָא דְּכְנַנִּימִין עֲבָרְיָא בֵּר עֲבָרְיָא בְּנִמוּסָא פְּרִישָׁא: 6 בְּטַנְנָא דְּרֹפָא דַּעֲדָתָא וּבִזְדִּיקוּתָא דַּנְמוּסָא דֵּלָא רִשְׁיָן הִוִּיתָ: 7 אֲלֵא הָלִין דִּיוֹתְרָנָא הִוִּי לִי חוּסְרָנָא חֲשַׁבְתָּ אָנִין מָטֵל מִשִּׁיחָא: 8 אָף חֲשַׁב אָנָּא לְהִין כְּלָהִין חוּסְרָנָא מָטֵל רַבּוּתָא דִּידַעְתָּה דִּישׁוּעַ מִשִּׁיחָא מָרִי הוּ דַּמְטִלְתָּה כְּלָמָדָם חֲסִרְתָּ וְאִיךְ זָבָלָא חֲשַׁבְתָּ דַּלְמִשִּׁיחָא אֲתֵר: 9 נְאֻשְׁתַּכַּח בָּהּ כִּד לִית לִי זְדִיקוּתָא דַּנְפָּשִׁי הִי דַּמִּן נְמוּסָא אֲלֵא הִי דַּמִּן הִימְנוּתָא דַּמִּשִּׁיחָא דַּאִיתִיָּה זְדִיקוּתָא דַּמִּן אֲלֵהָא: 10 דְּבָה אֲשַׁתּוּדַע לִישׁוּעַ וּלְחִילָא דַּקְנִימְתָּה נְאֻשְׁתּוּתָף בַּחֲשׁוּהִי נְאֻתַדְמָא בְּמוּתָה: 11 דַּלְמָא אֲשַׁכַּח אָמְטָא לְקִימְתָּא דַּמִּן בֵּית מִיתָא: 12 לֹא הָנָא מִן כִּדוֹ נִסְבַּת אוֹ מִן כִּדוֹ אֲתַגְמַרְתָּ אֲלֵא רַהֵט אָנָּא דַּלְמָא אֲדַרְכֵּךְ לְמָדָם דַּמְטִלְתָּה אֲדַרְכְּנִי יִשׁוּעַ מִשִּׁיחָא: 13 אַחִי אָנָּא עַל נַפְשִׁי לֹא רָנָא אָנָּא דַּאֲדַרְכְּתָּ חֲדָא דִּין יָדַע אָנָּא דְּדַבְסְתִּירִי טַעָא אָנָּא וּלְקַדְמִי מִשְׁתּוּשֵׁט אָנָּא: 14 וְרַהֵט אָנָּא לּוֹקְבֵל נִישָׁא דַּאֲסַב זְכוּתָא דַּקְרִינָא דַּלְעַל דַּאֲלֵהָא בִּישׁוּעַ מִשִּׁיחָא: 15 אִילִין דַּגְמִירִין הָכִיל הָלִין נִתְרַעֲוִן נְאֻן מָדָם אַחֲרִנְיָאִית מִתְרַעֲוִן אַנְתּוֹן אָף הָדָא אֲלֵהָא נְגֵלָא לְכּוֹן: 16 בְּרַם לְהָדָא דַּמְטִין בַּחֲדָ שְׁכִילָא נְשִׁלָּם וּבַחֲדָ אוּרְתָּא:

11 As in the footnote in verse 6, Paul is talking about his former life under rabbinical traditions (see Galatians 1:14); hence, this is Oral Torah in contradistinction to faith in Mashiyach. Y'shua never contradicted the Written Torah of Moshe and said so on many occasions. When the Apostle Paul says, "I have parted with all things and have accounted (them) as dung" he is talking about parting with material things and religiosity. In his writings he honors, "sons of Israel to whom belonged the adoption of sons, and the glory, and the covenants, and Torah, and the ministration, and the promises, and the fathers; And from among whom Mashiyach appeared in the flesh," (Romans 9:4). However he distinguishes between righteousness (justification) of men that comes through following a religion (any religion) versus righteousness which is from Elohim.



17. Be like me, my Brothers; and contemplate them who walk after the pattern you have seen in us. 18. For there are many who walk otherwise; of whom I have often told you, and I now tell you with weeping that they are adversaries of the stake of the Mashiyach; 19. whose end is destruction; whose Elohim is their belly and their glory their shame; whose thoughts are on things of the earth. 20. But our concern is with heaven and from thence we expect our Life Giver, our Master, Y'shua the Mashiyach 21. who will change the body of our abasement, that it may have the likeness of the body of his glory according to his great power, whereby all things are made subject to him.

## Chapter 4

1. From now on, my beloved and dear Brothers, my joy and my crown! Stand fast in our Master (Y'shua), my beloved! 2. I plead with Euodias and Syntyche that they be of one mind in our Master (Y'shua). 3. I also plead with you, my true burden bearers, that you assist those women who worked hard with me in the Good News; together with Clement<sup>12</sup> and with the rest of my helpers whose names are written in the book of life. 4. Rejoice you in our Master (Y'shua) at all times; and again I say: Rejoice! 5. Let your humility be recognized among all men. Our Master (Y'shua) is near. 6. Be anxious for nothing; but at all times, by prayer and supplication with thanksgiving, make known your requests before Elohim. 7. And the peace of Elohim which surpasses all knowledge will keep your hearts and your minds, through Y'shua the Mashiyach. 8. Finally, my Brothers, what things are true, and what things are honest, and what things are just, and what things are pure, and what things are beautiful, and what things are honorable in reporting, and deeds of praise and virtuousness; on these your thoughts should focus. 9. What things you have learned and received and heard and seen in me, these do you: and the Elohim of peace will be with you.<sup>13</sup> 10. And I rejoice greatly in our Master (Y'shua), that you have (again) commenced caring for me; even as you had before cared (for me), but you had not the opportunity. 11. Yet I say this, not because I was in need; for I have learned to make that satisfy me which I have. 12. I know how to be depressed, and I also know how to abound in everything; and in all things am I exercised, both in prosperity and in famine, in abundance and in poverty. 13. I find strength for everything in the Mashiyach who strengthens me. 14. Yet you have done well in that you communicated to my essential needs.

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12 No valid historical connection exists between the Clement mentioned here and the "Clement of Alexandria" or the "Clement of Rome"; the church writings attributed to "Clement" are spurious.

13 The poetic beauty in these verses abounds:

*mekiyl akhay ayleyn d'Sharyan w'Ayleyn d'Nakhpan*

Therefore, my brothers, those things which are true and those things which are honest

*w'Ayleyn d'Khanan w'Ayleyn d'Dakhyan w'Ayleyn d'R'khiyman*

...and those things which are just, and those things which are pure, and those things which are lovely...

*w'Ayleyn d'Shwiykhan w'Ayleyn*

...and those things which are praiseworthy and those...

*ewda d'Showkha w'd'Qolasa haleyn athreo*

...deeds/works of praise and of good report, think on these things.

(Philippians 4:8 Larry Kelsey transliteration and translation.)

These patterns of similar ending sounds are reminiscent of "the Master's Prayer" – Matthew 6:10, *nith qudash shmakh, tey tey malkuthakh, neh-wey tzevyanakh*. For example the "Master's Prayer" also has concordances in the length of diction of a given line, just as this poetry in Philippians. Other rhyming patterns are far less subtle, such as the toggling rhyme of *w'Ayleyn d'Shwiykhan w'Ayleyn*.

The rhyme continues for the next two lines:

## דלות פיליפסיא ג :

17 אַתדמו בי אחי והניתון מתבקין באילין דהכנא מהלכין איך דמוּתא דבן חזיתון: 18 אית גיר סגיאא דאחרנאית מהלכין הנון דזבנין סגיאן אַמרת לכוּ עליהון קשא דין פד בָּכא אַנא אַמר אַנא הנון דבְּעלדבְּכא אַנון דזקיפָה דמשיחא: 19 דחרתהון אבְּדנא הי הנון דאלההון פרסהון ותשבוחתהון בהתתהון הלין דתרעיתהון בארעא הי: 20 דילן דין פולחנן בשמאִהּ הוּ וּמֵן תֵּמֵן מספִינן למחינא למֵרֵן ישוע משיחא: 21 דהו נחלָּה פִּלְגָּא דמופְּכֵן דנהנא בדמוּתא דפִּלְגָּא דשובְּחָה איך חילָה רבָּא הוּ דבָּה כָּל אַשְׁתַּעֲבַד לָהּ:

## דלות פיליפסיא ד :

1 מְכִיל אַחִי חֲבִיבָא ורחימָא וחדוּתִי וכלִילי הֶכְנָא קוּמוּ בְּמֵרֵן חֲבִיבִי: 2 מֵן אֹהֲדִיא בָּעָא אַנָּא וּמֵן סוּנְטִיכָא דחד רַעֲיָנָא נָהוּא לֵהִין בְּמֵרֵן: 3 אָף מֵנָךְ בָּעָא אַנָּא בַּר זוגִי שְׁרִירָא דתֵּהוּא מַעֲדַר לֵהִין דִּהְנִין לֵאִי עֲמִי בְּאוּנְגְּלִיוֹן עִם קלָמִים וְעִם שְׂרָפָא דמַעֲדַרְנִי הֵנוּן דשְׁמַהִיהוֹן כְּתִיבִין בְּכְתָבָא דחִיָּא: 4 חֲדוּ בְּמֵרֵן בְּכִלְזֵכֵן וְתוֹב אֲמַר אַנָּא חֲדוּ: 5 וּמְכִיכֹותֶכֶן תְּתִידַע לִנְתָּ כְּלָנֶשׁ מֵרֵן קִרִיב הוּ: 6 דמָדֵם לָא תִּאֲצַפּוֹן אֶלָּא בְּכִלְזֵכֵן בְּצִלּוֹתָא וּבְכַעֲוֹתָא וּבְתוֹדִיתָא שְׁאַלְתֶּכֶן נְתִידַעֵן קִדָּם אֱלֹהָא: 7 וּשְׁלָמָה דֵּאלֹהָא הוּ דרַב מֵן כָּל מַדַּע נְטִיר לְבִנְתֶּכֶן וּמַדַּעִיפּוֹן בִּישׁוּעַ מְשִׁיחָא: 8 מְכִיל אַחִי אֵילִין דְּשִׁרְיָן וְאֵילִין דִּנְכַּפֵּן וְאֵילִין דְּכֹאֲנָן וְאֵילִין דִּדְכִין וְאֵילִין דְּרַחֲמִין וְאֵילִין דְּשִׁבְיָחַן וְאֵילִין עֲבָדָא דְּשׁוּבְחָא וְדִקּוּלָּסָא הֵלִין אֲתַרְעוּ: 9 הֵלִין דִּילְפִתּוֹן וּקְבִלְתּוֹן וּשְׁמַעְתּוֹן וְחִזִּיתּוֹן בִּי הֵלִין סַעֲוֵרוּ וְאַלְהָא דְּשִׁלְמָא נָהוּא עֲמָכוֹן: 10 וּרְבָאִית דִּין חֲדִית בְּמֵרֵן דֵּאֲקַפְתּוֹן לְמַאצָּה דִּילִי אִיפְנָא דָּאף יַצְפִּין הַנִּיתּוֹן אֶלָּא לָא סְפִיקִין הַנִּיתּוֹן: 11 לָא הוּא דִּין מָטֵל דְּחִסֵּר לִי אֲמַר אַנָּא אַנָּא גִיר יִלְפַת דְּנֵהוּא סְפֵק לִי הוּ מָדֵם דֵּאִית לִי: 12 יָדַע אַנָּא דֵּאֲתַמְכֵךְ יָדַע אַנָּא הוּ אָף דֵּאֲתִיתֵר בְּכָל וּבְכָל מָדֵם מְדַרֵּשׁ אַנָּא אָף בְּסַבְּעָא אָף בְּכַפְנָא בְּמִשְׁרַחֲוֹתָא וּבְחִסְרֹתָא: 13 דְּכָל מָדֵם מַצָּא אַנָּא חִילָא בְּמִשְׁיחָא דְּמַחֲלִל לִי: 14 בְּרַם שְׁפִיר עֲבַדְתּוֹן דֵּאֲשַׁתְּפִתּוֹן לְאוּלְצָנִי:

*Helin d'yelepton w'qabalton w'shamaiton w'khayziton bey helin sowro w'Alaha d'shlama l'hon amkhon*

"These things which you have learned and received and heard and seen in me do; and the Elohim of peace shall be with you.

*Din khadit b'Maran d'apqapton lemazap d'yelin aykhana dap yatspiyn hoyton ela la sphiqiyn hoyton.*

But I rejoiced in our Master greatly, that you have continued to care for me, just as you have always cared, even though you yourselves have not had (what was) sufficient" (Philippians 4:9-10 Lamsa). Notice the four words in verse 9 with "ton" endings in a row and a "khon" suffix at the very end, achieving yet another sonic poetic effect. And finally, verse 11 also has wonderful play on sounds by ending with *yatspiyn hoyton ala la sphiqiyn hoyton*.

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## PHILIPPIANS 4

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15. And you know also, Philippians, that in the beginning of the Good News, when I left Macedonia, not one of the assemblies communicated with me in respect to receiving and giving, except you only; 16. that also at Thessalonica once and again you sent me relief. 17. Not that I desire a gift; but I wish fruits may multiply to you. 18. I have (now) received all and I abound and am full: and I accepted all that you sent to me by Epaphroditus, a sweet aroma and an acceptable sacrifice that pleases Elohim. 19. And may Elohim supply all your necessity according to his riches, in the glory of Y'shua the Mashiyach. 20. And to Elohim our Father be glory and honor forever and ever. Amen. 21. Pray for the peace of the Set Apart ones who are in Y'shua the Mashiyach. The Brothers who are with me send peace to you. 22. All the Set Apart believers send peace to you, especially those of Caesar's household. 23. The grace of our Master Y'shua the Mashiyach be with you all. Amen.

*End of the Letter to the Philippians which was written from Rome,  
and sent by the hand of Epaphroditus*

## : דלות פיליפסיא ד :

15 ידעין אנתון דין אף אנתון פיליפסיא דבשוריא דסברתא כד נפקת מן מקדוניה  
אפלא חדא מן עדתא אשתותף לי בחושבן מסבא ומתלא אלא אנתון בלחוד :  
16 דאף לתסלוניקא חדא זבן ותרתינן חשחתי שדרתון לי : 17 לו דמוהבתא בעא  
אנא אלא בעא אנא דפארא נסגון לכון : 18 כלמדם קבלת ויתיר לי ומלא אנא  
ונסבת כל דשדרתון לי ביד אפפרודיטס ריחא בסימא ודבחא מקבלא דשפר  
לאהא : 19 ואלהי נמלא פלה סניקותון איך עותרה בשובחא דישוע משיחא :  
20 לאהא דין אבון שובחא ואיקרא לעלם עלמין אמין : 21 שאלו בשלמא  
דכלהון קדישא דבישוע משיחא שאלין בשלמכון אחא דעמי : 22 שאלין  
בשלמכון פלהון קדישא יתיראית הלין דמן ביתה דקסר : 23 טיבותה דמן ישוע  
משיחא עם כלכון אמין :

## Chapter 1

1. PAUL, an apostle of Y'shua the Mashiyach by the will of Elohim, and Timothy a brother, 2. to them who are at Colosse, the Brothers, Set Apart and believing in Y'shua the Mashiyach: peace be with you, and grace from Elohim our Father. 3. We give thanks to Elohim, the Father of our Master Y'shua the Mashiyach, at all times, and pray for you; 4. For behold, ever since we heard of your faith in Y'shua the Mashiyach, and of your love to all the Set Apart believers; 5. because of the hope that is laid up for you in heaven of which you heard before in the Word of Truth of the Good News 6. which is announced to you as also to all the world; and which grows and yields fruits as it does also among you from the day you heard and knew the grace of Elohim in reality:<sup>1</sup> 7. As you learned from Epaphras, our beloved fellow-servant who is for you a faithful minister of the Mashiyach; 8. and who has made known to us your love in the Spirit. 9. Therefore we also, from the day we heard (of it), have not ceased to pray for you; and to ask that you may be filled with a knowledge of the will of Elohim in all wisdom and in all spiritual understanding;<sup>2</sup> 10. That you may walk as is right and may please Elohim with all good works, and may yield fruits, and grow in the knowledge of Elohim; 11. and may be strengthened with all strength, according to the greatness of his glory in all patience and long suffering; 12. and may, with joy, give thanks to Elohim the Father who has fitted us for a portion of the inheritance of the Set Apart believers in light; 13. and has rescued us from the dominion of darkness and transferred us to the Kingdom of his beloved Son 14. by whom we have redemption and forgiveness of sins: 15. who is the likeness of the invisible Elohim and the first-born of all creatures: 16. and by him was created everything that is in heaven and on earth, all that is visible and all that is invisible, whether thrones or dominions or principalities or powers; everything was through him and was created by<sup>3</sup> him: 17. and he was prior to all, and by him every thing exists. 18. And he is the head of the body the Assembly; as he is the head and first-born from among the dead, that he might be the first in all things. 19. For it pleased (the Father) that in him all fullness should dwell; 20. and by him, to reconcile all things to himself; and through him he has pacified, with the blood of his stake, both (those) on earth and those in heaven.<sup>4</sup> 21. And also to you, who were before alienated and enemies in your minds because of your evil deeds,

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1 This verse showcases two deep poetic features. First, another meaning of *sebar* is in an implied wordplay with the word *keroz* (preach). Interestingly enough, "preach" is also a synonym for *sebartha* (Good News)! In fact, the Eastern traditions have always referred to the Good News as *karazuta*, or "the preaching" of Matthew, Mark, Luke and John. Second, there is the use of the word *alma*. Generally, this word is translated as "world." However, *alma* also has another meaning, that of "age" or "eternity" and this speaks to a very Jewish pattern of describing the "the world to come" the *olam haba*. In this case, most Jews knew all too well that there was a wordplay between *alam* (world) and *ahlam* (forever), and so apparently did the student of Hillel's grandson, Rav Shaul, the Apostle Paul. Therefore Paul's point, which is completely lost in Greek, is that what is being preached throughout the *world* is the true revelation of Elohim from *eternity* past. The irony is that Greek has a term that comes very close to this understanding, yet it was not used. In Matthew 28:20 Y'shua says, "And behold I am always with you, even unto the end of the *aion*." This word also has a dual meaning of "world" and "age" and this is more than reflected in the varying English translations from that source, where the rendering is effectively split between the two. However, in this case the dual meaning of *alma* is not used by Greek redactors, who instead opt for the meaning that *kosmos* provides. *Kosmos* can also mean "world" or "universe" but its definitions do not extend to mean "age" like *aion* does. Much more about the revelatory (mystical) aspects of Colossians is available in Ruach Qadim by Andrew Gabriel Roth, which is available online at [www.ruachqadim.com](http://www.ruachqadim.com).

2 Recall that the first attribute (*sefira*) – Keter – literally means "crown" but is also given the added title of "will." Paul's usage here, however, with the word *tzebinah*, is most significant because he is both referencing and superseding the mystical traditions in one stroke. This is because it is this exact same word that Y'shua uses to describe the Divine Will in the Master's Prayer; so here Paul is substituting that term for *Keter*, even as many mystics interchange the Hebrew *da'at* with *Keter*. If this were not yet powerful enough, *da'at* also finds its own interchanging with Paul's revelatory writings in the form of its Aramaic cognate *yadata*. In the case of the latter, what proceeds from the *Divine Will* is "knowledge" (da'at/yadata); this form is considered pure, coming straight from the mind of YHWH. Another way of accomplishing this same goal can be achieved by taking *chokhmata* and adding to it through description, a higher level of power that turns it into da'at/yadata.

## : דלות קולסיא א :

1 פֿולוס שליחא דיִשוע משיחא בצְבִינָה דאלֶהא וטימְתָּאֹס אחא: 2 לאילין דאית בקולסוס אחא קדישא ומהימנא ביִשוע משיחא שלֶמָא עֲמֹון וטיבּוּתָא מִן אֶלֶהא אֲבֹן: 3 מוֹדִינָן לאלֶהא אֲבֹהִי דִמְרָן יִשוע משיחא בְּכֻלָּזֶכֶן וּמַצְלִינָן עֲלֵיכֹון: 4 הָא מִן דִּשְׁמַעַן הִימְנֹתֶכֶון דְּבִישׁוּע משיחא וחובֶכֶון דְּלוֹת פֿלֶהֶון קדישא: 5 מָטֶל סִבְרָא הוּא דְנִטִיר לֶכֶון בְּשִׁמְיָא הוּא דִמֶן קֳדָים שְׁמַעְתֹון בְּמִלְתָּא דְקוּשְׁתָּא דִסְבִּרְתָּא: 6 הִי דְאַתְפְּרוּת לֶכֶון אִיךְ דָּאף לִכְלָה עֲלֵמָא ורְבִיָּא ויֶהֱבֵא פֶּאֶרָא אִיכְנָא דָּאף בִּכְוִן מִן יוֹמָא דִּשְׁמַעְתֹון וְאַשְׁתוּדַעְתֹון טִיבּוּתָה דאלֶהא בקוּשְׁתָּא: 7 אִיךְ מָא דִילְפִתֹון מִן אֶפְפֵּרָא כְּנֶתֶן חֲבִיבָא דְהוּא אִיתְּוִי חֲלָפִיכֹון מִשְׁמִשְׁנָא מִהִימְנָא דְמִשְׁיחָא: 8 וְהוּא אודעֵן חובֶכֶון דְּבִרוּחָא: 9 מָטֶלֶהֱנָא אָף חֲנִן מִן יוֹמָא דִּשְׁמַעַן לֹא שְׁלִינָן לְמַצְלִי עֲלֵיכֹון וּלְמִשְׁאֵל דִּתְתַּמְלֹון יִדְעָתָא דְצְבִינָה דאלֶהא בְּכֻלָּ חֲכֵמָא וּבְכֻלָּ סוּפֵל דִּירוּח: 10 דִּתְהַלְכוּן אִיךְ דִּזְדֵּק וְתִשְׁפְּרוּן לאלֶהא בְּכֻלָּ עֲבָדִין טְבִין וְתִתְלוֹן פֶּאֶרָא וְתִרְבֹון בִּידְעָתָא דאלֶהא: 11 וּבְכֻלָּ חֵיל תְּתַחֲלִיִּלֹון אִיךְ רְבוּתָא דְשׁוּבְחָה בְּכֻלָּ מְסִיבֶרְנוּ וּבְמַגְרֵת רוּחַ וּבְחִדּוּתָא: 12 תּוֹדִין לאלֶהא אֲבָא דְאַשׁוּיָן לְמִנְתָּא דִּירְתוּתָא דְקַדִּישָׁא בְּנוֹהָרָא: 13 וּפֶרְקֵן מִן שׁוֹלִטְנָה דְחִשׁוּכָא וְאִיתֵן לְמִלְכוּתָא דְבִרָה חֲבִיבָא: 14 הוּא דְבָה אִיתֵן לֵן פֶּורְקָנָא וּשׁוּבְקָנָא דְחֻטָּהָ: 15 הוּא דְהוּי דְמוּתָא דאלֶהא דְלֹא מִתְחַזָּא וּבּוֹכְרָא דְכֻלְהִין בְּרִיתָא: 16 וְבָה אֶתְבְּרִי פֶלְמֶדֶם דְּבִשְׁמִיָּא וּבְאַרְעָא פֶּל דְּמִתְחַזָּא וְכֻלָּ דְלֹא מִתְחַזָּא אֵן מוּתָבָא וְאֵן מְרוּתָא וְאֵן אֲרֻסֵּין וְאֵן שׁוֹלִטְנָא פֶלְמֶדֶם בְּאִידָה וְבָה אֶתְבְּרִי: 17 וְהוּי דִּמֶן קֳדָם פֶּל וְכֻלְמֶדֶם בָּה קָאָם: 18 וְהוּי רֶשָׁא דְפֶגְרָא דְעִדְתָּא דְאִיתְּוִי רֶשָׁא וּבּוֹכְרָא דִּמֶן בֵּית מִיתָא דְנֶהֱנָא קֳדָמִי בְּכֻלָּ: 19 דְבָה הוּא צְבָא פֶּלָה מוֹלִיא לְמַעֲמֵר: 20 וּבְאִידָה לְמַרְעִי לָהּ פֶלְמֶדֶם וּשְׁיָן בְּדִמָּא דְזֻקִיפָה בְּאִידוּהִי אֵן דְּבִאַרְעָא וְאֵן דְּבִשְׁמִיָּא: 21 אָף לֶכֶון דִּמֶן קֳדָים נוֹכְרִיא הוּיְתוּן וּבְעִלְדִּבְכָּא בְּרַעֲיִנִיכֹון מָטֶל עֲבָדִיכֹון בִּישָׁא שִׁנְכֹון הָשָׂא:

3 The literal Aramaic reading is *by him*, whereas Greek and English texts have *for him*. Mashiych is the creative Word through which everything was made (Psalm 33:6, John 1:1-5, Hebrews 1:1-5). The common Aramaic idiom here and in John is “*through his hands*” meaning as the Word, Mashiych crafted all things according to YHWH’s blueprints. Mashiych Y’shua emerges as the Word from YHWH’s breath and command and, as such, was with Him in the beginning (John 17:1-11).

4 Here is one of the most stunning mystical parallels in all of Paul’s writings! Not only does *Resha* perform the exact same function of *Keter* by being the attribute (sefira) that has all the others inside of it (before they emerge), hence, “by whom the whole body is constructed”; but *Resha* dovetails with *Keter* in another amazing way. By “*standing with the joints and members*” Paul is showing a very clear understanding of the *Sefirotic Tree* forming the spiritual blueprint of man, or *Adam Qadmon* (Metatron). It is no coincidence, then, that this same title applies to Mashiych, whom Paul upholds as the maker of all things. However, as other attributes fold out of Keter, we find the lower but also important spheres of learning in terms of *wisdom* and *understanding*.

22. to you he has now given peace by the body of his flesh and by his death; that he might establish you in his presence, Set Apart, without blemish and without offense; 23. provided you continue in your faith, your foundation being firm, and do not be separated from the hope of the Good News of which you have heard, that it is proclaimed in all the creation beneath heaven; of which (Good News) I Paul am a minister. 24. And I rejoice in the sufferings which are for your sakes; and, in my flesh, I fill up the deficiency in the afflictions of the Mashiyach, in behalf of his body which is the assembly; 25. of which I am a minister, according to the stewardship<sup>5</sup> of Elohim which is given to me among you, that I should fulfill the Word of Elohim, 26. (namely), that mystery which was hidden for ages and generations, but is now revealed to his Set Apart believers; 27. to whom Elohim would make known what is the riches of the glory of this mystery among the Gentiles which (mystery) is the Mashiyach who in you is the hope of our glory; 28. whom we proclaim and teach and make known to every man, in all wisdom, that we may present every man perfect<sup>6</sup> in Y'shua the Mashiyach. 29. And for this also I toil and strive with the aid of the strength that is imparted to me.

## Chapter 2

1. And I wish you to know what a struggle I have for you, and for them of Laodicea and for the others who have not seen my face in the flesh; 2. that their hearts may be comforted and that they, by love, may come to all the riches of assurance, and to the understanding of the knowledge of the mystery<sup>7</sup> of Elohim the Father and of the Mashiyach, 3. in whom are hid all the treasures of wisdom and of knowledge. 4. And this I say, or else anyone should mislead you by the persuasiveness of words. 5. For though I am separated from you in the flesh, yet I am with you in spirit; and I rejoice at beholding your good order and the stability of your faith in the Mashiyach. 6. As therefore you have received Y'shua the Mashiyach our Master, walk you in him, 7. strengthening your roots and building up yourselves in him and establishing yourselves in the faith which you have learned in which may you abound in thanksgiving. 8. Beware, or else any man make you naked by philosophy and by vain deception, according to the doctrines of men, according to the rudiments of the world, and not according to the Mashiyach 9. in whom dwells all the fullness of Elohim bodily.<sup>8</sup> 10. And in him you are also complete because he is the head of all principalities and authorities. 11. And in him you have been circumcised with a circumcision without hands, by casting off the flesh of sins by a circumcision<sup>9</sup> of the Mashiyach. 12. And you have been buried with him by immersion; and by it you have risen with him while you believed in the power of Elohim who raised him from the dead. 13. And you who were dead in your sins and by the uncircumcision of your flesh, he has resurrected with him; and he has forgiven us all our sins:

5 The term "dispensation" was erroneously inserted to bolster "dispensationalism" or "replacement theology." The deception of "dispensationalism" plays an important role in the "mystery of the Evil One" (2 Thess. 2:7); by making void Torah it is impossible to exit paganism.

6 Noah was "perfect" B'resheet/Genesis 6:9; Avraham Avinu was "perfect" 17:1; All of Israel is called to be "perfect" D'varim/Deut 18:13; Solomon prayed that Israel would be "perfect" 1 Kings 8:61; Hezekiah walked before YHWH with a "perfect heart" 2 Kings 20:3; the men who upheld David as King had a "perfect heart" 1 Chron. 12:28; the Israel of Elohim in the time of Dawid had "perfect hearts" 1 Chron. 29:8; 9; 2 Chron. 16:9 "For the eyes of YHWH run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him; Job was "perfect" Job 2:3. Y'shua instructs his followers, "You therefore be perfect as your Father in heaven who is perfect" (Matthew 5:48). "The Torah of YHWH is perfect, converting the soul" (Psalm 19:7). Every perfect man in Scripture observed the Torah of YHWH, Y'shua and Paul included. The work of anti-Mashiyach is anti-Torah; therefore, "the Church" has a formidable task ahead: Christians will either repent of their shameful violations against Torah, or face the wrath of YHWH when His Mashiyach returns. Mashiyach's true followers don't spend their time finding creative "theologies" with which to break the Word of YHWH; all followers of Mashiyach are called in Grace to live righteous "perfect" lives that are pleasing to YHWH. This is the continuum that Mashiyach brought to humanity, but it is being trodden asunder by all manner of false religion and hierarchical "one-up-man-ship."



## : דלות קולסיא א :

22 בפגרא דבסרה ובמותה דנקימכון קדמוהי קדישין דלא מום ודלא רשין:  
23 אן תקוון בהימנותכון כד שריקא שתאסתכון ולא מתתזעיתון מן סברא  
דאונגליון הו דשמעתון דאתכרו בכלה בריקא דתחית שמיא הו דאנא פולוס הוית  
משמשנה: 24 וחדא אנא בחשא דעל אפיכון וממלא אנא חסירותא דאולצנוהי  
דמשיחא בבסרי חלף פגרה דאיתוהי עדתא: 25 הי דאנא הוית משמשנה איך  
מדברנותא דאלקא דאתיהבת לי בכון דאשמלא מלתה דאלקא: 26 ארנא הו  
דמכסי הנא מן עלמא ומן דרא השא דין אתגלי לקדישוהי: 27 לאילין דצבא  
אלקא דנודע מנו עותרא דשובחה דארנא הנא בעממא דהויו משיחא דבכון  
סברא דשובחן: 28 הו דחנן מכרזין ומלפין ומסכלין לכל ברנש בכל חמא  
דנקים לכל ברנש כד גמיר ביצוע משיחא: 29 בהדא הו גיר אף עמל אנא  
ומתפתש אנא במעדנוותא דחילא דמתיהב לי:

## : דלות קולסיא ב :

1 צבא אנא דין דתדעון אינא אגונא אית לי חלפיון וחדלף הגון דבלדיקנא וחדלף  
שרקא אילין דפרצופי לא חזו בבסר: 2 דנתביאון לבותהון ונתקרבוון בחופא  
לכלה עותרא דפיסא ולסופלא דידיעתה דארנא דאלקא אבא ודמשיחא: 3 הו  
דבה פסין פלהין סיממא דחממא ודידיעתא: 4 הדא דין אמר אנא דלא אנש  
נהא מטעא לכון בפסא דמלא: 5 אפן בבסר גיר פריק אנא מנכון אלא ברוח  
עמכון אנא וחדא אנא דחזא אנא מטכסותכון ושרירותא דהימנותכון דמשיחא:  
6 אפינא היל דקבלתון לישוע משיחא מרן בה הלכו: 7 כד משרין עקריכון  
ומתבנין אנתון בה ומתקימין אנתון בהימנותא הי דילפתון דבה תתיתרון  
בתודיתא: 8 אזדהרו דלמא אנש נחלצכון בפילספואתא ובטעיותא סריקתא  
איך יולפנא דבנינשא ואיך אסטוכסוהי דעלמא ולא איך משיחא: 9 דבה עמר  
כלה מוליא דאלהותא גושמנאית: 10 ובה אף אנתון משתמליתון דהו איתוהי  
רשא דכלהין ארכוס ושולטנא: 11 ובה אתגזרתון גזורתא דלא באידין בשלח  
פסרא דחטהא בגזורתה דמשיחא: 12 נאתקברתון עמה במעמודיתא ובה  
קמתון עמה דהימנותון בחילא דאלקא דאקימה מן בית מיתא: 13 ולכון דמיתין  
הויתון בחטהיכון ובעורלות בסרכון אחיכון עמה ושבק לן פלהון חטהין:

7 Apostle Paul often uses *araza* (mystery), the Aramaic cognate of the Hebrew “*sod*”, to reveal elements of the Kingdom of Heaven. In Psalm 89:7 the word “*sod*” hidden (or mystery) is used for “assembly” or “congregation” to denote the elect or Set Apart remnant people of YHWH: “*Elohim is greatly to be feared in the sod (assembly) of the kadosh (Set Apart), and to be had in fear of all them that are about him.*” Paul elucidates the struggle between the Kingdom of Heaven and what he refers to as “naked philosophy.”

8 The fullness of *Elohim* (Spirit) dwells within the physical body (flesh) of Mashiyach, but is *not* his physical body. Paul says, “*Elohim sent his Son in the likeness of sinful flesh on account of sin; that He might, in his flesh, condemn sin;*” (Romans 8:3). And, “*flesh and blood cannot inherit the Kingdom of Heaven: neither does corruption inherit incorruption*” (1 Cor 15:50).

9 See *Circumcision* in Appendix.

14. and, by his mandates, he blotted out the handwriting of our (sinful) debts<sup>10</sup> which (handwriting) existed against us, and took (it) from the midst and affixed (it) to his stake. 15. And, by yielding up his body, he showed contempt for principalities and authorities; and put them to shame, openly, in his own person. 16. Let no (pagan)<sup>11</sup> therefore judge you about food and drink, or about the distinctions of festivals and new moons and Shabbats 17. which were shadows of the things then future; but the body of Mashiyach.<sup>12</sup> 18. And let no one wish, by abasing the mind, to bring you under bonds that you subject yourselves to the worship of Messengers;<sup>13</sup> while he is prying into that which he has not seen and is vainly inflated in his fleshly mind 19. and holds not the head from which the whole body is framed and constructed with joints and members, and grows with the growth (given) of Elohim. 20. For if you are dead with the Mashiyach from the rudiments of the world, why are you judged as if you were living in the world? 21. But, you do not touch and you do not taste and you do not handle: 22. for these things perish in the using; and they are the commandments and doctrines of men. 23. And they seem to have a kind of wisdom in a show of humility and of the Fear of Elohim, and of not sparing the body; not in anything of excellence, but in things subservient to the body.

### Chapter 3

1. If then you have risen with the Mashiyach, seek the things on high where the Mashiyach sits on the right hand of Elohim. 2. Think of things on high; not of the things on earth: 3. for you are dead; and your life is hidden with the Mashiyach in Elohim. 4. And when the Mashiyach who is our life will be manifested, then will you also be manifested with him in glory. 5. Make as dead therefore your members that are on the earth; sexual sin, impurity and the passions and evil desire, and insatiable desire for wealth which is idolatry.<sup>14</sup> 6. For on account of these (things) the wrath of Elohim comes on the deeds of disobedience. 7. And in these (things) you also formerly walked, when you lived in them.<sup>15</sup> 8. But now, put away from you all these: wrath, anger, malice, reviling, filthy talking; 9. and lie not one to another but put off the old man with all his practices; 10. and put you on the new (man) that is renewed in knowledge, after the likeness of his Creator;

10 The Aramaic word *khab* means both "sin" and "debt" and in this case both meanings are meant simultaneously. Also the Aramaic word *shar* means "handwriting" but specifically the kind of handwriting that is on a bill, which makes sense if you have debts. The end result of all this is that the certificate of debts/sins cannot be Torah. Instead it is the written second witness of our sins which would normally require penalties, but is nailed to the beam of the stake. YHWH requires that two witnesses come forward to execute a criminal. He even holds Himself to this standard if He is one of the witnesses. As a result, when Y'shua takes the certificate of our sins, he is in effect taking that required second witness out of the way. Without the written second witness, though we sin, we cannot be destroyed for that sin, and can then approach our Heavenly Father YHWH for the gift of eternal life. (Matt 6:12 some Greek texts read "forgive our debts" and others "forgive our offenses.")

11 The Body of Mashiyach must not be concerned with the judgments of those who are outside the Malchut Elohim, that is, those who don't know Torah or Mashiyach. It is clear, given the location of this audience and the fact that Rav Shaul always references Jews directly, that Shaul is addressing the local talk of the pagans whose religion dominates this region.

12 Compare this with Colossians 1:24. Paul is stating that the "Body of Mashiyach" determines how to observe Torah, including Kashrut, Shabbats, Moedim and Rosh Chodeshim; therefore, don't let lawless pagans judge you; they have their own religious customs and way of doing things. For example, many choose to attend "religious" meetings on Sun-Day, and they have sunrise services on Ishtar (Easter), then for December 25<sup>th</sup> they put up a Tammuz (Christmas) tree that commemorates the rebirth of the Babylonian deity Tammuz. And the gold and silver balls that Christians hang on their Christmas trees originally represented Tammuz' testicles, as he was renowned for "pleasing the ladies." Most Christians know full well that Y'shua was not born on December 25th, but the pagan celebrations have become such entrenched traditional rituals that truth has become an embarrassing inconvenience. See *Christmas* in Appendix. In other words, don't let family, friends, pastors, or co-workers judge you for observing truthful Torah festivals, because their motive is for you to return to the pagan substitutes they themselves prefer. The Church today is following in the idolatrous footsteps of ancient and modern Israel according to Ezekiel 8:14 and Jeremiah 10 and 17. The vast majority of Christians twist this verse to teach that Shabbat and the Feasts of YHWH "were fulfilled by Christ and are no longer necessary" which completely contradicts what Rav Shaul taught – that YHWH's Feasts are a shadow of things to come; not to mention, they are rehearsals for the Bride of Mashiyach! What Mashiyach and Paul call "good," most Christians call evil; they even believe that their pagan based rituals are sanctified through a "Christian" label (see Isaiah 5:14-23).

13 See *Messengers (Angels)* in Appendix.

## : דלות קולסיא ב :

14 ועטא בפוקדנוהי שטר חובין הו דאיתוהי הוא סקובלן ושקלה מן מצעתא וקבעה בזקיפה: 15 ובשלח פגרה פרסי לארכוס ולשליטנא ואבהת אנון גליאית בקנומה: 16 לא הכל אנש ננדדכון במאכלא ובמשתא או בפולגא דעאדא ודריש ירחא ודשבא: 17 הלן דאיתיהין טלניתא דאילין דעתידן פגרא דין משיחא הו: 18 ולמא אנש נצבא במכיכות רענא למחיותכון דחשעפדון לפולחנא דמלאכא בדסעא על מדם דלא חזא וסריקאית מתחתר ברענא דכסרה: 19 ולא אחד רשא דמנה כלה פגרא מתרכב ומתקים בשרינא ובהדמא ורכא תרביתא דאלהא: 20 אן גיר מיתתון עם משיחא מן אסטופסוהי דעלמא למנא איך הו דחיין אנתון בעלמא מתדינין אנתון: 21 לא לם תקרוב ולא תטעם ולא תקף: 22 דאיתיהין הלן חשחחא דמתחבלא ופוקדא אנון ויולפנא דבנינשא: 23 ומתחזין דאית בהין מלתא דחכמתא בפרצוף מפכותא ודחלת אלהא ודלא חיסין על פגרא לו במדם דמיקר אלא באילין דחשחחא אנון דכסרא:

## : דלות קולסיא ג :

1 אן הכל קמתון עם משיחא דלעל בעו אתר דמשיחא יתב על ימינא דאלהא: 2 דלעל אתרעו ולא דבארעא: 3 מיתתון לכון גיר וחיכון כסין עם משיחא באלהא: 4 ואמתי דמשיחא מתגלא דהויו חין הידין אף אנתון תתגלון עמה בשובחא: 5 אמיתו הכל הדמיכון דבארעא זניותא וטנפותא וכאכא ורגתא בישחא ועלכותא דהי דחלת פתכרא: 6 מטל הלן גיר אתא רוגזה דאלהא על בניה דלא מתטפיסנאותא: 7 ובהלן אף אנתון הלכתון מן קדים כד מתהפכין הניתון בהין: 8 השא דין אניחו מנכון פלהין הלן רוגזא חמתא בישותא גודפא ממללא טנפא: 9 ולא תהוון מדגלין חד בחד אלא שולחוהי לברנשא עתיקא עם פלהון הופכוהי: 10 ולכשו חדתא דמתחדת בינעתא בדמותא דכריה:

14 A very common Aramaic idiom. To “make as dead” is a way to apply physical imagery to abstract or emotional constructs, and the meaning is, of course, to eliminate the offending issue. Elsewhere, when Y’shua uses this metaphor it is often misunderstood as literal. For instance, just as making something dead can mean to get rid of it, so can other statements mean the same thing – i.e., “if your eye offends you pluck it out.” Just like here, the real intended meaning is “remove sinful visions from your mind as if you had no eyes and could not see”!

15 The reader will likely recall a magnificent wordplay from the Good News of Luke between “sons/children” and “deeds.” First, let us consider the Greek text, which after providing a list of transgressions states: “For which things sake the wrath of Elohim cometh on to the **children of disobedience**, in which ye also walked some time, when ye lived with them” (Colossians 3:6-7 KJV). Greek reads as the KJV renders it; however, Aramaic reads: “For on account of these (things), the wrath of Elohim comes on the **deeds of disobedience**. And in these (things) you also formerly walked, when you lived in them” (Verses 6, 7). Notice that verse 5 mentions evil deeds such as fornication and idolatry, and that concept matches perfectly with the next statement, that evil **deeds** are punished by Elohim. Similarly, verses 8-11 reveal another unsanctified list of anger, wrath, malice and blasphemy, so that the descriptions both before and after the above verse remain consistent throughout. Greek once again mistook **bineh** “deeds” for **beneh** “sons/children.” Aramaicists can determine the difference since, beyt-noon-yodh-heh can only mean *her works/her offspring* since the possessive suffix beyt-noon-yodh-heh is third-person feminine. Such a fact also reiterates the reason for the confusion found in Luke where the subject matched the gender of the object. In this case, the Greek redactor of Colossians confused the female construct for what is clearly a male subject (sons of disobedience). Alternatively, if the reading were *his works/his offspring*, it would have to be spelled beyt-noon-waw-heh-yodh. The heh-yodh suffix is third-person feminine singular, while the waw-heh-yodh is third-person masculine singular.

11. where there is neither Jew nor Aramean,<sup>16</sup> neither circumcision nor uncircumcision, neither Greek nor barbarian,<sup>17</sup> neither slave nor free; but the Mashiyach is all and in all. 12. Therefore, Set Apart and beloved, as the elect of Elohim, put on yourselves the compassions and tenderness, and graciousness and humbleness of mind, and gentleness and long suffering. 13. And be you generous towards one another and forgiving to one another: and if anyone has a complaint against his neighbor, as the Mashiyach forgave you, so also do you forgive. 14. And with all these (join) love, which is the girdle of perfection. 15. And let the peace of the Mashiyach direct your hearts for to that you have been called, in one body; and be thankful to the Mashiyach.<sup>18</sup> 16. And let his Word dwell in you richly in all wisdom. And teach and admonish yourselves by psalms and hymns and spiritual songs, and with grace in your hearts sing you to Elohim. 17. And whatever you do in word or act, do it in the name of our Master Y'shua the Mashiyach, and give thanksgiving through him to Elohim the Father. 18. Wives, be you subject to your husbands, as is right in the Mashiyach. 19. Husbands, love your wives and be not bitter towards them. 20. Children, obey your parents in everything; for this is pleasing before our Master (Y'shua). 21. Parents, anger not your children or else they get discouraged. 22. Servants, obey in all things your bodily masters; not in the sight of the eye only as those who please men, but with a simple heart, and in the Fear of Master YHWH. 23. And whatever you do, do it with your whole soul as to our Master (Y'shua), and not as to men: 24. and know you that from our Master (Y'shua) you will receive a recompense as the inheritance; for you serve Master YHWH, the Mashiyach.<sup>19</sup> 25. But the delinquent will receive a recompense according to the delinquency; and there is no respect of persons.

## Chapter 4

1. Masters, do equity and justice to your servants, and be conscious that you also have a Master in heaven. 2. Persevere in prayer and be watchful in it and in giving thanks. 3. And pray also for us, that Elohim would open to us a door of speech, for uttering the Mystery of the Mashiyach, for the sake of which I am in bonds; 4. that I may unfold it and speak it, as it should be done by me. 5. Walk in wisdom towards them without: and redeem your opportunity. 6. And let your speech at all times be with grace, as it were, seasoned with salt: and know you how you should give an answer to every man. 7. As to all my important matters with me will Tychicus make known to you, who is a beloved brother and a faithful minister and our fellow-servant in Master YHWH: 8. whom I have sent to you for this purpose, that he might know your affairs and might comfort your hearts; 9. Together with Onesimus,<sup>20</sup> a faithful and beloved brother who is from among you. These will make known to you what is happening with us.

16 Once again Murdock mistranslates *armaya* as "Gentile" rather than Aramean. "Gentiles" are better addressed by the word *aimmeh*.

17 Ironically, *barbaria* is Greek slang, intended to mimic Oriental tongues which they perceived were commonly repeating the saying "bar, bar." But, of course, to the Aramaic mind "bar, bar" means "son, son"!

18 Aramaic puts the words "*perfection*" and "*peace*" right next to each other; it is only the need to render the phrases into syntactical English which force a separation of these concepts in translation. Second, both of these words have the same secondary meanings, and this is hardly coincidental. *Gamirota*, for example, means "*perfection*" but has secondary meanings of "*complete*" and "*accomplish*." In addition, *gamirota's* next door neighbor, *shlama*, means "*peace*" but has secondary meanings of "*complete*" and "*accomplish*" and "*perfect*" as well! In fact, when Y'shua cries from the stake, "It is accomplished!" the phrase he uses is *mehshalam*. Another level to this linguistic cleverness is recalling a proof from the book of Acts which talks about the bonds/ropes of death. Paul is contrasting that image written by his associate Luke with "*bond of perfection*" the "*completion*" of which comes from the "*accomplishment*" of Y'shua's sacrifice on the stake, bringing "*peace*"! Again, the reader will have to judge whether or not such poetry is possible from a translation, or the mark of an original Semitic text.

19 See Luke 2:11.

20 Possibly the same man mentioned in Philemon, a slave of a friend of Rav Shaul's.

## דלות קולסיא ג :

11 כר דלית יהודיא נארמא ולא גזורתא ועורלותא ולא יוניא וברבניא ולא עבדא וברחארא אלא כל ובכלנש משיחא הו: 12 לבשו הכל איך גביא דאלהא קדישא וחביבא רחמא ורוחפא ובסימותא ומפיכות רענא וניחוחא ונגירות רוחא: 13 והניתון מסיברין חד לחד ושברין חד לחד נאן אית לאנש על חברה רועמא איפנא דמשיחא שבק לכון הכנא אף אנתון שבוקו: 14 ועם הלין פלהין חופא דהויו חזקא דגמירותא: 15 ושלמה דמשיחא נדבר לפותכון דלה אתקרייתון בחד פגור והניתון מודין למשיחא: 16 דמלתה תעמר בכון עתיראית בכל חכמא והניתון מלפין ורדין נפשכון במזמורא ובתשבחתא ובדמירתא דרוחא ובטיבותא הניתון זמרין בלבנתכון לאלהא: 17 וכל מדים דסערין אנתון במלתא ובעבדא בשמה דמין ישוע משיחא הניתון עבדין והניתון מודין באידה לאלהא אבא: 18 נשא אשתעבדין לבעליפין איך דזק במשיחא: 19 גברא אחבו נשיכון ולא תהוון מיריין עליהין: 20 בניא אשתמעו לאבחיפון בכלמדים הכנא גיר שפיר קדם מין: 21 אבהא לא תרגזון בניכון דלא נתתעיקון: 22 עבדא אשתמעו בכלמדים למריכון דפגרא לא במחזא עינא איך הגון דשפרין לבנינשא אלא בלבא פשיטא ובדחלתה דמריא: 23 וכל דעבדין אנתון מן כלה נפשכון עבדו איך דלמין ולא איך דלבנינשא: 24 ודעו דמן מין מקבלייתון פורענא בירתותא למריא גיר משיחא פלחיתון: 25 מספלנא דין מתפרע איך מדים דאסכל ולית מסב באפא:

## דלות קולסיא ד :

1 מריא עבדו שויותא וכאנותא לנת עבדיפון והניתון ידעין דאף לכון אית הו מריא בשמיא: 2 בצלותא אתאמנו והניתון עירין אנתון כה ומודין: 3 ומצלין אף עלין דאלהא נפתח לן תרעא דמלתא לממללו ארזא דמשיחא דמטלתה אסיר אנא: 4 דאגליוהי נאמלליוהי איפנא דולא לי: 5 בחכמתא הלכו לנת ברניא וזכנו קארסכון: 6 ומלתכון בלזיבן בטיבותא איך דבמלחא תהוא ממדכא והניתון ידעין לאנש אנש איפנא וכלא לכון למתבו פתגמא: 7 מדים דלותי דין נודעכון טוכיקוס אחא חביבא ומשמשנא מהימנא וכנתן במריא: 8 הנא דשדרת לותכון עליה על הדא דנדע מא דלותכון ונביא לפותכון: 9 עם אנסימוס אחא מהימנא וחביבא הו דאיתוהי מנכון הגון נודעונכון מדים דלותן:

10. Aristarchus, my fellow-captive, sends shalom to you; also Marcus, an uncle's son to Barnaba of whom you have received directions that if he come to you, you may kindly receive him: 11. also Joshua, who is called Justus. These are of the circumcision and they only have aided me in the Kingdom of Elohim; and they have been a comfort to me. 12. Epaphras sends you shalom, who is from among you, a servant of the Mashiyach, always laboring for you in prayer<sup>21</sup> that you may stand perfect<sup>22</sup> and complete<sup>23</sup> in all the good will of Elohim. 13. For I testify for him that he has great zeal for you and for them of Laodicea and for them of Hierapolis. 14. Luke the physician, our beloved, sends shalom to you; also Demas. 15. Pray for the peace of the Brothers that are in Laodicea and Nymphas, and the assembly in his house. 16. And when this epistle will have been read among you, cause it to be read also in the assembly of the Laodiceans; and that which is written from Laodicea,<sup>24</sup> you should also read. 17. And say to Archippus: "Be attentive to the ministry which you have received in our Master (Y'shua), that you fulfill<sup>25</sup> it." 18. This greeting is by the hand of me, Paul. Remember my bonds. Grace be with you. Amen.

*End of the Letter to the Colossians which was written from Rome,  
and was sent by the hands of Tychicus.*

21 *Laboring for you in prayer* is based on the Hebraic expression "avodah lev"; it is the work or service of the heart. Prayer is required not only when it "feels good" but according to a disciplined and consistent practice. In Hebrew "tefillah ebed" the "prayer of your servant" is a graceful and elegant way of approaching our Father YHWH as a servant that delights to do his Master's work. All of our work is according to our "prayer mode" that we accomplish through Mashiyach Y'shua. Hezekiah (YHWH is my Strength) is a beautiful example of this kind of service: "Every project that he undertook in order to seek his Elohim, whether in the service of the House of Elohim or in connection with the Torah and the mitzvot, he did with all his heart; and so he prospered." (2 Chronicles 31:21). Everything we put our mind and hands to, is our service to YHWH, especially when serving and building up the Body of Mashiyach. 2 Kings 18:5-6 says; "He trusted in YHWH, Elohim of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave (devek) to YHWH, and departed not from following him, but kept His Commandments, which YHWH commanded Moses." Prayer or service of the heart is the foundation for obedience to YHWH's Torah by grace through faith, this is how we are glued (devekut) to YHWH. As we open our hearts to Y'shua Mashiyach the Ruach haKodesh writes Torah upon our hearts and each one testifies that; "I delight to do your will, O my Elohim: yes, your Torah is within my heart" (Psalm 40:8). Please see footnotes on *avodah* in Acts 9:36; 1 Peter 3:6; Romans 9:4, 12:1; 1 Thessalonians 2:13 and *Divine Communication* in Appendix. 22 *Stand perfect* is a Torah Commandment that Y'shua established in Matthew 5:48 "You therefore be *g'miyr*a (perfect) as your Father in heaven who is perfect." Rav Shaul and all the Shlichim confirm this vital work of Mashiyach according to the Ruach haKodesh. The Aramaic *g'miyr*a found in Ezra 7:12, "Artaxerxes, king of kings, unto Ezra the Cohen (priest), a perfect (*g'miyr*a) scribe of the Torah of the Elohim of heaven, and at such a time." The cognate Hebrew *gamar* is found in this very beautiful verse in Psalm 138:8; "YHWH will *perfect* (*gamar*) all things concerning me: your mercy, O YHWH, endures forever: forsake not the works of your own hands." Also in Psalm 57:3 "I call to Elohim, the Most High, to Elohim, who accomplishes (*gamar*) all His purposes for me." From Genesis to Revelation we find the call and Commandment of perfection for the elect remnant of YHWH. The Aramaic *g'miyr*a (גמירא) and Hebrew *gamar* refer to the completion, end, or perfection of the soul according to the one new spiritual man. The first mention of a "perfect" man is Noah; "Noah was a just man and *perfect* (*tamiym*) in his generations, and Noah walked with Elohim." (Gen 6:9). Genesis 17:1 reads, "When Avram was 99 years old YHWH appeared to Avram and said to him, 'I am El Shaddai [El Almighty]. Walk in My presence and be *perfect* (*tamiym*).'" Job 2:3 says, "And YHWH said unto Satan; 'Have you considered my servant Job, that there is none like him in the earth, a *perfect* (*tamiym*) and an upright man, one that fears Elohim, and shuns evil? And still he holds fast his integrity, although you provoked Me against him, to destroy him without cause.'" Clearly these are righteous (perfect) men of the "Old Testament", so therefore how much more are those of Mashiyach and the Ruach haKodesh in the New Testament called to be perfect? It is extremely regrettable that most Christians have been told that they cannot be righteous; they see themselves as filthy habitual sinners, which is the false gospel. For many Christians the theology of sin and hell overpowers their theology of righteousness. The Word of YHWH and His Mashiyach call men everywhere to be *perfect*, however Christian theology says it is "impossible to keep the law" and thus dispenses the exact opposite message of the Good News. Rather than embed a mindset of the one new man, the complete, perfected, empowered and resurrected man, the false Christo-Pagan gospel teaches the mindset of the cross that can only bear our habitual sins. In reality the cross (torture stake) is an upright symbol that denotes the righteous sufferings of "an upright man" (*yashar* in Hebrew) who brought life, not death. Therefore, we are called to suffer as Y'shua Mashiyach suffered, not in our sins, but because we have stopped sinning and now suffer for righteousness sake. When we humble ourselves and honor the Word of YHWH, and keep and guard His Torah, it is often religious people who hate the followers of Y'shua, as they do not want to be convicted of their sin. Y'shua says, "Now this is the judgment: Because the light has come into the world, and men loved the darkness more than the light, for their works are evil" (Yochanan 3:19).

10 שְׁאֵל בְּשִׁלְמָכוֹן אֲרִסְטֹרְכוֹס שְׁבִיָּא דַּעֲמִי וּמִרְקוֹס בֵּר דְּרָה דְּבִרְנָבָא הוּ  
 דְּאֵתְפַקְדָּתוֹן עֲלוּהִי דָאן אֲתָא לִנְתָּכוֹן תְּקַבְּלוּנִיהִי: 11 וַיִּשׁוּעַ הוּ דְּמִתְקַרָּא יוֹסֵטוֹס  
 הָלִין דְּאִיתִיהוֹן מִן גְּזוּרְתָּא וְהִנֵּן בִּלְחוּד עֲדִירוֹנִי בְּמִלְכוּתָהּ דְּאֵלְהָא וְהִנֵּן הוּ לִי  
 בְּוִיָּאָא: 12 שְׁאֵל בְּשִׁלְמָכוֹן אֶפְפֹּרָא הוּ דְּמִנְכוֹן עֲבָדָא דְּמִשִּׁיחָא כֹּד בְּכִלְכוֹן עֲמַל  
 חִלְפִיכוֹן בְּצִלְתָּא דְּתִקְוָמוֹן גְּמִירָא וּמִשְׁמֵלִיא בְּכֵלָה צְבִינָה דְּאֵלְהָא: 13 סְהָדָא אָנָּה  
 גִּיר עֲלוּהִי דְּטַנְנָא סְגִיָּאָא אִיתְּ לָהּ חִלְפִיכוֹן וְחִלְףָּהּ הִנֵּן דְּבִלְדִּיקָנָא וְדְּבִאִירְפוּלִיס:  
 14 שְׁאֵל בְּשִׁלְמָכוֹן לֹקָא אָסִיא חֲבִיבִין וְדִמָּא: 15 שְׁאֵל בְּשִׁלְמָא דְּאֵחָא דְּבִלְדִּיקָנָא  
 וְדִנְמוּפָא וְדַעֲדָתָא דְּבִכִּיתָהּ: 16 וּמָא דְּאֵתְקִרִית אֲגֻרְתָּא הָדָא לִנְתָּכוֹן עֲבָדוּ דָּאָה  
 בְּעִדָּתָא דְּלְדִיקָנָא תִּתְקַרָּא וְהִי דְּאֵתְכַתְּבַת מִן לְדִיקָנָא קִרְאוּהָ אֲנָתוֹן: 17 וְאִמְרוּ  
 לְאִרְכִּיפּוֹס דְּאִזְדָּהָר בְּתִשְׁמִשְׁתָּא הִי דְּקִבְּלַת בְּמִכְּן דְּתִהוּא מִשְׁמֵלָא לָהּ: 18 שְׁלָמָא  
 הָנָא בְּאִידָא דִּילִי דְּפּוּלוֹס הוּיָתוֹן עָהֲדִין לְאִסּוּרִי טִיבּוּתָא עֲמָכוֹן אֲמִין:

23 *And complete*, is the Aramaic *w'mshamlaya* וּמִשְׁמֵלִיא which provides a beautiful image of the perfection, completion and fullness of Mashiach who connects our vertical relationship with our Father YHWH (perfection) with our horizontal relationships (complete) with one another. It is this kind of Hebrew and Aramaic imagery in Rav Shaul's teaching that imprints the nature of Mashiach on the Hebraic mind, as the completion, fullness, restitution or harmony of all things. Through the book of Colossians are very deep elements of spirituality that reveal elements of the Tiferet or "adornment" of Mashiach. When Rav Shaul uses such terms together it speaks of balance and integration of the attributes of Mashiach empowering the followers of Mashiach. Mashiach is the center, middle pillar, or the Servant or Attendant (Hebrew *shammash*) who opens up the Kingdom of Heaven for all to enter. It is interesting to note that it was shortly after Rav Shaul's death that Jewish mythology invented the idea of "Metatron" which became identified as a "lesser YHWH." Metatron was apparently derived from Exodus 23:20-21 which says, "Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared. Take heed of him, and obey his voice, provoke him not; for he will not pardon your transgression: for My name is in him." Regrettably, mythical and pagan elements entered in to rabbinical Judaism as a result of not recognizing the Nature (Qnoma) of Mashiach. Please see footnotes on Matthew 28:19, Luke 10:17, Yochanan 5:18. Apostle Paul uses extravagant language to also explain what Peter refers to as "partakers of the nature of Elohim" (2 Peter 1:4). In 2 Corinthians 4:4 Paul writes, "To them whose minds the god of this world has blinded, in order that they might not believe, or else the light of the Flame (Good News) of the glory of the Mashiach (who is the likeness of Elohim) should dawn upon them." In many ways this refers to a core of spiritual uniqueness that is evident within human diversity. In Mashiach we are trained to see the "divine spark" in all other humans, a person is not be able to see this spark within themselves until their spiritual eyes open to Mashiach. When a person can see the divine spark within, and experience the empowerment to live according to the Righteousness of Mashiach, then they are able to see the divine spark in others. However, when religion, theology or secular humanism blinds a person to the divine spark within themselves then they are unable to minister and adorn Mashiach in others. Rav Shaul openly ministers the Government of Mashiach to both Jews and Gentiles without reservation, he serves Mashiach according to the divine spark and unlimited potential for Mashiach in every soul.

24 By Eastern tradition, this refers to 1 Thessalonians, 2 Thessalonians and 1 Timothy, for such instructions are given at the bottom of the Aramaic manuscripts.

25 The Aramaic *mshamlaya* (מִשְׁמֵלִיא) here ties this meaning with Ephesians 1:23 "*Which is his body and the fullness of him who completes all in all.*"



## Chapter 1

1. I PAUL and Sylvanus and Timothy, to the assembly of the Thessalonians which is in Elohim the Father and in our Master Y'shua the Mashiyach: Grace be with you, and peace. 2. We give thanks to Elohim at all times, on account of you all, and remember you continually in our prayers: 3. and we call to mind before Elohim the Father the works of your faith and the toil of your love, and the patience of your hope in our Master Y'shua the Mashiyach. 4. For we know your election, my Brothers, beloved of Elohim. 5. For our preaching among you was not in words only; but also in power and in the Ruach haKodesh and in genuine persuasion. You also know how we were among you for your sakes. 6. And you became imitators of us and of our Master in that you received the Word in great affliction and with the joy of the Ruach haKodesh.<sup>1</sup> 7. And you were a pattern for all the believers who are in Macedonia and in Achaia. 8. For from you the Word of our Master sounded forth; (and) not only in Macedonia and Achaia but in every place, your faith in Elohim is heard of; so that we have no need to say any thing concerning you. 9. For they declare, what progress we had with you and how you turned<sup>2</sup> from the worship of idols to Elohim, that you might worship the living and true Elohim 10. while you wait for his Son from heaven, that Y'shua whom He raised from the dead who delivers us from the wrath to come.

## Chapter 2

1. And you yourselves, my Brothers, know our entrance among you, that it was not in vain: 2. but we first suffered and were treated with indignity, as you know, at Philippi; and then, in a great agony, with confidence in our Elohim, we addressed to you the Good News of the Mashiyach. 3. For our encouragement proceeded not from deceit nor from impurity nor in deceit: 4. but as we had been approved of Elohim to be entrusted with the Good News, so we speak not as pleasing men, but Elohim who searches our hearts. 5. For at no time have we used flattering speech, as you know, nor a cloak of greed; Elohim is witness. 6. Neither have we sought glory from men, either from you or from others, when we might have exerted influence as apostles of the Mashiyach. 7. But we were lowly among you and, like a nurse who cuddles her children, 8. so we also cuddled (you) and were desirous to impart to you not the Good News of Elohim alone, but also our own soul because you were precious to us. 9. For you remember, Brothers, that we labored and toiled, working with our own hands by night and by day that we might not be authoritative to anyone of you. 10. You are witnesses, and Elohim (also), how we preached to you the Good News of Elohim, purely and uprightly, and were blameless towards all them that believe: 11. As yourselves know, we entreated each one of you as a father his children, and comforted your hearts:

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1 We begin with another implied wordplay, since *aibada* means both “works/deeds” and “labor” even though the latter is expressed with a synonym. More direct, however, is the triple usage of the root *sebar* (patience of your hope), and this, of course, is also the “Good News” (gospel – *sebartá*) that Paul is *mesebar* (preaching).

2 The idea of “turning to YHWH” is very Jewish. To be righteous is to stay on the path, not turning to the right or the left. Alternatively, to repent is to literally leave a wrong road and to “turn back” to the good, Jeremiah 24:7. See *They Repented Not* in Appendix.

## : דתסלוניקיא קדמיתא א :

1 פולוס וסלונוס וטימִתָּאָס לעדִתָא דתִסלִוניקִיא דבִאלֶהָא אבָא ובִמֶרן יִשוע משיחָא טיבִרְתָא עֲמֶכֶן ושלָמָא: 2 מוֹדִינֵן לאלֶהָא בְכָל־זֶבֶן עַל כָּל־כּוֹן וּמִתְדַכְרִינֵן לָכֵן בְּצִלְתָּן אֲמִינָאִית: 3 וְעַהֲדִינֵן קִדָּם אֱלֹהָא אבָא עֲבָדָא דהִימְנוֹתָכֶן וְעִמְלָא דחֻבְכֶּן וּמִסִּיבִרְנוֹתָא דסִבְרָכֶן יִשוע משיחָא: 4 יִדְעִינֵן גִּיר גְּבוֹרֹתָכֶן אַחֵי חֲבִיבֵיהִי דאלֶהָא: 5 מִטַּל דַּמְסִבְרְנוֹתֵן לָא הוּא בְּמִלָּא בִלְחוּד הֵת לִנְתָּכֶן אֱלֹא אָף בַּחִילָא וּבְרוּחָא דקֹדֶשָׁא וּבִפִּסָּא שְׂרִירָא אָף אֲנַתּוֹן יִדְעִין אֲנַתּוֹן אִיכְנָא הֵינֵן בִּינְתָכֶן מִטַּלְתָּכֶן: 6 וְאֲנַתּוֹן בֵּן אֲתַדְמִיתּוֹן וּבִמֶרן דִּקְבִּלְתּוֹן מִלְתָּא בְּאוֹלְצָנָא רַבָּא וּבַחֲרוֹתָא דְרוּחָא דקֹדֶשָׁא: 7 וְהֵינִיתּוֹן דְּמוֹתָא לְכָל־הֶהֱוֵן מִהִימְנָא דֵאִית בַּמִּקְדָּוְנִיא וּבִאֲכֹאִיא: 8 מִנְכֶּן גִּיר אֲשַׁתְּמַעַת מִלְתָּה דִמֶרן לָא בִלְחוּד בַּמִּקְדָּוְנִיא וּבִאֲכֹאִיא אֱלֹא בְּכָל אֲתֵר הִימְנוֹתָכֶן דְּבִאלֶהָא אֲשַׁתְּמַעַת אִיכְנָא דְלָא נִסְתַּנֵּק דְנֵאמַר עֲלִיפֶן מִדָּם: 9 הֵנּוּן גִּיר מִשְׁתַּעֲיֵן אִינָא מַעֲלָנָא הוּא לֵן לִנְתָּכֶן וְאִיכְנָא אֲתַפְּנִיתּוֹן לִנְתָּ אֱלֹהָא מִן דַּחֲלַת פִּתְכָרָא דִתְפִּלְחוֹן לאלֶהָא חִיָּא וּשְׂרִירָא: 10 כִּד מִסְפִּיתּוֹן לְבִרְהָ מִן שְׂמִיָּא לִישׁוּע הוּא דֵאקִים מִן בֵּית מִיתָא דְהוּ מַפְצָא לֵן מִן רֹגְזָא דָאֲתָא:

## : דתסלוניקיא קדמיתא ב :

1 וְאֲנַתּוֹן יִדְעִין אֲנַתּוֹן אַחֵי דַמַעֲלָנֵן דִּלְנִתָּכֶן לָא הוּא סִרִּיקָאִית הוּא: 2 אֱלֹא לִוקִדָם חֲשֵׁנֵן וְאַצְטַעֲרֵנֵן אִיךְ דִּידְעִיתּוֹן בְּפִילִיפּוֹס וְהִידִין בְּאַגֵּוֹנָא רַבָּא מִלָּלֵן עֲמֶכֶן בְּפִרְהִסִיא דאלֶהָא סִבְרִתָּה דמשיחָא: 3 בּוֹיָאֵן גִּיר לָא הוּא מִן טְעִיּוֹתָא אֲפֵלָא מִן טַנְפּוֹתָא אֲפֵלָא בְּנִכְלָא: 4 אֱלֹא אִיךְ מָא דְבָקִינֵן לאלֶהָא דִתְתִּימֵן סִבְרִתָּה הִכְנָא מִמִּלְּיִנֵן לָא אִיךְ דִּלְבָּנִי אֲנִשָּׁא נִשְׁפָּר אֱלֹא לאלֶהָא הוּא דְבָקָא לְפִנְתָּן: 5 אֲפֵלָא גִיר מִמִּתּוֹם אֲתַחֲשֹׁחַן בַּמִּמְלָלָא שְׂדֵלָא אִיךְ דִּידְעִין אֲנַתּוֹן וְלָא בַעֲלִתָּא דִיעֲנוֹתָא אֱלֹהָא סִהֵד: 6 וְלָא בַעֲיֵן שׁוֹבְחָא מִן בְּנִינִשָּׁא לָא מִנְכֶּן וְלָא מִן אַחֲרָנָא כִּד מִשְׁכַּחִין הֵינֵן יִקִּירָא לְמַהֲנָא אִיךְ שְׁלִיחָא דמשיחָא: 7 אֱלֹא הֵינֵן בִּינְתָכֶן מִכִּיכָא וְאִיךְ מִרְבִּינִיתָא דַמַחֲבָבָא בְּנִיה: 8 הִכְנָא אָף חֲנֵן מַחֲבִינֵן וּמִסּוּחִינֵן לְמַתַּל לָכֵן לָא בִלְחוּד סִבְרִתָּה דאלֶהָא אֱלֹא אָף נִפְשֵׁן מִטַּל דַּחֲבִיבִין אֲנַתּוֹן: 9 עַהֲדִין אֲנַתּוֹן גִּיר אַחִין דִּלְאִין הֵינֵן וְעִמְלִין בַּעֲבָד אִידִין בִּלְלִיא וּבִאִימָמָא דַעַל חַד מִנְכֶּן לָא נֵאקַר: 10 אֲנַתּוֹן סִהֲדִין וְאֱלֹהָא אִיכְנָא אַכְרִזֵן לָכֵן סִבְרִתָּה דאלֶהָא דְכִיאִית וּבִאֲנָאִית וְדֵלָא רִשְׁן הֵינֵן לִנְתָּ לְכָל־הֶהֱוֵן מִהִימְנָא: 11 אִיכְנָא דִידְעִין אֲנַתּוֹן דִּמֶן חַד מִנְכֶּן אִיךְ אבָא מִן בְּנוֹהִי בָעִין הֵינֵן וּמִלִּין הֵינֵן בְּלִבְכֶּן וּמִסִּהֲדִין לָכֵן:

12. and we instructed you to walk as it becomes Elohim who has called you to His Kingdom and His glory. 13. Therefore also we give thanks unceasingly to Elohim, that the Word of Elohim which you received from us, you did not receive as the word of men, but as being truly the Word of Elohim which works<sup>3</sup> efficiently in you and in them that believe. 14. For you, my Brothers, became assimilated to the assemblies of Elohim in Yehud, the persons who are in Y'shua the Mashiyach in that you so suffered, even you from your own countrymen as also they from the Yehudeans, 15. the persons who slew our Master Y'shua the Mashiyach and persecuted their own prophets and us; and they please not Elohim and are made hostile to all men; 16. and they forbid us to speak to the Gentiles<sup>4</sup> that they may have life; to fill up their sins at all times. And wrath comes on them to the uttermost.<sup>5</sup> 17. But we, my Brothers, have been bereaved of you for a short time (in visible presence, not in our hearts,) and have the more exerted ourselves to behold your faces with great affection. 18. And we purposed to come to you, I Paul, once and again; but haSatan hindered me. 19. For what is our hope and our joy and the crown of our glorying unless it be you before our Master Y'shua at his coming? 20. For you are our glory and our joy.

## Chapter 3

1. And, because we could no longer endure it, we were willing to be left alone at Athens 2. and to send to you Timothy our brother, a servant of Elohim, and our assistant in the announcement of the Mashiyach, that he might strengthen you and inquire of you respecting your faith: 3. or else any of you should be disheartened by these afflictions; for you know that we are destined (to face). 4. For also when we were with you, we forewarned you that we were to be afflicted; as you know did occur. 5. Therefore also I could not be quiet until I sent to learn your faith; or else the Tempter should have tempted you and our labor have been in vain. 6. But now since Timothy has come to us from among you, and has informed us respecting your faith and your love and that you have a good remembrance of us at all times, and that you desire to see us, even as we (to see) you; 7. therefore we are comforted in you, my Brothers, amid all our obstacles and afflictions, on account of your faith. 8. And now we live, if you stand fast in our Master (Y'shua). 9. For what thanks can we render to Elohim in your behalf for all the joy with which we are joyful on your account; 10. unless it be that we the more supplicate before Elohim by night and by day, that we may see your faces and may perfect what is lacking in your faith? 11. And may Elohim our Father and our Master Y'shua the Mashiyach direct our way to you

3 This verse exemplifies the differences between “the word of men” (religion) and “the Word of Elohim” (Truth) that “works efficiently” in you and in them that believe. The Aramaic word here for work is *b'aebedadea*, the Hebrew cognate is *avodah*, derived from the primitive root *abad*. The Torah is the Word of Elohim that “works efficiently” within the life of Believers who are obedient to Torah and who demonstrate righteous “works.” The Hebrew “*avodah*” expresses the elegant and graceful “work” of the sanctified heart as “service” unto Mashiyach, a very beautiful element of Faith that is under major attack by Christian theologies that make void the Torah. The doctrines of Replacement Theology, Dispensationalism and Justification by Faith have caused Christians to focus on “the word of men” rather than learn to delight in YHWH’s Word and express love and obedience for His Torah. *Avodah* is one of the central themes of Tanakh and Brit Chadasha, it reveals the Grace of having Torah (instructions in righteousness) written upon the heart through the Ruach haKodesh. The Believer delights in YHWH’s Word and has Faith to *avodah* (work or serve) Mashiyach by being obedient to Torah and refrain from using religion and the authority of men to break YHWH’s Laws.

4 Many Rabbis warn Jews to not teach Torah to the Gentiles; they forbid it because according to their perverted religious perspectives, they’ve concluded that Gentiles would “only mess it up” – proving again that Jewish humor is indeed alive and well! Most Christians have never had opportunity to learn Torah, just like most Jews have strictly been warned away from Y'shua Mashiyach. Had Rabbinical Judaism taken an active role to make Torah available (understandable) to everyone, there would be much less anti-Semitism in the world. Rather than viewing Jews as “the Christ-killers” a healthy portion of the two billion Christians on earth would better understand that Jews and Gentiles are part of Mashiyach’s Universal family and congregation.

5 “*Congregation of Elohim*” from *eidta d'Alaha* is preferred over “*church of God*” as this is the true meaning of the Aramaic phrase, nearly identical to the Hebrew phrase *adat YHWH* that is used in the Tanakh to describe Israel (Numbers 27:17, 31:16; Joshua 22:16). Paul makes the point that the *conduct of these men against Torah* is at fault, not their ethnicity.

## : דתסלוניקא קדמיתא ב :

12 דתהלכון איך דינא לאלהא הו דקרכון למלכותה ולשובה: 13 מטל הנא אף חנן מודינן אמינאית לאלהא דמלתא דאלהא דקבלתון מנן לא הוא איך מלתא דבנינשא קבלתונה אלא איפנא דאיתיה שריאית מלתא דאלהא והי בעבדא מסתערא בכון באילין דמהימנין: 14 אנתון דין אחי אתדמיתון לעדתא דאלהא דביהוד הלין דבישוע משיחא דהכן סיברתון אף אנתון מן בני שרבתכון איפנא דאף הנון מן יהודיא: 15 הנון דלמכן ישוע משיחא קטלו ולנביא דמנהון ולן רדפו ולא להא לא שפרין ועבדיין סקובלא לכלהון בני אנשא: 16 דכלין לן דנמלל עם עממא דנחון למשלמו חטהיהון בכלזכן מטי דין עליהון רוגזא עדמא לחרתא: 17 חנן דין אחין הנין יתמא מנכו וכןא דשעתא באפין ולא בלבן ויתיראית אתחפטן למחזא אפיפון בחובא סגיא: 18 וצבין דנאטא לותכון אנא פולוס חדא זבן ותרתיין ועוכני סטנא: 19 אינו גיר סברן וחדותן וכלילא דשובהרן אלא אן אנתון קדם מן ישוע במאיתיה: 20 אנתון אנון גיר תשובחתן וחדותן:

## : דתסלוניקא קדמיתא ג :

1 ומטל דלא חמסנן צבין למשש באתנוס בלחודין: 2 ונשדר לותכון לטימתאוס אחון ומשמשא דאלהא ומעדרנן בסברתה דמשיחא דנשרררן ונבעא מנכו על הימנותכון: 3 דלא אנש מנכו תתקטע לה באולצנא הלין אנתון גיר ידעין אנתון דלהדא הו סימינן: 4 אף בד לותכון הנין גיר קדמן אמרן לכון דעתדינן למתאלצו איפנא דידיעין אנתון דהוא: 5 מטל הנא אף אנא לא חמסנת עדמא דשדרת דאדע הימנותכון דלמא ננסיכון מנסנא ונהנא עמלן סריקא: 6 השא דין מן דאטא לותן טימתאוס מן צאדיפון וסברן על הימנותכון ועל חובכון ודאית לותכון עזהדנן טבא בכל עדן וסוין אנתון למחזין איפנא דאף חנן לכון: 7 מטל הנא אתביאן בכון אחין על פלהין עקתן ואולצנין מטל הימנותכון: 8 והשא הו חיינן אן אנתון תתקימן במרן: 9 אינא גיר תודיתא משכחינן למפרע חלפיכון לאלהא על כל חדותא דחדנין מטלתכון: 10 אלא דקדם אלהא יתיראית נתפשף בלליא ובאיממא דנחזא אפיפון ונגמור מא דחסירא הימנותכון: 11 הו דין אלהא אבון ומרן ישוע משיחא נתרין אורחן לותכון:

Certainly, it was an abomination for Jewish ancestry to persecute the prophets of YHWH and bow down to paganism and idols. It is arrogant for religious Jews to reject Gentiles and not include them as equals in the Malchut Elohim. All this and more is what constituted the collection of Jews who became known as "the assembly of satan." After all, Torah commands that there is ONE Torah for Jew and *ger* (sojourner), so then on what authority do the Pharisees and their cohorts deny YHWH and say no to Mashiyach? Y'shua said these men hold the keys to salvation but will not enter into the Kingdom themselves, nor will they permit others to enter. However, to extrapolate that Paul lays blame on *all Jews* for these crimes shows profound ignorance of basic human reality and Jewish cultural fact. On another note, it wasn't until Marcion "the heretic" that an all-Gentile "Christian church" prohibited Jewish attendees. The word "Church" has its origin with "Circe or Circ" pronounced "Kirch." Circe was the daughter of Helios, a Greek goddess and sun deity. The halo (circle) of light that Christians painted over the heads of "the saints" formerly belonged to Circe.

12. and increase and enlarge your love towards one another and towards all men, even as we love you; 13. and establish your hearts blameless in Separateness before Elohim our Father at the advent of our Master Y'shua the Mashiyach, with all his Set Apart believers.

## Chapter 4

1. And so from now on, my Brothers, I entreat you and beseech you by our Master Y'shua that, as you have received from us how you should walk and to please Elohim, so you would make progress more and more. 2. For you know what command we gave you in our Master Y'shua the Mashiyach. 3. For this is the will of Elohim, your sanctification; and that you be separated from all sexual sin 4. and that each one of you might know how to possess his vessel in sanctity and in honor 5. and not in the passion of lust, like the rest of the Gentiles who know not Elohim: 6. and that you dare not to transgress and to overreach anyone his brother in this matter; because our Master (Y'shua) is the avenger of all these, as also we have said and testified to you in time past. 7. For Elohim did not call you to impurity but to sanctification. 8. He therefore who spurns, spurns not man but Elohim who has given His Ruach haKodesh in you. 9. Now concerning love to the Brothers, you need not that I should write to you; for your own Qnoma (inner being, core substance) taught you of Elohim (and) to love one another.<sup>6</sup> 10. You likewise do so to all the Brothers who are in all Macedonia: but I entreat you, my Brothers, to be exuberant: 11. and that you strive to be quiet and to attend to your own affairs; and that you labor with your own hands<sup>7</sup> as we directed you; 12. and that you walk in this pattern of honesty<sup>8</sup> towards those without and that you be dependent on no man. 13. And I wish you to know, my Brothers, that you should not mourn over them who have fallen asleep, like other people who have no hope. 14. For if we believe that Y'shua died and rose again, even so them who sleep, will Elohim, by Y'shua, bring with him. 15. And this we say to you by the word of our Master (Y'shua), that we who may survive and be alive at the coming of our Master (Y'shua), will not precede them who have slept. 16. Because our Master (Y'shua) will himself descend from heaven with the mandate and with the voice of the chief Messenger and with the Qarna<sup>9</sup> of Elohim; and the dead who are in the Mashiyach will first arise; 17. and then we who survive and are alive will be caught up<sup>10</sup> together with them to the clouds to meet our Master (Y'shua) in the air; and so will we be ever with our Master. 18. And so, comfort you one another with these words.

6 *Qnoma* is a very important term that has been greatly diluted and misunderstood over the centuries. Through an exceedingly complex linguistic chain of events this word, meaning “*an occurrence of a nature*” got morphed and perverted into “person” in Greek. As a result, the One Elohim (YHWH) is represented in a pagan manner in the Greek New Testament as a “person” distinct and equal with “Elohim the Son” and “Elohim the Ruach haKodesh.” Instead, it is the *Oneness* of YHWH that is manifest in Mashiyach, not that Mashiyach’s divinity is separate from his Father’s. However, in this case we are talking about humanity and not YHWH, and both of them have “natures” that cannot be seen, and yet are a root part of their being. Or, to put it another way, a “nature” is like a body hidden behind a curtain. For those in the audience, nothing of that nature can be seen. Then, all of a sudden, a hand and part of an arm appears through the veil. While we know there is a body attached to that limb, the limb is all we see. Furthermore, that arm moves with full force, will and agreement of the mind that controls the body. For the viewers, the arm appearing out of the curtain is the *qnoma* (occurrence) and the hidden mind behind that limb’s movement is its *kyanna* (nature). As the centuries moved along, the ancient meaning of *qnoma* as “occurrence of a nature” devolved by Aramaic assemblies who compromised with the Byzantine Empire. Gradually, “*core substance*” became the common definition; at first it closely paralleled its Greek counterpart, *hypostasis*. More time passed and Greek redactors changed the meaning of *hypostasi*, taking it further from the original definition of *qnoma*. *Qnoma/hypostasis* became equivalent to “person” to line up with Greek passages that used this meaning in the form of the word *prospan*. In Greek, “person” implies a physical presence as opposed to Aramaic where body metaphors like “*I will set my face towards*” are very common. The revision began at the beginning of the Third Century when these same “westernized” Aramaic Christians began to proffer up readings in their “Peshitt-o” versions of Acts 20:28 and Hebrews 2:9 that were meant to align with the Byzantine majority Greek. However, the original eastern “Peshitt-a” escaped these revisions as it was in the rival Persian Empire. Aramaic, as in this verse, retains the original meaning of *qnoma*. It is NOT the external “person” that teaches someone about Elohim, but the Ruach haKodesh working through their “inner being.” The idea of “person” in Greek, unfortunately, does not address the *neshama* (spirit) of a person as the likeness or “Image of Elohim.”

## : דתסלוניקיא קדמייתא ג :

12 וְנִסְגָּא וְנִתְר חוּבְכוֹן דְּחַד לֹת חַד וְדִלְוֹת פִּלְנֵשׁ אִיכְנָא דְּחִנָּן מַחְבִּינָן לָכוֹן :  
13 וְנִקְיָם לְפִנְתֵּיכוֹן דְּלֹא רִשְׁיָן בְּקִדִּישׁוּתָא קִדָּם אֱלֹהָא אֲבוּן בְּמֵאֲתִיתָהּ דְּמֶרְן יִשׁוּעַ  
מִשְׁיַחָא דַּעֲם פִּלְהוֹן קִדִּישׁוּהִי :

## : דתסלוניקיא קדמייתא ד :

1 מְכִיל אַחִי בְּעִינָן מְנַכּוֹן וּמִתְפַּשְׁפִּינָן לָכוֹן בְּמֶרְן יִשׁוּעַ דְּאִיךְ דִּקְפִּלְתוֹן מְנָן אִיפִן  
וְלֹא לָכוֹן דִּתְהַלְכוֹן וְתִשְׁפְּרוֹן לֵאלֹהָא דִּיתִירָאִית תּוֹסַפּוֹן : 2 יְדַעִין אַנְתּוֹן גִּיר אֵילִין  
פּוֹקֶדְנָא יְהִבֵּן לָכוֹן בְּמֶרְן יִשׁוּעַ : 3 הֵנוּ גִיר צְבִינָה דֵּאלֹהָא קִדִּישׁוּתְכוֹן וְדִתְהוֹן  
פִּרִיקִין מִן כָּל זְנוּתָא : 4 וְנִהְוֹא יָדַע אִנְשׁ אִנְשׁ מְנַכּוֹן לְמִקְנָא מְאִנָּה בְּקִדִּישׁוּתָא  
וּבְאִיקְרָא : 5 וְלֹא בַחֲשָׁא דְרַגְתָּא אִיךְ שְׂרָפָא דַּעֲמֵמָא הֲנוּן דְּלֹא יְדַעִין לֵאלֹהָא :  
6 וְלֹא תְהוֹן מִשְׁיַחִין לְמַעֲבָר וּלְמַעֲלָב אִנְשׁ לֵאחֻוּהִי בְּהִדָּא צְבוּתָא מְטַל דְּמֶרְן  
הוּ תְבוּעָא עַל הָלִין פִּלְהִין אִיכְנָא דָּאךְ מִן קִדָּם זְבִנָּא אֲמֶרְן לָכוֹן וְסִהֲדִין : 7 לֹא  
גִיר קִרְכוֹן אֱלֹהָא לְטַנְפוּתָא אֱלֹא לְקִדִּישׁוּתָא : 8 מְכִיל מִן דְּטָלָם לֹא הֵנָּה לְבִרְנִישָׁא  
טָלָם אֱלֹא לֵאלֹהָא הוּ דִּיהִב בְּכוֹן רוּחָהּ קִדִּישָׁתָא : 9 עַל חוּבָא דִּין דֵּאחָא לֹא  
סְנִיקִיתוֹן לְמַכְתֵּב לָכוֹן אַנְתּוֹן גִּיר קְנוֹמְכוֹן מְלָפָא אַנְתּוֹן דֵּאלֹהָא דִּתְחַבּוֹן חַד  
לְחַד : 10 אָךְ עֲבַדִּין אַנְתּוֹן הֲכֵנָּה לְכַלְהוֹן אַחָא דְּבִכְלָה מְקִדּוֹנִיא בְּעָא אַנָּה דִּין  
מְנַכּוֹן אַחִי דִּתִּיתִירוֹן : 11 וְתִתְחַפְּטוֹן דִּתְהוֹן שְׁלִין וְעַנִּין בְּסוּעֲרָנִיכוֹן וְהִיתוֹן  
פִּלְחִין בְּאִידִיכוֹן אִיכְנָא דְּפִקְדֻנְכוֹן : 12 דִּתְהוֹן מִהֲלָכִין בְּאַסְפֵּמָא לֹת בְּרִיא  
וְעַל אִנְשׁ לֹא תִסְתַּנְקוֹן : 13 צְבָא אַנָּה דִּין דִּתְדַעְצוֹן אַחִי דַּעַל אֵילִין דְּמִכִּין לֹא  
תְהוֹא פְּרִיא לָכוֹן אִיךְ שְׂרָפָא דֵּאנְשָׁא דְּסִבְרָא לִית לְהוֹן : 14 אֵן גִּיר מִהִימִנִּין  
דִּישׁוּעַ מִית וְקָם הֲכֵנָּה אָךְ אֱלֹהָא לֵאלִין דְּדִמְכוּ בִישׁוּעַ מִיתָא עֲמָה : 15 הִדָּא  
דִּין אֲמִרִינָן לָכוֹן בְּמִלְתָּה דְּמֶרְן דְּחִנָּן אֵילִין דְּמִשְׁתַּחֲרִינָן בְּמֵאֲתִיתָהּ דְּמֶרְן דְּחִינָן  
לֹא נִדְרֵךְ לֵאלִין דְּדִמְכוּ : 16 מְטַל דְּהוּ מֶרְן בְּפִקְדֻנָּא וּבִקְלָא דִּרִישׁ מְלֵאכָא  
וּבְקִרְנָא דֵּאלֹהָא נְחַת מִן שְׁמֵיָא וּמִיתָא דְּבִמְשִׁיחָא נְקוּמֹן לִקְדָּם : 17 וְהִידִּין חֲנָן  
אֵילִין דְּמִשְׁתַּחֲרִינָן דְּחִינָן נְתַחֲטָף עֲמָהוֹן אַכְחָדָא בְּעַנְנָא לְאוּרֵעָה דְּמֶרְן בְּאַר  
וְהֲכֵנָּה בְּכִלְזֻכֵּן עִם מֶרְן נְהוּא : 18 הֵנוּ הָכִיל מִבֵּיאִין חַד לְחַד בְּמִלָּא הָלִין :

7 It is in the context of "love to the Brothers" even that Elohim has written it upon our hearts to "love one another" that Paul says, "strive to be quiet and to attend to your own affairs; and that you labor with your own hands." Every believer, follower, or disciple of Mashiach is commanded to do productive work as an act of love to the Brothers and one another. Please see footnote on 2 Thessalonians 3:10.

8 Aramaic word b'askima literally means "in the pattern of". Most translations from Greek translate as "becomingly" from their sources and that is certainly implied with the examples Paul is giving throughout this section.

9 *Qarna* = trumpet, sometimes used as a synonym for a shofar.

10 The Rapture Theory was invented by Jesuits in the late 1500's. Protestants were pointing to the Vatican as the harlot beast system of Revelation. Several Futurist movements sprung up in Europe suggesting that the book of Revelation was entirely future and that Rome could not be the harlot, as this was a future event. The Jesuits also peddled the Rapture Theory that "the saints" would not be on Earth during the time of tribulation, thereby, taking pressure off of Rome. However, Rav Shaul clearly teaches that the first resurrection and the "catching up" will occur at the return of Mashiach, which will be around the same time that the Earth will be going up in smoke (2 Peter 3:10-12) at the end of Jacob's Trouble. See *Rapture* in Appendix.

1. But concerning the times and seasons, my Brothers, you need not that I write to you: 2. for you know assuredly, that the day of our Master (Y'shua) so comes as a thief by night. 3. While they will be saying, "peace and quietness," then suddenly destruction will burst upon them as distress upon a child-bearer, and they will not escape. 4. But you, my Brothers, are not in darkness; that day should not overtake you as a thief. 5. For you are all children of the light and children of the day; and are not children of the night and children of darkness. 6. Let us not therefore sleep, like others; but let us be vigilant and considerate. 7. For they who sleep, sleep in the night; and they who are drunken, are drunken in the night. 8. But let us who are children of the day be wakeful in mind and put on the breastplate of faith and love, and take the helmet of the hope of life. 9. For Elohim has not appointed us to wrath, but to the acquisition of life by our Master Y'shua the Mashiyach. 10. who died for us that, whether we wake or sleep, we might live together with him. 11. Therefore comfort one another and support one another, as also you have done. 12. And we entreat you, my Brothers, that you recognize them who labor among you and who stand before your faces in our Master (Y'shua) and instruct you: 13. that they may be esteemed by you with abundant love; and, on account of their work, live you in harmony with them. 14. And we entreat you, my Brothers, that you admonish the faulty and encourage the faint-hearted, and bear the burdens of the weak, and be long suffering towards all men. 15. And beware or else any of you return evil for evil, but always follow good deeds towards one another and towards all men. 16. And be joyful always. 17. And pray without ceasing.<sup>11</sup> 18. And in everything be thankful: For this is the will of Elohim in Y'shua the Mashiyach concerning you. 19. Quench not the Spirit.<sup>12</sup> 20. Despise not prophesying. 21. Explore everything and hold fast to the good: 22. and fly from everything evil. 23. And may the Elohim of peace sanctify you all, perfectly,<sup>13</sup> and keep blameless your whole spirit and your soul and your body till the coming of our Master Y'shua the Mashiyach. 24. Faithful is he that has called you who will do it. 25. My Brothers, pray for us. 26. Pray for the peace of the Set Apart Brothers with a Set Apart kiss.<sup>14</sup> 27. I charge you by our Master (Y'shua), that this epistle be read to all the Set Apart Brothers. 28. The grace of our Master Y'shua the Mashiyach be with you. Amen.

*End of the first Letter to the Thessalonians which was written from Athens,  
and was sent by the hands of Timothy.*

11 Please see footnote on Colossians 4:12 and *Divine Communication* in Appendix.

12 "*Quench not the Spirit*" is very literal to the Aramaic word order and flows beautifully in English.

13 Please see Matthew 5:48 and footnote on *perfect* in Colossians 4:12.

14 The Peshitta Tanakh version of Psalm 122:6 reads this exact same way, *shalo Aurshalem nehwon kehiniyn rakhemiki*, or "pray for the peace of Jerusalem; they shall prosper that love you."



## : דתסלוניקיא קדמיתא ה :

1 על זבנא דין ועדנא אחי לא סניקיתון למכתב לכון: 2 אנתון גיר שריראית  
ידעין אנתון דיומה דמרן איך גנבא בלליא הננא אתא: 3 פד נאמרון דשלמא הו  
ושינא והידין מנשלא נקום עליהון אבדנא איך חבלא על בטנתא ולא נמדון:  
4 אנתון דין אחי לא הניתון בחשוכא דהו יומא איך גנבא נדרכון: 5 כלכון  
גיר בני גוהרא אנתון ובני איממא ולא הניתון בני לליא ולא בני חשוכא: 6 לא  
נדמך הכליל איך שרפא אלא הוין עירין נמהונין: 7 אילין גיר דמפין בלליא הו  
דמפין ואילין דרין בלליא הו רין: 8 חנן דין דבני איממא חנן הוין עירין ברעין  
ולבישין שרינא דהימנותא נדחובא ונסים סנורפא דסברא דחיא: 9 מטל דלא סמן  
אלהא לרוגזא אלא לקנינא דחיא במרן ישוע משיחא: 10 הו דמית על אפין דאן  
עירין ואן דמפין אכחדא עמה נחא: 11 מטל הנא ביאו חד לחד ובנו חד לחד  
איפנא דאף עבדיתון: 12 בעין דין מנכון אחי דהניתון ידעין לאילין דלאין בכון  
וקימין באפיפון במרן ומלפין לכון: 13 דהנו חשיבין לכון בחובא יתירא ומטל  
עבדון אשתינו עמהון: 14 בעין דין מנכון אחי רדו למסכלנא ולכבו לזעורי  
נפשא וסבו טענא דמחילא ואגרו רוחכון לנת כלנש: 15 ואזדהרו דלמא אנש  
מנכון בישתא חלף בישתא נפרוע אלא בכלזבן הרטו פתר טבתא לנת חדדא ולנת  
כלנש: 16 הו חדן בכלזבן: 17 נמצלין דלא שלוא: 18 ובכל מדם הו מודין הנו  
גיר צבינה דאלהא בישוע משיחא בכון: 19 רוחא לא תדעכון: 20 נביותא לא  
תסלון: 21 כלמדס בקו נדשפיר אחודו: 22 ומן כל צבו בישא ערוקו: 23 הו דין  
אלהא דשלמא נקדשכון גמיראית לכלכון וכלה רוחכון ונפשכון ופגרכון ננטר  
דלא רשין למאיתיה דמרן ישוע משיחא: 24 מהימן הו מן דקרכון דהו נעבד:  
25 אחי צלו עלין: 26 שאלו בשלמא דאחין פלהון בנושקתא קדישתא: 27 מומא  
אנא לכון במרן דתתקרא אגרתא דא לכלהון אחא קדישא: 28 טיבותה דמרן  
ישוע משיחא עמכון אמין:

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## SECOND LETTER TO THE THESSALONIANS

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### Chapter 1

1. PAUL and Sylvanus and Timothy, to the assembly of the Thessalonians, which is in Elohim our Father and our Master Y'shua the Mashiyach: 2. Grace be with you and peace from Elohim our Father and from our Master Y'shua the Mashiyach. 3. We are bound to give thanks to Elohim always on your account, my Brothers, as it is proper; because your faith grows exceedingly, and in you all, the love of each for his fellow increases. 4. Inasmuch that we also boast of you in the assemblies of Elohim on account of your faith and your patience in all the persecution and trials that you endure 5. for a demonstration of the righteous judgment of Elohim, that you may be worthy of His Kingdom on account of which you suffer. 6. And since it is a righteous thing with Elohim to recompense trouble to them that trouble you:<sup>1</sup> 7. and you who are the troubled, he will resurrect with us at the manifestation of our Master Y'shua the Mashiyach from heaven, with the host of his Messengers; 8. when he will execute vengeance with the burning of fire<sup>2</sup> on them that know not Elohim, and on them that acknowledge not the Good News of our Master Y'shua the Mashiyach. 9. For these will be recompensed with the judgment of eternal destruction from the presence of our Master (Y'shua) and from the glory of his power, 10. when he will come to be glorified in his Set Apart believers, and to display his wonders in his faithful ones; for our testimony concerning you will be believed in that day. 11. Therefore we pray for you at all times that Elohim would make you worthy<sup>3</sup> of your calling and would fill you with all readiness for good deeds and with the works of faith by power 12. so that the name of our Master Y'shua the Mashiyach may be glorified in you (and) you also in him, according to the grace of Elohim and of our Master Y'shua the Mashiyach.

### Chapter 2

1. But we entreat of you, my Brothers, in regard to the coming of our Master Y'shua the Mashiyach and in respect to our being congregated to him, 2. that you be not soon uprooted in your mind nor be troubled, neither by word nor by spirit nor by letter, as coming from us that behold, the day of our Master (Y'shua) is at hand. 3. Let no one deceive you in any way because (that day will not come) unless there previously come a defection<sup>4</sup> and that man of sin be revealed; the son of destruction; 4. who is an opponent and who exalts himself above all that is called Elohim and praiseworthy; so that he also sits in the temple of Elohim as a deity and displays himself as if he were a deity.<sup>5</sup> 5. Do you not remember that, when I was with you, I told you these things? 6. And now you know what hinders his being manifested in his time. 7. For the mystery of the Evil One already begins to be operative: and only if that which now hinders will be taken from the midst, 8. then at length will that Evil One be revealed whom our Master Y'shua will consume by the breath of his mouth and will bring to nothing by the visibility of his coming.

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1 See Romans 12:19 footnote.

2 Some believe that YHWH will not send "real fire" again; they believe this to be "spiritual fire" for cleansing (see D'varim/Deut 32:22; Ezekiel 28:18; 38:22; Joel 2:30; Isaiah 34:8, 9; Zephaniah 3:8; Psalm 11:6). However, YHWH clearly sent the real thing in days of old against those who hardened their hearts against Him, see also Genesis 19:24. A valuable history lesson is still available at the Dead Sea, right next to Masada it is possible to collect rock samples that contain sulfur pellets. The sulfur burned into the rock and preserved the history of how Sodom and Amorrhah and the cities of the plain were destroyed. Furthermore, those who disagree with literal fire and destruction coming upon the wicked have no legitimate reason to complain, as each soul has experienced the gift of life YHWH has given and lived according to their own free choice.

3 Notice how Paul writes, "we pray for you at all times that Elohim **would make you worthy of your calling**" and in verse 5 "**that you may be worthy of His Kingdom on account of which you suffer.**" This wording points to a progressive and developing faith-walk based on humility. The pursuit of the Kingdom of Heaven is a lifelong spiritual journey rather than a prior religious experience or event. Apostle Paul says of his own journey; "My Brothers, I do not consider myself as having taken (it). But one thing I know, that I forget the things behind me and reach for the things before me" (Phil 3:13).

## : דתסלוניקיא דתרתין א :

1 פולוס וסלוננוס וטימֶתָאָוס לעדתא דתסלוניקיא דבִּאלֶהָא אַבֹּן ומֶרֶן יֵשׁוּעַ משיחא : 2 טיבֹתָא עמֶכֶּן ושלמָא מֶן אֶלֶהָא אַבֹּן ומֶן מֶרֶן יֵשׁוּעַ משיחא : 3 למודִיו לאלֶהָא בְּכֹלֶכֶּן חִבִּינֶן עליכֹן אחי אִיךָ מָא דוֹלָא דִּיתִירֵית רִבִּיא הימְנוֹתֶכֶּן וסָגָא חוּבָא דְּכֹלֶכֶּן דְּכֹלֶנֶשׁ לִנְתַּ חֲבֵרָה : 4 אִיךָ דָּאף חֲנַן בְּכֹן נֶהֱנָא מִשְׁתַּבְּהִין חֲנַן בַּעֲדָתָא דֶּאלֶהָא עַל הימְנוֹתֶכֶּן ועַל מסיבֶּרְנוֹתֶכֶּן דְּבִכְלָה רדיִפֹּתֶכֶּן ואולֶּצְנִיכֹן דמסיבֶּרִין אנתֹון : 5 לַתְּחוּיָתָא דִּדִּינָא כָּאנָא דֶּאלֶהָא דִּתְשׁוּן למלכּוֹתָהּ הִי דַּעַל אֶפִּיה חֲשִׁיתֹון : 6 וְאֵן כָּאנָא קִדָּם אֶלֶהָא דַּנְּפֹרַע אולֶּצְנָא לְאֹוֹצִיכֹן : 7 וְלִכֹּן דִּמְתַּלְצִיתֹון נֶחָא עֲמֵן בְּגִלְגִּינָה דִּמֶרֶן יֵשׁוּעַ משיחא דִּמֶן שְׁמִיא עִם חִילָא דִּמְלָאכֹוהִי : 8 מָא דַּעֲבָד תְּבַעֲתָא בְּגֹוֹזְלָא דְּנוֹרָא מֶן הֶגְוֶן דִּלָּא יִדְעוּ לֶאלֶהָא וּמֶן הֶגְוֶן דִּלָּא אֲשַׁתּוּדְעוּ לִסְבֵּרָתָה דִּמֶרֶן יֵשׁוּעַ משיחא : 9 דִּהֶגְוֶן בְּדִינָא נִתְּפֹרַעוֹן אַבְדָּנָא דִּלְעֵלִם מֶן פֶּרֶצוּפָה דִּמֶרֶן וּמֶן שׁוּבְחָא דִּחִילָה : 10 מָא דָּאֲתָא דַּנְּשַׁתְּבַח בְּקִדְשׁוֹהִי וּנְחֹא תְּדַמְרָתָה בְּמַהִימֹוּהִי דִּתְתִּימֶן סִהֲדוּתֶן דַּעֲלִיכֹן בְּהוּ יוֹמָא : 11 מְטִלְהָנָא בְּכֹלֶכֶּן מַצְלִינֶן עֲלִיכֹן דַּנְּשׁוּיֶכֶּן אֶלֶהָא לְקִרְיָנֶכֶּן וּנְמִלִּיכֹן כֹּלָה צְבִינָא דְּטִבְתָּא וְעַבְדָּא דִּהִימְנוֹתָא בַּחִילָא : 12 דַּנְּשַׁתְּבַח בְּכֹן שְׁמָה דִּמֶרֶן יֵשׁוּעַ משיחא אִיךָ אנתֹון בְּה אִיךָ טיבֹתָה דֶּאלֶהָן ומֶרֶן יֵשׁוּעַ משיחא :

## : דתסלוניקיא דתרתין ב :

1 בְּעִינֵן דִּין מְנֶכֶּן אחי עַל מַאֲתִיָּתָה דִּמֶרֶן יֵשׁוּעַ משיחא ועַל כְּנוּשִׂיא דִּילֵן דִּלְוֹתָהּ : 2 דִּלָּא עָגַל תְּתוּזִיעוֹן בְּרַעֲנִיכֹן וְלֹא תְּתוּהוֹן לֹא מֶן מְלִתָּא וְלֹא מֶן רֹחָא וְלֹא מֶן אַגְרָתָא דִּאִיךָ דִּמֶן לִנְתֵן הִי דִּהָא לִם מְטִי יוֹמָה דִּמֶרֶן : 3 לְמָא אַנֶּשׁ נִטְעִיכֹן בַּחַד מֶן אֶסְכְּמִין מְטִל דָּאן לֹא תֵּאֲתָא לְוִקְדָּם מְרוֹדוֹתָא וְנִתְּגַלָּא בְּרַנְשָׁא דַּחֲסִיתָא בְּרָה דַּאֲבָדָנָא : 4 הוּ דִּלְקוּבִלָּא הוּ וּמִשְׁתַּעֲלָא עַל כָּל מֶן דִּמְתַּקְרָא אֶלֶה וְדַחֲלָא אִיכְנָא דָּאף בַּהִיכְלָא דֶּאלֶהָא אִיךָ אֶלֶהָא נִתְּב וּנְחֹא עַל נַפְשָׁה אִיךָ דֶּאלֶהָא הוּ : 5 לֹא עֶהֱדִיתֹון דְּכַד לִנְתֵכֶּן הִנִּית הִלִּין אֶמְכֶּת הִנִּית לִכֹּן : 6 וְהָשָׂא יִדְעִין אנתֹון מָא דֶּאֱחִיד דִּנְתְּגַלָּא הוּ בְּזַבְנָה : 7 אַרְזָא גִּיר דַּעוֹלָא מֶן כְּדוּ שְׁרִי לְמִתְחַפְּטוּ בַּלְחוּד אֵן הוּ מָא דֶּהָשָׂא אֱחִיד נִשְׁתַּקֵּל מֶן מַצַּעֲתָא : 8 וְהִידִין נִתְּגַלָּא עוֹלָא הוּ דִּמֶרֶן יֵשׁוּעַ נְסִיפִיוֹהִי בְּרוּחַ פּוֹמָה וּנְבִטְלִיוֹהִי בְּגִלְגִּינָא דִּמַּאֲתִיָּתָה :

4 The “falling away” or “the Great Apostasy” refers to the fallen state of Christianity as a whole; the original First Century Christian Faith was one Faith with the Netzarim Jewish followers of Y’shua. Gentiles were originally being grafted into the Kingdom of Elohim as the “Israel of Elohim” according to the Renewed Covenant. However, even in Paul’s day, an all-Gentile church was being birthed, which aimed to throw off Torah and reinvent Mashiach to put him more in line with Hellenism, polytheism and paganism.

5 See *Humanism* in Appendix.

9. For the coming of that (Evil One) is the working of haSatan with all power and signs and lying wonders 10. and with all the deceptiveness of iniquity in them that perish; because they did not receive the love of the truth by which they might have life. 11. Therefore Elohim will send upon them the strength of a deception that they may believe a lie;<sup>6</sup> 12. and that they all may be condemned who believe not the truth but have pleasure in iniquity. 13. But we are bound to give thanks to Elohim always on your account, my Brothers, beloved of our Master (Y'shua), that Elohim has from the beginning chosen you to life through sanctification of the Spirit and through faith in the Truth.<sup>7</sup> 14. For to these it was that Elohim called you by our preaching;<sup>8</sup> that you might be the glory to our Master Y'shua the Mashiyach. 15. Therefore, my Brothers, be established and persevere in the Commandments<sup>9</sup> which you have been taught, whether by word or by our epistle. 16. And may our Master Y'shua the Mashiyach himself, and Elohim our Father who has loved us and given us everlasting consolation and a good hope through his grace, 17. comfort your hearts and establish in yourselves every good word and in every good work.<sup>10</sup>

6 The price for not receiving the "love of the truth" is to become overly self-confident in false religion. The "love of the truth" is the spirit of truth which must be sanctified by thought and action. One cannot "love the truth" and, at the same time, break the Commandments and teach others to do the same.

7 Very interesting varying readings. Khabouris adds *zebin* as in "Elohim chose you from before time". However, 1905 and other Peshitta manuscripts read literally "Elohim chose you from *apikon*" which can mean "before your faces/presences," paralleling similar language in Jeremiah 1:1-5. 1905 reading is retained in the Aramaic.

8 The phrase "called you by our preaching" is another instance of the implied wordplay between "called" (*qirakon*) and the Hebrew name for the priestly book of Leviticus (*Vayiqra*), which is derived from the first words "and he called." The same can be said of "preaching" which is once again being tapped by the Aramaic *sebar* (Good News/Hope). The final repetition is also a favorite implied wordplay of Paul's, with *miltha* "Word" being contrasted with "Commandments" which comes from the fact that the "Ten Commandments" are originally called "The Ten Words" YHWH spoke. One cannot also help but see the similarity with the use of "miltha" in the way John opens his Good News/Preaching; "the *Miltha* was with Elohim and the *Miltha* was Elohim." This idea is reinforced further with the phrase "from the beginning," dovetailing with the title of the Book of Genesis, which is called *B'resheet* in Hebrew, and rendered *min reshita* here by Paul. The fact is, there is very little difference between the two terms, coming down to a small alteration in how prepositions are used between "in the beginning" and "from the beginning." Either way, this revelation that Paul is addressing *cannot* be a "new commandment" but the one that has always been, calling Jew and Gentile alike into the righteousness of *Torah* through its foremost interpreter, who is Mashiyach.

9 The biggest misunderstanding of the Pauline Epistles is that Paul's exhortations nullified or superseded Torah rather than complemented Torah, and most of this is due to erroneous Greek translations, such as in this verse which reads: "So then, brothers, stand firm and hold to the *paradoeis* (traditions) which you were taught, whether by word or epistle." *Paradoeis* could mean "traditions" but may also be rendered "teachings" as in the NIV. However, there are BIG problems with both phrases as they imply a new "wisdom" has supplanted the Eternal Word. Many theologians suggest that Paul the Jew is saying to the Gentiles, "Don't concern yourself with Torah, it's just a Jewish thing; just listen to me (Paul) and follow the new teaching." However, Aramaic reads: "Henceforth, my brethren, stand fast and hold to the *Commandments* which you have been taught, either by word or by epistle" (Lamsa). The Aramaic *porqadona*, unlike the Greek *paradoeis*, can only mean "Commandments". The question is then, what commandments?

According to Matthew 5:19, Y'shua taught Torah and the Commandments of YHWH from the very beginning of his ministry. According to Matthew 15:3, Y'shua warned the Pharisees against making void the "Commandment of Elohim" by their traditions. In Matthew 19:17 Y'shua spelled out the Commandments to the rich young ruler, teaching that "if you will enter into Life, keep the *Commandments*." The rich young ruler asked which ones? Y'shua gave him Torah Commandments! Being led by the Ruach haKodesh to observe YHWH's Torah (instruction in righteousness) is a prerequisite to entering the Malchut Elohim; in fact, Torah is *magnified* (made great) by Y'shua according to Yeshu' yahu/Isaiah 42:21. In 2 Peter 2:21, 22, Peter levies a sharp rebuke; "...it would have been better for them not to have known the way of righteousness, than after having known (it), to turn back from the *Set Apart commandment* that was delivered to them." John teaches in 1 John 2:4; "For he that says I know him and does not keep his *Commandments* is a liar, and the truth is not in him."

There can be NO doubt these are YHWH's Commandments because John teaches in 1 John 3:22: "And whatever we ask, we receive from Him because we keep His (YHWH's) *Commandments* and do acceptable things before Him." But some theologians teach that if you "love" you don't need to keep any Commandments; however, this is the tradition of the Laodicean Church who interprets "love" according to religious tradition (see *Definition of Love* in Appendix). "And the dragon was enraged against the woman; and he went to make war upon the residue of her seed who *keep the Commandments of Elohim* and have the testimony of Y'shua" (Revelation 12:17). The true remnant, the Israel of Elohim, keep the Commandments of Elohim and know Y'shua to be both Mashiyach ben Yoseph (the suffering Servant) and Mashiyach ben David.

## : דתסלוניקא דתרתין ב :

9 מֵאֲתִיתָה גִּיר דְּהוּ בַּמַּעֲבָדִּינֻתָּא הִי דְּסִטְנָא בְּכָל חֵיל נְאֻתָּא וְתִדְמָרְתָּא דְּגֻלְתָּא :  
10 וּבְכָלָה טוּעִי דְּעוּלָּא דְּהוּיָא בְּאַבְיָדָא עַל דְּלֹא קִבְּלוּ חוּבָּא דְּקוּשְׁתָּא דְּכָה  
נְחוּן : 11 מְטֵלְהֵנָּא נִשְׁדָּר לְהוּן אֱלֹהָא מַעֲבָדִּינֻתָּא דְּטוּעִי דְּנַהִימָנוּן לְשׁוּקְרָא :  
12 וְנִתְדִינֻן בְּלֵהוּן אֵילִין דְּלֹא הִימְנוּ בְּקוּשְׁתָּא אֱלֹא אֶצְטִבִּיו בְּעוּלָּא : 13 חֲנֵן דִּין  
חִיבִינֵן לְמוֹדִי לֹאֲלֵהָ בְּכָלִזְכֵּן עַל אֶפִּיפֻן אַחִין חִבִּיבֻהִי דְּמָרְן דְּגִבְרָכוֹן אֱלֹהָא מִן  
רְשִׁיתָּא לְחִיָּא בְּקִדִּישׁוּתָּא דְּרוּחָא וּבְהִימָנוּתָּא דְּשִׁרְרָא : 14 לְהֵלִין הוּ גִיר קִרְבֻּן  
בְּמַסְבְּרָנוּתָּא דִּילָן דְּתֵהוּן תְּשׁוּבוּתָּא לְמָרְן יֵשׁוּעַ מְשִׁיחָא : 15 מְכִיל אַחִי אֲתַקִּימוּ  
וּחְמִסְנוּ בְּפִקְדָּנָא דִּילְפָתוֹן אֵן בְּמִלְתָּא וְאֵן בְּאַגְרָתָּא דִּילָן : 16 הוּ דִּין מָרְן יֵשׁוּעַ  
מְשִׁיחָא וְאֱלֹהָא אֲבֻן הוּ דְּאַחֲבֵן וְיֵהֵב לָן בְּרִיָּאָא דְּלַעֲלֵם וּסְבָרָא טְבָא בְּטִיבוּתָּה :  
17 נְבִיא לְפִתְרָכוֹן וְנִקְיָם בְּכָל מְלָא וּבְכָל עֲבָד טָב :

The evidence supporting Torah Observance among Y'shua's followers is overwhelming, but there are multitudes of doctrines and church traditions that make war against the Word of YHWH. It's one thing for a person to choose to disobey YHWH's Commandments, but it's quite another to teach others to also be disobedient. Y'shua warns that it would be better for a millstone be hung around your neck and be sunk into the sea than to be guilty of causing one of his little ones to stumble (Matthew 18:6). Paul and all of Y'shua's disciples, even the Pharisees knew that the "**Word of Elohim**" can *only* mean Torah! Therefore, this verse clearly demonstrates that Paul is determined to bring everyone including the Gentiles, the Tribes of Israel, and all Jews into the Grace of Y'shua so they could have Torah written upon their hearts. Grace is power given by YHWH to live as a *Kedoshim* (holy people).

10 Most Gentiles are unaware of the fervent debates between Netzarim Jews (Nazarenes) and traditional Jews regarding Y'shua being Mashiach or his divinity. In particular, the issue that frequently comes up is the idea that Christians exalt a man as God. As we will see, part of the problem again lies with inaccurate Greek translations and, of course, there is a marked difference between Catholic, Protestant, "Messianic Jewish" and Netzarim beliefs. It is most intriguing that some traditional Jews would label Paul's letters as pagan, given his admonition to a pagan audience: "*Let no man deceive you by any means; for that day shall not come unless it is preceded by a rebellion, and the man of sin be revealed as the son of perdition, who opposes and exalts himself above all that is called Elohim or that is revered; so that even in the Temple of Elohim, he sits as a god, and shows himself as though he were a god*" (2 Thessalonians 2:3-4 Lamsa). The phrase "*son of perdition*" in Aramaic, *breh d'abadana* is the same as the Hebrew *abaddon*, meaning "*destruction*" and is torn from the pages of the Dead Sea Scrolls, alluding to sons of light and sons of darkness. Of course, such a metaphor makes little sense in Greek. However, more pointed to our discussion is the fact that Paul is describing a great deception whereby "Christians" would be entrapped into worshipping a man! "*And with all deceitfulness of unrighteousness in those who perish, because they received not the love of the truth that they might be saved thereby. For this reason Elohim shall send them a strong delusion that they should believe a lie, that all who did not believe in truth but preferred unrighteousness might be damned*" (2 Thessalonians 2:10-12 Lamsa).

Since the Wicked One in 2 Thessalonians 2:8-12 is clearly a man sent from Satan, we can rightly infer that this sort of man-worship is heartily and forcefully condemned by the Shaliach/Apostle Paul. That being said, it is odd that his critics would continue to accuse him of being an idolater himself, when all evidence in Scripture points to his keeping Torah! Furthermore, if the heresy is as Paul says, "*a strong delusion*" it seems likely that it is a popular one as well! Certainly this vision of the distant future from Paul's era drives a spike in the coffin to Replacement Theology (Supercessionism) and Dispensationalism, which are as "fathers" to polytheistic Christianity.

In the end, the true Good News is linked inextricably to the Word that came before, while the "other Gospel" teaches Torah is done away with, and/or that paganism rules the day. As we will also see later on, since Paul condemned as heretical the "man-god" idea, it seems very unlikely that the Shaliach would simply substitute the agent of Satan with the Hellenized "Jesus" who essentially does the same thing. It was Paul who made statements as in 1 Corinthians 12:3 that "Master YHWH is Y'shua!" We must certainly differentiate between a man who would wrongly aspire to be YHWH, with a pure understanding of Aramaic/Hebrew and Torah that demonstrates how YHWH can take on any form He desires. One is the age old pagan counterfeit from haSatan which entered the world by confusion in the Greek "New Testament" while the other is the ultimate understanding of Mashiach as revealed in Torah and the prophets of YHWH as truth, and it's Jewish to the very core.

1. From now on, Brothers, pray for us that the word of our Master (Y'shua) may in every place run and be glorified, as with you; 2. and that we may be delivered from evil and perverse men, for faith is not in all. 3. And Faithful is Master YHWH who will keep you and rescue you from the Evil One. 4. And we have confidence in you through our Master (Y'shua) that what we have taught upon you, you both have done and will do. 5. And may our Master (Y'shua) direct your hearts to the love of Elohim and to a patient waiting for the Mashiyach. 6. And we enjoin upon you, my Brothers, in the name of our Master Y'shua the Mashiyach, that you withdraw from every brother who walks wickedly and not according to the precepts which you received from us. 7. For you know how you should imitate us, who did not walk wickedly among you. 8. Neither did we eat bread gratuitously from any of you; but, with toil and weariness, we labored by night and by day that we might not be burdensome to any of you. 9. It was not because we have no authority, but that we might give you an example in ourselves, that you might imitate us. 10. And while we were with you, we also gave you this precept, That everyone who would not work should likewise not eat.<sup>11</sup> 11. For we hear there are some among you who walk wickedly and do nothing except vain things.<sup>12</sup> 12. Now such persons we command and encourage by our Master Y'shua the Mashiyach, that in quietness they work and eat their own bread. 13. And my Brothers, let it not be wearisome to you to do what is good. 14. And if anyone does not listen to these (my) words in this epistle, separate that man from you and have no intimacy with him, that he may be ashamed. 15. Yet, hold him not as an enemy, but admonish him as a brother. 16. And may Master YHWH of peace give you peace, always, in everything. Our Master (Y'shua) be with you all. 17. The salutation in the writing of my own hand I Paul, have written it, which is the token in all my epistles; so I write. 18. The grace of Y'shua the Mashiyach be with you all, my Brothers. Amen.

*End of the second letter to the Thessalonians which was written from Laodicea of Pisidia,  
and was sent by the hands of Tychicus*

11 In verse 8 Apostle Paul states that he did not, "eat bread gratuitously" then in verse 10 "everyone who would not work should likewise not eat." This is based on the Commandment; "Six days shalt thou labour, and do all thy work" (Exodus 20:9). Every individual who is able to work and provide for themselves and make a contribution to the community is commanded by YHWH to do so, it is an act of love and faith. When a person refuses to work they are breaking covenant with YHWH and openly denying Him before the community, by not working they are refusing to obligate themselves to His service. Everything we do each day is our response to the life YHWH has given us, those who refuse to work, or serve YHWH's people, or make a contribution to their families and communities are to be considered as infidels. Apostle Paul says; "But if anyone cares not for them who are his own, and especially for them who are of the household of faith, he has rejected the faith and is worse than the unbelievers" (1 Timothy 5:8). The lack of work, productivity and righteous vision in many souls is a chronic problem in religious circles. One of the main reasons that righteous work ethic is not properly ministered is because of the leadership that also lacks vision, moral direction and ethics. Many religious leaders refuse to do productive work, they want money to socialize and talk about their religion. Many religious leaders esteem themselves very highly, are very prideful, and live in a private world of self-grandeur, fantasy and spiritual greatness. Those who have not apprehended a righteous work ethic are unable to minister and impart diligence and productiveness to others. In these things many people who attend synagogues and churches every week are epitomizing the values of Sadom as it is written; "Behold, this was the iniquity of your sister Sadom, **pride, fulness of bread, and abundance of idleness** was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were **haughty, and committed abomination** before me: therefore I took them away as I saw fit." (Ezekiel 16:49-50). Please see footnotes on 1 Thessalonians 4:11; 1 Timothy 5:8; 1 Peter 1:17.

12 The Apostle Paul is never shy about exposing haSatan's tricks. One of the biggest enemies to Faith and Truth is "magical thinking"; because everyone knows that it's far easier to change your beliefs than change your behavior. Paul talks about "those who do nothing except vain things," which are actions derived from "magical thinking". "Magical thinking" is inner thought that says things like: "I'm a Christian, I believe in Jesus therefore I'm saved." But Y'shua says unless we change our behavior, adopt a Kingdom of Heaven behavior and lifestyle, and come to the Light, we will not enter into the Kingdom of Heaven (Matt 7:15-23, Luke 13:23-30, John 3:3-21). Most people associate their beliefs with their salvation, there's people who trust in their "magical thinking" who say to themselves; "I'm Jewish, the rabbis say all Jews go to the Olam Ha-Ba, I'm good to go." But Y'shua says: "And you (ought) not suppose and say within yourselves that we have Awraham (as our father)" as though being born Jewish or Israelite is a free pass. Nothing comes close to capitalizing on "magical thinking" more

## : דתסלוניקא דתרתין ג :

1 מן השא אחין צלו עלין דמלתה דמכרן תהוא רהטא ומשתבחא בכל דופא  
איך דלנתכון: 2 ודנתפצא מן בנינשא בישא וענתא לו גיר דכלנש הי הימנותא:  
3 מהימן הו דין מריא דהו ננטרכון ננשוזכרון מן בישא: 4 תכילין דין עליכון  
במכרן דמקדינן לכון עבדתון אף עבדיתון: 5 ומכרן נתרין לכונתכון לחוכה  
דאלהא ולמסבגנותה דמשיחא: 6 מפקדינן לכון דין אחי בשמה דמכרן ישוע  
משיחא דהויתון פריקין מן כל אחא אינא דביש ביש מהלך ולא איך פוקדנא  
דקבלו מנן: 7 אנתון גיר ידעין אנתון איפנא ולא למתדמיו בן דלא הלכן ביש  
ביש בינתכון: 8 אפלא לחמא דמגן אכלן מן אנש מנכון אלא בעמלא ובלאותא  
בלליא ובאיממא פלחין הוין דעל אנש מנכון לא נאקר: 9 לא הוא מטל דלא  
שליט לן אלא דבנפשו נתל לכון טופסא דבן תתדמון: 10 אף בד לנתכון הוין  
גיר הדא מפקדינן הוין לכון דכל דלא צבא דנפלוח אפלא גלעס: 11 שמעינן גיר  
דאית בכון אנשא דביש ביש מהלכין ומדס לא פלחין אלא אן סריקתא: 12 להון  
דין להלין מפקדינן ובעינן מנהון במכרן ישוע משיחא דבשליא נהוון פלחין  
נאכלין לחמהוון: 13 אנתון דין אחי לא תמאן לכון למעבד דשפיר: 14 נאן אנש  
לא משתמע למלין הלין דבאגרתא נתפרש לכון הנא ולא הויתון מתחלטין עמה  
דנבחה: 15 ולא איך בעלדוכא תאחדונה אלא הויתון מרתין לה איך דלאחא:  
16 הו דין מרה דשלמא נתל לכון שלמא בכלזבן בכלמדס מרן עם כלכון:  
17 שלמא בכתבת אידי אנא פולוס כתבת דאיתוהי אתא דבכלהין אגרתה הכנא  
כתב אנא: 18 טיבותה דמכרן ישוע משיחא עם כלכון אמין:

than false religion. The false prophets and false teachers derive incomes from dispensing "magical religious thinking." It may well be that 99.99% of what your pastor, priest or rabbi teaches is excellent and truthful, but it's the religious lies of the .01% that will break you. This generation has produced a culture of cognitive dissonance like nothing before in the history of mankind. Cognitive dissonance simply means that a person adopts new cognitions (beliefs, ideas, values) to lessen any kind of dissonance (stress, discord, unpleasantness). They tell themselves to feel happy and good about doing whatever they want to do, and they say, and believe, whatever feels right about YHWH and His Word. A spouse may want to get out of a marriage, so they change and adopt a new religious identity or theology that justifies a divorce, based on the "unbelief" of their spouse. Between "magical thinking" and "cognitive dissonance" a person can go through life being very irresponsible to themselves and others, but very self-convinced of their place in the Olam Ha-Ba (World to Come or Heaven) and "saved". Magical religious thinking associates religious ideas with identity or belief and makes people trust in status quo culturally accepted religious fallacies. The vast majority of religious leaders don't understand the difference between "magical thinking" and the Kingdom of Heaven because they were seminary trained in "magical religious thinking". The reality is that 99.99% of religious leaders would never dare speak the truth and expose "magical thinking" knowing that they would lose their income, status and pensions. Without a love for the Truth, false religion and "magical thinking" is an impossible addiction to cure. Magical thinking is condemned by the Apostles in Acts 8:18-23 where a man named Simon wanted to buy into a religious business opportunity. Nowadays anyone can start a non-profit religious organization, figure out what people want to hear, and peddle "magical thinking" for massive profits. However, Y'shua encourages us with these words, "And you will know the truth and that truth will set you free" John 8:21 (32). Rav Shaul is not lacking in boldness when he says, "Have I become an enemy to you because I proclaimed to you the truth?" (Galatians 4:16).



## Chapter 1

1. PAUL, an apostle of Y'shua the Mashiyach, by the command of Elohim our life-giver and of the Mashiyach, Y'shua, our hope; 2. to Timothy, (my) true son in the faith: grace and mercy and peace from Elohim our Father and the Mashiyach, Y'shua, our Master. 3. When I was going into Macedonia, I requested you to remain at Ephesus and to charge certain persons not to teach different doctrines, 4. and not to throw themselves into fables and stories about genealogies of which there is no end, which produce contention rather than edification in the Faith of Elohim. 5. Now the goal<sup>1</sup> of the command is love which is from a pure heart and from a good conscience and from true Faith. 6. But from these some have strayed and have turned aside to vain words; 7. because they wished to be teachers of Torah, while they understood not what they speak, nor the thing about which they contend. 8. Now we know, that Torah is a good thing if a man conduct himself in it according to Torah; 9. he knowing that Torah was not established for the righteous but for the evil and the rebellious, and those without Elohim, and the sinful, and the perverse and for the impure, and for smiters of their fathers and smiters of their mothers, and for murderers, 10. and for sexual sinners and for copulators with males, and for the stealers of free people, and for liars, and for violators of oaths, and for whatever is contrary to sound doctrine, 11. (namely) that of the glorious Good News of the blessed Elohim with which I am entrusted.<sup>2</sup> 12. And I thank him who strengthened me, (even) our Master Y'shua the Mashiyach, who accounted me faithful and appointed me to his ministry; 13. me (I say), who before was a blasphemer and a persecutor and a reviler; but I obtained mercy because I did it while ignorant and without faith. 14. And in me the grace of our Master abounded, and faith and love which is in Y'shua the Mashiyach. 15. Faithful is the declaration and worthy to be received that Y'shua the Mashiyach came into the world to give life to sinners, of whom I was the primary. 16. But for this cause had he mercy on me, that in me first Y'shua the Mashiyach might display all his longsuffering for an example to them who were to believe on him to life eternal. 17. And to the king eternal, incorruptible and invisible, the only Elohim, be honor and glory forever and ever! Amen. 18. This injunction I commit to you, my son Timothy, according to the former predictions concerning you, that in them you might fight this good warfare 19. in faith and a good conscience; for they who have repudiated this have become destitute of faith; 20. like Hymeneus<sup>3</sup> and Alexander whom I have delivered up to Satan that they may learn not to be blasphemers.

## Chapter 2

1. I encourage you, therefore, in the first place, that you present to Elohim supplication and prayer and intercession and thanksgiving for all men: 2. for kings and magistrates that we may dwell in a quiet and tranquil habitation with all reverence for Elohim and with purity. 3. For this is good and acceptable before Elohim our life-giver,

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1 Murdock mistranslates *sakal* here as "end" when the better reading is "*goal*"; Mashiyach is the goal of Torah, not its termination. Love is also the *sakal* (goal) of the commandment, not the termination. This is validated throughout Rav Shaul's writings in key places like Romans 3:31; 7:12; 10:4.

2 In other words, Torah was not made to confirm the righteousness of man, but to set the boundaries of the *Kadosh* (Set Apart) as good, and the profane as evil. It is only through the boundaries set by YHWH that the Good News can proceed into the hearts of those who seek the Kingdom of Elohim. The Good News is the advancement of Torah, *not* its destruction as taught by the majority of Christian theologians.

3 Ironically, *hymnaeus* is derived from the Aramaic word for "faithful." Its close proximity to "Satan" is also interesting, as you could almost encode the message as "accuser of the faithful."

## : דטימתאוס קדמיתא א :

1 פולוס שליחא דישוע משיחא בפוקדנא דאלהא מחינן ודמשיחא ישוע סברן :  
2 לטימתאוס ברך שריקא בהימנוטא טיבוטא ורחמא ושלמא מן אלהא אבון  
ומשיחא ישוע מרן : 3 בעית הית מנך כד אזל אנא למקדוניא דתקנא באפסוס  
ותפקד לאנש אנש דלא נלפון יולפנא משחלפא : 4 ולא נתרמון לשועיטא  
ולתשעיטא דשרכתא דסכא לית להון הלין דהרינא הו עבדן יתיראית ולא בנינא  
בהימנוטא דאלהא : 5 סכא דין דפוקדנא איתוהי חובא דמן לבא דכיא ומן  
תארטא טבתא ומן הימנוטא שרירטא : 6 ומנהין מן הלין טעו אנשא וסטו למלא  
סריקטא : 7 בדבעו למהנא מלפנא דנמוסא כד לא מסתכלין מדם דממללין ולא  
מדם דעלוהי מתחרין : 8 ידעינן דין דנמוסא שפיר הו אן אנש אכונה דנמוסא  
נתדבר בה : 9 כד ידע דלכאנא נמוסא לא סים אלא לעולא ולמרווא ולרשיעא  
ולחטיא ולענתא ולאילין דלא דכין ולאילין דמחין לאכהיהון ולאילין דמחין  
לאמהתהון ולקטולא : 10 ולזניא ולשכבי עם דכרא ולגנבי בני חארא ולדגלא  
ולעברי על מומתא ולכלמדם דאיתוהי סקובלא ליולפנא חלימא : 11 דאנגליון  
דתשובותה דאלהא מברכא הו דאנא אתהימנת : 12 ומודא אנא לה דחילני  
למן ישוע משיחא דחשבני מהימנא וסמני לתשמשתה : 13 לי דמן קדים  
מגדפן הית ודרוף ומצערן אלא אתחננת מטל דכד לא ידע הית עבדת דלא  
הימנוטא : 14 סגית בי דין טיבוטא דמן והימנוטא וחובא דביישוע משיחא :  
15 מהימנא הי מלתא ושויא הי למקבלותה דישוע משיחא אתא לעלמא למחי  
לחטיא דקדמיהון אנא אנא : 16 אלא מטל הנא כחם עלי דבי קדמא נחנא ישוע  
משיחא פלה מגרת רוחה לתחיתא דאילין דעתידין דנהימנן בה לחיטא דלעלם :  
17 למלא דין דעלמא להו דלא מתחבל ולא מתחזא דהויו חד אלהא איקרא  
ותשובותה לעלם עלמין אמין : 18 הנא פוקדנא מגעל אנא לך ברי טימתאוס איך  
נביתא קדמיתא דהני עליך דתפלוח בהין פלחוטא דהא שפירטא : 19 בהימנוטא  
ובתארטא טבתא אילין גיר דלהדא דחקו מנהון מן הימנוטא אספרקו : 20 איך  
הומנאוס ואלכסנדרוס הלין דאשלמת לסטנא דנתרדון דלא נהוון מגדפין :

## : דטימתאוס קדמיתא ב :

1 בעא אנא הכיל מנך דמן קדם כלמדם בעותא תהנא מקרב לאלהא וצלוחא  
ותחננתא ותודיתא חלף בלהון בנינשא : 2 חלף מלאך ורורבנא דעומרא שליח  
וניחא נעמר בכלה דחלת אלהא ודכיותא : 3 דהא גיר שפירא ומקבלא קדם אלהא  
מחינן :

4. who would have all men live and be converted to the knowledge of the truth. 5. For Elohim is one, and the mediator between Elohim and men is one; (namely) the man Y'shua the Mashiyach, 6. who gave himself a ransom for every man; a testimony that arrived in due time, 7. of which I am constituted a herald and apostle. I speak the truth and do not lie, for I am the teacher of the Gentiles in the belief of the truth. 8. I desire therefore, that men may pray in every place while they lift up their hands with purity, without wrath and without disputations. 9. So also, that women (appear) in a chaste fashion of dress; and that their adorning be with modesty and chastity; not with curls or with gold, or with pearls, or with splendid robes; 10. but with good works as is becoming to women who profess reverence for Elohim. 11. Let a woman learn in silence, with all submission: 12. for I do not allow a woman to teach or to be assuming over the man; but let her remain in stillness.<sup>4</sup> 13. For Adam was first formed, and then Eve. 14. And Adam was not seduced, but the woman was seduced and transgressed the command. 15. Yet she will live by means of her children,<sup>5</sup> if they continue in the faith and in love, and in being Set Apart, and in wisdom.

## Chapter 3

1. It is a faithful saying that if a man desires the eldership, he desires a good work. 2. And an elder should be such that no blame can be found in him; and he should be the husband of one wife, with a vigilant mind and sober and reliable (in his behaviors), and affectionate to strangers, and instructive, 3. and not a transgressor in regard to wine, and whose hand is not swift to strike; but he should be humble and not contentious, nor a lover of money; 4. and one that guides well his own house and holds his children in subjection with all purity. 5. For if he knows not how to guide his own house well, how can he guide the assembly of Elohim?<sup>6</sup> 6. Neither let him be of recent discipleship, or else he be uplifted and fall into the condemnation of Satan. 7. And there should be good testimony of him from those without; or else he fall into reproach and the snare of Satan. 8. And so also the assembly servants should be pure and not speak double, nor incline to much wine, nor love base gains; 9. but should hold the mystery of the faith with a pure conscience. 10. And let them be first tried and then let them serve if they are without blame. 11. So also should the wives be chaste and of vigilant minds; and they should be faithful in all things; and they should not be slanderers. 12. Let the assembly servants be such as have each one wife and guide well their children and households. 13. For they who serve well (as assembly servants), procure for themselves a good degree and much boldness in the faith of Y'shua the Mashiyach.

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4 See the note on Titus 2:3, amplifying this.

5 A righteous woman raises her children up to perpetuate the Malchut Elohim; therefore, she lives by means of her children. A woman who does not bear physical children can also raise up "spiritual children." The KJV "saved in childbearing" is very misleading.

6 Leadership starts in the home; it is the fruits of marriage and family life at home that demonstrate the ability, quality and character of every elder or leader. Yet, religious people willfully negate Scriptural qualifications of leadership in order to be entertained or inspired by a popular dynamic leader or speaker. It is a modern and fashionable thing to compromise on leadership qualifications for someone who has attained wealth or a degree of fame, because everybody wants to be "successful" like them. It is because of the wholesale compromise of Scriptural qualifications of leadership that there is unprecedented spiritual abuse, wickedness and divisions within the Body of Mashiyach. There is no greater ego trip for the carnal man than to become a religious leader and get paid to speak over the spiritual lives of others. Religious leadership is haSatan's most effective tool to keep people from entering into the Kingdom of Heaven, and the job pays extremely well for what a religious leader has to do. There is a world of con-artists, thieves and frauds who know how to "get religious" and "talk the talk" so as to be "accepted into the beloved" and stand before the congregation as a spiritual "authority." On local, regional, national and international levels false spiritual leaders consolidate their power and authority and create wicked confederacies against the Unity of the Body for personal gain and fame. The remedy of false religion is to turn to YHWH, implement Torah, walk in humility, live in Set Apart simplicity and come out of all false religion. Please see footnotes on Matthew 7:16, Yochanan 10:16, Hebrews 13:7, and 2 Thessalonians 3:10.

## : דטימתאוס קדמיתא ב :

4 הו דצבא דלהון בנינשא נחון ונתפון לידעתא דשרא: 5 חד הו גיר אלהא וחד הו מצעיא דאלהא ודבנינשא ברנשא ישוע משיחא: 6 הו דיהב נפשה פורקנא חלה כל אנש סהדותא דאתת בזבנה: 7 הי דאנא אתסימת כרוזה ושלחה קושמא אמר אנא ולא מדגל אנא דהוית מלפנא דעממא בהימנותא דשרא: 8 צבא אנא הקיל דהנו מצלין גברא בכל דוכא בד מרימין אידיהון דכאיא דלא רוגזא ודלא מחשבתיא: 9 הכנא אף נשא פאספמא נכפא דלבושא בתחמציא ובנכפותא נהנא תצביתדין לא בגדולא ובדהבא או במרגניתא או בנחתא שפירא: 10 אלא בעבדא טבא איכנא דינא לנשא דמשתודין דחלת אלהא: 11 אנתא בשליא הנת ילפא בכל שועבד: 12 לאנתא גיר למלפן לא מפס אנא ולא לממרחו על גברא אלא תהנא בשליא: 13 אדם גיר אתגבל לוקדם והידין חנא: 14 נאדם לא טעא אנתא דין טעת ועברת על פוקדנא: 15 חנא דין ביד ילדיה אן נקון בהימנותא ובחובא ובקדישותא ובנכפותא:

## : דטימתאוס קדמיתא ג :

1 מהימנא הי מלתא דאן אנש ראג קשישותא עבדא טבא ראג: 2 ולא דין דנהנא קשישא אינא דמומא לא משתכח בה והנא בעלא דחדא אנתא אינא דעיר רעינה ונכף ומטבס ורחם אכסניא ומלפן: 3 ולא עבר על חמרא ולא רהטא אידיה לממחא אלא נהנא מכיר ולא נצי ולא רחם כספא: 4 ומדבר ביתה שפיר נאחיד בנוהי בשועבדא בכלה דכיותא: 5 אן גיר ביתה דנפשה לא ידע דנדבר שפיר איכנא משכח עדתה דאלהא דנדבר: 6 ולא נהנא טלא תולמדה דלא נתרם ונפל בדניה דסטנא: 7 ולא דין דאף סהדותא שפירתא אית לה מן בריא דלא נפל בחסדא ובפחא דסטנא: 8 נאף משמשנא הכנא נהון דכין ולא נמללון תרתין ולא נהון צלין לחמרא סגיאא ולא נרחמון יותרנא טנפא: 9 אלא נאחדון ארנא דהימנותא בתארמא דכיתא: 10 והנן הלין נתבקון לוקדם והידין נשמשון בד אידיהון דלא רשין: 11 הכנא אף נשא נהון נכפן ונהנא עיר רעינהין ונהון מחימנן בכל מדם ולא נהון אכלן קרצא: 12 משמשנא נהון אינא דחדא אנתא הנת לה ודבר בנוהי וביתה שפיר: 13 אילין גיר דשמשו שפיר דרגא טבא קנין לנפשהון ומגלא אפא סגיאא בהימנותא דישוע משיחא:

14. These things I write to you while hoping soon to come to you; 15. but if I should delay that you may know how you should conduct yourself in the house of Elohim which is the assembly of the living Elohim. The pillar and the foundation of the truth, 16. and truly great, is this mystery of righteousness which was revealed in the flesh and righteous in the spirit, and seen by Messengers, and proclaimed among the Gentiles, and believed on in the world, and received up into glory.<sup>7</sup>

## Chapter 4

1. But the Spirit says explicitly that, in the latter times, some will depart from the faith, and will go after deceptive spirits and after the doctrine of demons. 2. These will seduce by a false appearance, and will speak a lie and will be seared in their conscience; 3. and will forbid to marry,<sup>8</sup> and will require abstinence from meats which Elohim has created for use and for thankfulness by them who believe and know the truth. 4. Because whatever is created by Elohim is good;<sup>9</sup> and there is nothing which should be rejected if it be received with thankfulness, 5. for it is sanctified by the Word of Elohim<sup>10</sup> and by prayer. 6. If you will elucidate these things on your Brothers, you will be a good minister of Y'shua the Mashiyach, being educated in the language of the faith and in the good doctrine which you have been taught. 7. But the silly tales of old women, forsake, and occupy yourself with righteousness. 8. For exercising the body is profitable a little while; but righteousness is every way profitable and has promise of the life of the present time and of that to come. 9. This is a faithful saying and worthy of reception. 10. For on this account we toil and suffer reproach because we trust in the living Elohim who is the life-giver of all men, especially of the believers. 11. These things teach and point out. 12. And let no one despise your youth; but be a pattern for the believers in speech and in behavior, and in love, and in faith, and in purity. 13. Until I come, be diligent in reading and in prayer and in teaching. 14. Do not despise the gift that is in you which was given you by prophecy, and by the laying on of the hand of the eldership. 15. On these things meditate; give yourself wholly to them: that it may be obvious to all that you make advances. 16. Be attentive to yourself and to your teaching, and persevere in them. For in doing this, you will procure life to yourself and to them who hear you.

7 Note the brilliant poetry here: (1) And truly great (w'sherirayt **rab**) (2) Is this divine mystery of righteousness (haw arza hela d'**kanota**); (3) It is revealed in the flesh (d'**atgli b'besra**), (4) being Righteous in the Spirit (w'**atzaddaq** b'rokh), (5) Seen by messengers (w'**atkhazi l'malaka**), (6) Preached to the Gentiles (w'**atkeraz beyt ammah**), (7) Believed on in the world (w'**athaymin b'alimah**), (8) And received up into glory (w'**astalag b'shubkha**). Note the **bold italicized** words in 1, 2, 4 and 5. To begin with, two words for "righteousness" are used; one in the last word of line 2 (**kanota**) and the other in the first word of line 4 (**atzaddaq**). However, **kanota** is clearly reminiscent of **kahna** (priest), even though their roots are slightly different (kan and kahn, respectively). Furthermore, the last word of line 1 is **rab** (great/high), and so the way the text lines up when broken out by phrases is **rab kanota/kahna** (high priest)! The other word, **atzaddaq**, is also deliberately placed in the same manner since right below it is the word **malaka**. Now, in this case **malaka** means "messenger" (angel). However, it is almost identical to **malak** (king). Reverse the words and we get: **Malak + atzaddaq** = Melchisedec.

Here are deep poetic patterns contrasting the rab kahna (high priests) of the Levites with that of Melchisedec, the priestly line that Mashiyach represents! In line 3, **Atgli b'besra** (revealed in the flesh), contains some terrific parallels as well. Not only does the word **gali** mean "reveal", but it is also a homonym for Galeela where Mashiyach was "revealed in the flesh!"

Italicized words in lines 5, 6, 7 and 8, carry rhymes which are not by accident or coincidence. First, there are four lines in a row that end in "ah": w'atkhazi **l'malaka** w'atkeraz beyt **amah** w'athaymin **b'alimah** w'astalag **b'shubkha**. Other word matches are equally striking: Atkhazi (seen)/Atkeraz (preached); Beyt ammah (house of Gentiles/peoples)/B'alimah (in the earth/land). The last word pair is also noteworthy because of this prophetic passage: "*I am going to take the Israelite people (ammah) from among the nations (Goyim/Gentiles) they have gone to and gather them from every quarter and bring them back to their own land (almah). I will make them a single nation (goy) in the land (almah)*" (Ezekiel 37:21-22). Granted, there are some dialectical differences between the Tanakh and the Aramaic Peshitta (ammah = am; almah = eretz), but for all intents and purposes, the exact same words and concepts. And finally, the last four lines also flow together in an almost melodic fashion, as even a rudimentary attempt to sound them out reveals: w'atkhazi l'malaka w'atkeraz beyt amah w'athaymin b'alimah w'astalag b'shubkha. In the end, we are left with an amazing composition in two parts. The first half of this line shows us that Paul is very capable of packing a great deal of Jewish symbolism and hidden meanings in a handful of words. Once this significant feat is accomplished, he moves onto delivering a Masterpiece of rhyme, diction and meter for the remainder of the verse.

## : דטימתאוס קדמיתא ג :

14 הָלִין כְּתָב אָנָּא לָךְ כַּד מַסְבֵּר אָנָּא דִּבְעַגְלָא אָתָּא אָנָּא לְוֹתָךְ : 15 וְאֵן הוּ דִּין דְּמוּחַר אָנָּא דִּתְדַע אִיפְנָא וְלֹא לְמַתְהַפְּכוּ בְּיָתָהּ דְּאַלְהָא דְּאִיטִיָּה עֲדָתָא דְּאַלְהָא חִיָּא עֲמוּדָא וּשְׁתָּאסְתָּא דְּשַׁרְרָא : 16 וּשְׁרִירָאִית רַב הוּ אַרְזָא הָנָא דְּכָאנוּתָא דְּאַתְגְּלִי בְּבִסֵּר וְאִזְדַּדֵּק בְּרוּחַ וְאַתְחִיזִי לְמַלְאָכָא וְאַתְכַּרְז בֵּית עֲמָמָא וְאַתְהִימֵן בְּעֵלְמָא וְאַסְתַּלֵּק בְּשׁוּבְחָא :

## : דטימתאוס קדמיתא ד :

1 רִוְחָא דִּין פְּשִׁיקָאִית אָמְרָא דְּזִבְנָא אַחֲרִיָּא נְפָרְקוֹן אָנָּשׁ אָנָּשׁ מִן הִימְנוּתָא וְנִאֲזִלוֹן בְּתֵר רִוְחָא טְעִיָּתָא וּבְתֵר יוֹלְפָנָא דְּשֹׂאָדָא : 2 הָלִין דְּכָאסְכְּמָא דְּגִלָּא מַטְעִין וּמַמְלִלִין כְּדִבּוּתָא וְכִינִין בְּתֵארתֵהוֹן : 3 וְכִלִּין לְמִזְדַּגְּלוּ וּמְפָרְקִין מִן מְאֻכְלָתָא אִילִין דְּאַלְהָא בְּרָא אָנִין לְחוּשְׁחָא וּלְתוּדִיתָא לְאִילִין דְּמַהִימִין וִידְעִין שַׁרְרָא : 4 מְטֵל דְּכָל דְּבִרָא לְאַלְהָא שְׁפִיר הוּ וְלִית מְדָם דְּמַסְלִי אֵן בְּתוּדִיתָא נְתַנְסֵב : 5 מְתַקְדֵּשׁ גִּיר בְּמִלְתָּא דְּאַלְהָא וּבְצִלוּתָא : 6 הָלִין אֵן תְּהִיָּא מְלֵךְ לְאַחִיר מִשְׁמִשְׁנָא טְבָא תְּהִיָּא דִּישׁוּעַ מִשִּׁיחָא כַּד מְתַרְבָּא אָנָּת בְּמִלָּא דְּהִימְנוּתָא וּבִיּוֹלְפָנָא טְבָא דִּילִיף אָנָּת : 7 מִן שׁוּעִיָּתָא דִּין פְּכִיחֵתָא דְּסִבְתָּא אֲשַׁתָּאֵל וְדַרְשׁ נְפֶשְׁךָ בְּכָאנוּתָא : 8 דְּוִרְשָׁא גִיר דְּפִגְרָא זִבְנָא הוּ זְעוּרָא מוּתֵר כָּאנוּתָא דִּין בְּכָל מְדָם מוּתֵרָא וְאִית לָהּ שׁוּדִיָּא דְּחִיָּא דְּזִבְנָא הָנָא וְדַעֲתִיד : 9 מְהִימָנָא הִי מְלִתָּא וּשְׁוִיָּא הִי לְמַקְבְּלוּתָהּ : 10 מְטֵל הָדָא הוּ גִיר לְאִינִין וּמְתַחֲסִדִּינִין דְּמַסְבְּרִינִין בְּאַלְהָא חִיָּא דְּאִיטִיָּה מְחִינָא דְּבִנִּינָא כְּלֵהוֹן יְתִירָאִית דְּמַהִימָנָא : 11 הָלִין אֵלְיָה וּפְקָד : 12 וְלֹא אָנָּשׁ נְבִסָּא עַל טְלִיּוֹתְךָ אֵלָּא הוּי דְּמוּתָא לְמַהִימָנָא בְּמִלְתָּא וּבְהוּפְכָא וּבְחֻבָּא וּבְהִימְנוּתָא וּבְדִכְרִיָּתָא : 13 עַד אָתָּא אָנָּא אֲתַחֲפֵט בְּקִרְיָנָא וּבְכַעֲוִתָּא וּבִיּוֹלְפָנָא : 14 וְלֹא תְבָסָא בְּמוֹהֲבָתָא דְּאִית בָּךְ הִי דְּאַתִּיחַבְתָּ לָךְ בְּנִיּוּתָא וּבְסִים אִידָא דְּקִשְׁשׁוּתָא : 15 בְּהָלִין אֲתַהֲנָא וּבְהִינִין הוּי דְּתִתִּידַע לְכֻלָּנָשׁ דְּלִקְדָּמִיךְ אָתָּא אָנָּת : 16 וְאִזְדַּהֵר בְּנֶפֶשְׁךָ וּבִיּוֹלְפָנְךָ וּחְמֹסֶן בְּהוֹן כַּד הָלִין גִּיר תַּעֲבֹד נְפֶשְׁךָ תַּחָּא וְלֹאִילִין דְּשִׁמְעִין לָךְ :

8 The Roman Catholic church and other Christian organizations forbid priests to marry; by installing their own so called "infallible" deity-like "fathers" they've chosen to wage war against Torah and Mashiach Y'shua. See also Matthew 23:9.

9 *Whatever is created by Elohim is good.* Of course, YHWH also has told us, from the animals He created, what we should avoid in Leviticus 11. He does not then change His mind about what He has said about these creatures (Numbers 23:17, Malachi 3:6, Isaiah 66:17). Rather, what is going on is part of a wider discussion that assumes kosher animals are slaughtered properly if they look like the blood has been drained. The other topic, addressed elsewhere, is that if the provenance of the meat that is prepared properly may have originally been intended for idols but such cannot be proven, to eat it with thanksgiving. However, in other places Paul also says if you are told the meat came from idol worship, to avoid it. Unclean animals can never be served in a kosher manner and they can always be easily identified.

10 *Sanctified by the Word of Elohim* refers to both Torah which enumerates clean and unclean meats and not eating blood (Lev 11), and NT directives for those of the Nations (Goyee/Gentiles) who are entering into the Kingdom of Heaven. Acts 15:19 and 21:25 requires that all Believers in Mashiach abstain from: 1) food sacrificed to idols, 2) blood, and 3) meat that comes from a strangled animal. Saying a prayer over unclean food doesn't sanctify the food any more than praying that you don't get caught stealing can "sanctify" or protect you from the consequences of that transgression. Many fail to remember that, just because punishment is not always immediate, doesn't mean that it's been forgotten by heaven.

1. Do not rebuke an elder with harshness, but plead with him as a father; and the younger men as your brothers; 2. and the elder women as mothers; and the younger women as your sisters, with all purity. 3. Honor widows who are truly widows. 4. But if a widow has children or grandchildren, let them first learn to show kindness to their own households and to repay the obligations to their parents; for this is acceptable before Elohim. 5. Now she who is truly a widow and alone, her hope is in Elohim; and she perseveres in prayers and in supplications by night and by day: 6. But she who follows pleasure is dead while she lives. 7. These things enjoin you on them that they may be blameless. 8. But if anyone cares not for them who are his own, and especially for them who are of the household of faith, he has rejected the faith and is worse than the unbelievers.<sup>11</sup> 9. Therefore you choose the widow who is not less than sixty years (old) and who has been the wife of one man 10. and has a reputation for good works; if she has trained up children, if she has entertained strangers, if she has washed the feet of the Set Apart believers, if she has relieved the afflicted, if she has walked in every good work.<sup>12</sup> 11. But the younger widows reject; for they feel lust against the Mashiyach and desire to be married: 12. and their condemnation is fixed because they have cast off their former faith. 13. And they also learn idleness, wandering from house to house; and not only idleness, but also to talk much and to pursue vanities and to speak what they should not. 14. I would therefore, that the younger women marry and bear children and regulate their houses; and that they give no occasion to the adversary for reproach. 15. For some have already begun to turn aside after Satan. 16. If any believing man or believing woman have widows, let them support them; and let them not be a burden on the assembly; so that there may be a sufficiency for such as are really widows. 17. Let the elders who conduct themselves well be esteemed worthy of double honor; especially they who labor in the Word and in doctrine. 18. For the Scripture says, "You will not muzzle the ox in threshing;" and, "The laborer is worthy of his pay." 19. Against an elder do not receive a complaint except at the mouth of two or three witnesses. 20. Those who sin, before all rebuke that the rest of the people may fear. 21. I charge you before Elohim and our Master Y'shua the Mashiyach and his elect Messengers, that you observe these things; and let not your mind be preoccupied by anything: and do nothing with a respect for persons. 22. Lay not the hand hastily on any man; and participate not in the sins of others; keep yourself pure. 23. And from now don't (only) drink water, but drink a little wine on account of your stomach and your continuing infirmities. 24. There are persons whose sins are known and go before them to the place of judgment; and there are some whom they follow after. 25. So also good deeds are known: and those which are otherwise cannot be hid.

<sup>11</sup> The Apostle Paul very clearly describes faith as an action, not an idea or a theology. In this verse he says, "*But if anyone cares not for them who are his own*" and of course this specifically refers to a man and wife who are to love and care for their own children. YHWH puts the responsibility of caring for children upon fathers and mothers, regardless of the status of a marriage or the relationship between husband and wife. If a person thinks they are unobligated from taking care of their own children because their husband or wife no longer pleases them, they are very greatly deceived. If a person thinks they should punish their husband or wife by not supporting their own children, they are in fact punishing themselves and bringing YHWH's judgment upon their own soul. If a person thinks they are no longer required to financially support their spouses or children because they don't follow the same religion they are under very strong religious deception. All human life is brought into this world under YHWH's power, and those who bring life into this world are responsible to YHWH to love, care and support each human life, regardless of religion. Then Apostle Paul says, "*especially for them who are of the household of faith*" which now speaks to our obligation as a community to love and care for one another. Those who do not work and provide for themselves and their families and YHWH's people have "*rejected the faith and is worse than the unbelievers.*" What Apostle Paul is saying is consistent from Genesis to Revelation, the "faith" component that brings salvation and redemption is the active demonstration of love and caring for one another. Faith and religion are two different things. Y'shua Mashiyach teaches, "*For if you love those that love you, what reward have you? Do not even the publicans do this?*" (Matthew 5:46). Faith is the action of righteousness that goes directly opposite and against our carnal flesh.

<sup>12</sup> The poetry here is a bit unusual in that it comes in the middle of the passage; both the matching *italicized* words and ***bold italicized*** words toggle in rhyme with themselves: *An rabyath B'naya An qablath Aksnaya An ashiygath Reglayhon d'qadiysa An arokhath L'aliysa.*



## : דטימתאוס קדמיתא ה :

- 1 בקשישא לא תגזעור אלא אפיסיהי איך דלאבא ולאילין דטלין איך דלאחיד:
- 2 ולקשישא איך אמהתא ולאילין דטלין איך דלאחונתך בכלה דכיותא:
- 3 לארמלתא יקר לאילין דארמלתא אגין בשכרא: 4 ואן אית ארמלתא דאית לה בניה או בני בניה נאלפון לוקדם דבבני ביתהון נזדקון ונפרעון חובלא לאביהון דא גיר מקבלא קדם אלהא: 5 אידיא דין דשריראית ארמלתא הי ומשוחדא דא סברה על אלהא הו ואמינא בצלותא ובכענותא בלליא ובאיממא: 6 אידיא דין דפליחא אסטרינא מיתא הי כד חיא: 7 הלין הוית מפקד להין דלא רשין נהוין: 8 אן אנש גיר דאילין דיילה אגון ויתיראית דאילין דאיתיהון בני ביתא דהימנותא לא יצף הנא כפר לה בהימנותא וכיש הו מן אילין דלא מהימנין: 9 הוית הכיל גבא ארמלתא אידיא דלא בצירא מן שתין שנין אידיא דלחד הו גברא הות: 10 ואית לה סהדותא דעבדא שפירא אן רבית בניה אן קבלת אכסניא אן אשיגת רגליהון דקדישא אן ארוחת לאליצא אן הלכת בכל עבד טב: 11 מן ארמלתא דין אילין דטלין אשתאל מצטרין להין גיר על משיחא וכעין למנהא לגברא: 12 ודינהין קים הו דטלם הימנותהין קדמיתא: 13 גלפן דין אף חבננותא כד מתפרפן בית בותא ולא בלחוד חבננותא אלא אף דנסגין ממללא ונפרקן סריקתא נמללן מדם דלא ולא: 14 צבא אנא הכיל דאילין דטלין נזדוגן ונאלדן בניה ונדברין בתיהין ולא נתלן לבדלדבבא אפלא חדא עלתא דצוחיתא:
- 15 על דהשא גיר שריו אנש אנש למסטא בתר סטנא: 16 אן אנש מהימנא או מהימנתא אית להון ארמלתא נתרסון אגין ולא נאקכן על עדתא דלאילין דארמלתא אגין דשרכא תספק: 17 קשישא אילין דשפיר מתדברין לאיקרא עפיפא נשוון ויתיראית אילין דלאין במלתא ובזילפנא: 18 אמר גיר כתבא דלא תבלום תורא בדרכתא ושוא הו פעלא אגרה: 19 על קשישא קטגננותא לא תקבל אלא על פום תרין ותלתא סהדין: 20 לאילין דחטין קדם בלנש פון דאף שרפא דאנשא נדחלון: 21 מסהד אנא לך קדם אלהא ומרן ישוע משיחא ומלאכוהי גביא דהלין תטר ולא נתקדם רעיןך למדם ולא תסעור מדם במסב באפא: 22 אידיא בעגל על אנש לא תסים ולא תשתותף בחטאה נוכריא נפשך טר בדכיותא: 23 ומפיל מיא לא תשתא אלא חמרא קליל הוית שתא מטל אסטומכך ומטל בורהניך אמינא: 24 אית בנינשא דחטהיהון ידיעין אגון ומקדמין להון לבית דינא ואית דבתרהון אזלין: 25 הכנא אף עבדא טבא ידיעין אגון ואילין דאחרניאית אגון למטשא לא משכחין:

1. Let them who are under the yoke of servitude hold their masters in all honor, or else the Name of Elohim and His doctrine be reproached. 2. And let them who have believing masters not treat them with disrespect, because they are their Brothers; but let them be more obedient because they are believers and beloved, in whose service they enjoy quietness. These things teach you and request of them. 3. But if there be anyone who teaches a different doctrine and does not agree to the foundational Words of our Master Y'shua the Mashiyach and to the doctrine of the Fear of Elohim,<sup>13</sup> 4. he is one that exalts himself while he knows nothing; and he languishes in the search and inquiry about words from which come envy and contention and railing and evil suspicions 5. and the constant arguing of men whose minds are corrupt and devoid of the truth, and who suppose that gain is without Elohim. But from these stand away. 6. But great is our gain which is the Fear of Elohim, with the use of our competence. 7. For we brought nothing into the world; and we know that we can carry nothing out of it. 8. Therefore, food and clothing satisfy us. 9. But they who desire to become rich fall into temptations and into snares and into many lusts which are foolish and hurtful and which drown men in judgment and destruction: 10. for the love of money is the root of all these evils. And there are some who, coveting it, have erred from the faith and brought themselves into many sorrows.<sup>14</sup> 11. But you, O man of Elohim, flee from these things and follow after righteousness and rectitude, and faith and love, and patience and humility. 12. And contend in the good contest of faith; and lay hold of life eternal to which you are called and (of which) you have confessed a good confession before many witnesses. 13. I charge you before Elohim who resurrects all, and (before) Y'shua the Mashiyach who attested a good testimony before Pontius Peelatos, 14. that you keep the injunction, without stain and without blemish, until the manifestation of our Master Y'shua the Mashiyach; 15. which Elohim will, in due time make visible; Almighty Elohim, King of Kings<sup>15</sup> and Master of Masters 16. who only is incorruptible and dwells in light to which no one can approach; and whom no man has seen, or even can see: to him be glory and dominion forever and ever. Amen. 17. Charge the rich of this world that they be not uplifted in their minds; and that they confide not in riches in which is no security; but in the living Elohim who gives us all things abundantly for our comfort: 18. and that they do good works and be rich in well-doings; and be ready to give and to communicate: 19. and that they lay up for themselves a good foundation for that which is future, that they may take hold of real life. 20. O Timothy, be careful of that which is committed to you; and shun vain words and the oppositions of false science: 21. for they who profess it have strayed from the faith. Grace be with you. Amen.

*End of the first Letter to Timothy which was written from Laodicea*

13 Isaiah 11:2-3 "And the *Spirit of YHWH* shall rest upon him, the *Spirit of Wisdom and Understanding*, the *Spirit of Counsel and Might*, the *Spirit of Knowledge* and of the *Yirah (Fear) of YHWH*; And shall make him of quick understanding in the *Yirah (Fear) of YHWH*:" A picture of the Menorah is seen here with its seven branches. The center is the Spirit of YHWH while the six other attributes are joined into the center pillar. These seven Spirits also signify perfection or completeness. The Fear of YHWH Elohim is a "Spirit" of YHWH; it is a vital spiritual quality for Life in Mashiyach. The Fear of YHWH is a personal guide; Hebrew yirah means fear, as in fear/awesome/terrifying contrary to Christian teaching that the Fear of YHWH is not really "fear" but love and respect. Isaiah 29:13 reveals how "the Fear of YHWH is taught by the commandment of men"; in other words, man's religious theology and tradition has made void the Fear of YHWH. Many Christians prefer the term "reverence" over "fear"; Christians also use a title of "Reverend" for their clergymen and ministers; therefore, the term "Fear of YHWH" was first negated and then given a theological/semantic twist to apply to their own leadership, as in the case of "reverend." The Fear of YHWH is noted throughout Scripture; B'resheet/Genesis 20:11; 42:18; Shemot/Exodus 9:30; 18:21; Vayikra/Leviticus 25:17; D'varim/Deuteronomy 10:12 and in more than a hundred places. Without the Spirit of the Fear of YHWH, people will fear man, materialism, relativism and all form of idols, including their religious leaders.

14 Khabouris has "for the root" whereas 1905 has "but the root". 1905 reading is retained in the Aramaic.

15 *Melech ha'Melachim* (King of Kings), *Adonei ha'Adonim* (Master of Masters), *Elohei ha'Elohim*, *Elohei ha'Shamayim* (Elohim of Heavens) denotes the Sovereignty of Master YHWH over all the spiritual and natural worlds. *Elohei ha'Shamayim* is found 20 places in the Tanakh denoting YHWH's rulership over the heavens. Y'shua is *Melech ha'Melachim* (King of Kings) because his government is the Kingdom of Heaven. Zechariah 9:9 says, "Shout, Daughter of Jerusalem! Look! Your

## : דטימתאוס קדמיתא ו :

1 אילין דאיתיהון תחית גירא דעבדותא למריהון בכל איקר נאחרון דלא נהנא  
שמה דאלהא ויולפנה מתגדה: 2 אילין דין דאית להון מריא מהימנא לא נבסון  
בהון על דאחיהון אנון אלא יתיראית נשמשון אנון על דמהימנא אנון וחביבא  
הלין דמתתניחין בתשמשתהון הלין אלף ובעי מנהון: 3 אן דין אית אנש דמלך  
יולפנא אחרנא ולא מתקרב למלא חלימתא דמין ישוע משיחא ויולפנא דחלת  
אלהא: 4 הנא מתרים כד מדם לא ידע אלא כריה בדרשא ובבעתא דמלא דמנהין  
הוא חסמא וחרינא וגודפא ומסם ברענא בישא: 5 ושחקא דבנינשא אילין  
דמחבל רעננהון וגליזין מן קושטא וסכרין דתגורתא הי דחלת אלהא אנת דין  
אתרחק מן הלין: 6 תאגורפן גיר דילן כבא הי דאיתיה דחלת אלהא בחשכתא  
דמסתן: 7 מדם גיר לא אעלן לעלמא וידעא דאפלא דנפק מנה משכחין: 8 מטל  
הנא ספקא לן מאכולתא ותכסיתא: 9 אילין דין דצבין למעתר נפלין בנסיונא  
ובפחא וברגיתא סגיאתא דסכלן ומסגפן ומטבען לבנינשא בחבלא ובאבדנא:  
10 עקרא דין דכולהין בישתא איתיה רחמת כספא ואית אנשא דאתרגרגו לה ומן  
הימנותא טעו ונפשהון אעלו לדאונא סגיא: 11 אנת דין או ברנשא דאלהא מן  
הלין ערוק והרט בתר ודיקותא ובתר כאנותא ובתר הימנותא ובתר חובא ובתר  
מסיברנותא ובתר מפיכותא: 12 נאתפתש באגונא טבא דהימנותא ואדרך חיא  
דלעלם דלהון אתקרית ואודית תודיתא טבתא קדם סהדא סגיא: 13 מסהד  
אנא לך קדם אלהא הו דמחא כל וישוע משיחא הו דאסהד קדם פנטיוספילטוס  
סהדותא שפירתא: 14 דתטרויה פוקדנא דלא טולשא ודלא מומא עדמא לגלינה  
דמין ישוע משיחא: 15 הו דעתיד בובנה נחיויה אלהא מברכא וחילתנא  
בלחודויה מלכא דמלכא ומרא דמרונא: 16 הו דהו בלחודויה לא מתחבל  
ועמר בנהרא דאנש לא משפח דנתקרב לה ואנש מן בנינשא לא חזיה נאפלא  
מצא למחזיה הו דלה איקרא ושולטנא לעלם עלמין אמין: 17 לעתירא דעלמא  
הנא פקד דלא נתרימון ברעניהון ולא נתתכלון על עותרא דלית עלוהי תוכלנא  
אלא על אלהא חיא הו דיהב לן כל עתיראית לניחן: 18 ונעברון עבדא טבא  
ונעתרון בסוערנא שפירא ונהון דלילין למתל ולמשתותפּו: 19 ונסיומן לנפשהון  
שתאסתא טבתא למדם דעתיד דנדרכון חיא שריא: 20 או טימתאא אודהר  
במדם דאתגעל לך וערוק מן בנת קלא סריקתא ומן הפכתא דידעתא דגלתא:  
21 אילין גיר דמשתודין לה טעו להון מן הימנותא טיבותא עמך אמין:

*king comes to you, righteous and having salvation, gentle and riding on a donkey.”* Isaiah 9:7 says, “That his **government** may be increased, and of peace there be no end, upon the throne of David, and upon his **kingdom**, to establish it, and to uphold it **through justice** and **through righteousness** from henceforth even forever.” Y’shua’s message is, “repent, for the Kingdom of Heaven is at hand” he refers to the Kingdom of Heaven more than 30 times, and Kingdom of Elohim together is mentioned about 100 times in the NT. Y’shua did not come to bring an earthly, but a heavenly kingdom.

### Chapter 1

1. PAUL, an apostle of Y'shua the Mashiyach by the will of Elohim according to the promise of life which is in Y'shua the Mashiyach; 2. to Timothy a beloved son; grace and mercy and peace from Elohim the Father and from our Master Y'shua the Mashiyach. 3. I thank Elohim whom I serve from my forefathers with a pure conscience, that I continually remember you in my prayers by night and by day: 4. and I desire to see you, and I call to mind your tears; that I may be filled with joy 5. by the recollection which I have, by your genuine faith which dwelt first in your grandmother Lois and in your mother Eunice, and also I am persuaded in you. 6. And so I remind you that you excite the gift of Elohim that is in you by the placing of my hands. 7. For Elohim has not given us a spirit of fear,<sup>1</sup> but of power and of love and of instruction. 8. Therefore, do not be ashamed of the testimony of our Master (Y'shua), nor of me his prisoner; but endure evils in connection with the Good News through the power of Elohim, 9. who has resurrected us and called us with a Set Apart calling; not according to our works but according to his good pleasure and his grace that was given us in Y'shua the Mashiyach from time before the ages 10. and is now made known by the appearing of our Life-Giver, Y'shua the Mashiyach who has abolished death and has made manifest life and immortality by the Good News 11. of which I am constituted a herald and an apostle and a teacher of the Gentiles. 12. Therefore I suffer these things: and I am not ashamed, for I know in whom I have believed and I am persuaded that he is competent to keep for me my deposit against that day. 13. Let the form of sound words which you have heard from me abide with you; with faith and love in Y'shua the Mashiyach. 14. Guard the treasure by the Ruach haKodesh who dwells in us. 15. This you know, that all those in Asia have turned from me; and that among them are Phygellus and Hermogenes. 16. May our Master (Y'shua) bestow mercy on the house of Onesiphorus, for many times he refreshed me and was not ashamed of the chains of my imprisonment. 17. But also, when he came to Rome, he sought for me with diligence, and found me. 18. May our Master (Y'shua) grant him that he may find mercy with our Master (Y'shua) in that day. And how he ministered to me at Ephesus, you very well know.

### Chapter 2

1. You therefore, my son, be strong in the grace which is by Y'shua the Mashiyach. 2. And the things you have heard from me by many witnesses, these commit you to faithful men who are competent to teach others also. 3. And endure evils as a good soldier of Y'shua the Mashiyach. 4. No man, on becoming a soldier, entangles himself with the business of the world; that he may please him who enlisted him. 5. And if one competes (in the games), he is not crowned unless he competes according to the rules.<sup>2</sup> 6. The husbandman who labors should be first to feed on his fruits. 7. Consider what I say. Our Master (Y'shua) give you wisdom in all things. 8. Be mindful of Y'shua the Mashiyach, that he arose from the dead; who was of the seed of Dawid, according to my proclamation, 9. in which I suffer evils to bonds as if an evil-doer: but the Word of Elohim is not in bonds.

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1 A spirit of fear here refers to the fear of man, fearing things in every day life, or anything other than Fearing YHWH. See footnote on 1 Timothy 6:3.

2 Here the word *namusa*, which frequently refers to Torah, is clearly being used to denote man-made rules. To properly understand Rav Shaul's writings, it is critical to understand when Rav Shaul is referring to the Torah of YHWH and when he speaks about man's rules.

## : דטימתאוס דרתתין א :

1 פֿולוס שליחא דיִשוע משיחא בצְבִינָה דאלֶהא וּבְמולפֿנָא דחֵיא דבִּישוע  
משיחא: 2 לטימֶתָאוס בְּרָא חבִיבָא טיבּוֹתָא וּרְחמָא וּשְׁלמָא מִן אֱלֹהָא אבָא וּמִן  
מִרְן יֵשוע משיחא: 3 מוֹדָא אָנָא לאלֶהא הוּא דִלֶה מִשְׁמָשׁ אָנָא מִן אבֶהָתִי בְּתֵארָתָא  
דכִּיתָא דאִמִּינָאִית מִתְדַכֵּר אָנָא לָךְ בְּצִלְנָתִי דִלְלִיא וְדֵאִימָמָא: 4 וְסָנָא אָנָא לִמְחֻזְיָךְ  
וּמִתְדַכֵּר אָנָא דְמַעֲיָךְ דֵּאֲתַמְלָא חֲדוֹתָא: 5 בְּעוּהֲדָנָא דִּהְוָא לִי בְּהִימְנוּתְךָ שְׂרִירָתָא  
הִי דִשְׂרֵת לִוְקֶדֶם בְּאִמָּא דְאִמְךָ לְוָאִיס וּבְאִמְךָ אֹוֹנִיקָא מִפֶּס אָנָא דִּין דְּאֵף בָּךְ:  
6 מְטֵל הָנָא מַעֲהָד אָנָא לָךְ דִּתְעִיר מוֹהֲבֵתָא דֵּאֲלֶהָא הִי דֵּאִיתָ בָּךְ בְּסִימָּא אִידִי:  
7 לֹא גִיר יֵהֱב לֵן אֱלֹהָא רְחֻמָּא דִּדְחִלְתָּא אֱלֹא דִחִילָא וְדִחֻבָּא וְדִמְרִתְגִנוּתָא: 8 לֹא  
הָכִיל תְּבִהֵת בְּסֵהֲדוּתָהּ דְּמִרְן אֶפְלָא בִּי בִּאֲסִירָה אֱלֹא שְׁקוּל בִּישְׁתָּא עִם אֹוֹנְגְלִיוֹן  
בְּחִילָא דֵּאֲלֶהָא: 9 הוּא דֵּאֲחֻנֵּן וְקִרְנֵן בְּקִרְיָנָא קִדִּישָׁא לֹו אִיךְ עֲבָדִין אֱלֹא אִיךְ צְבִינָה  
וּטִיבּוֹתָהּ הִי דֵּאֲתִיבֵת לֵן בִּישוע משיחא מִן קֶדֶם זְבִנָּא דְעֵלְמָא: 10 נֵאֲתַגְלִית  
הָשָׂא בְּגִלְיָנָה דִּמְחֻנֵּן יֵשוע משיחא דְבִטֵּל לְמוֹתָא וְחֹוִי חֵיא וְלֹא מִתְחַבְּלָנוּתָא  
בְּאֹוֹנְגְלִיוֹן: 11 הוּא דֵּאֲתַתְסִימָת בָּהּ אָנָא כְּרוּזָא וּשְׁלִיחָא וּמִלְפֶּנָּא דַּעֲמָמָא: 12 מְטֵל  
הֵדָא מְסִיבֵר אָנָא הָלִין וְלֹא בִּהֵת אָנָא יֵדַע אָנָא גִיר בְּמִן הִימְנָת וּמִפֶּס אָנָא דְמִטְיָא  
בְּאִידוּהִי גֹועֲלָנִי לְמִטֵּר לִי לְיוֹמָא הוּא: 13 נְהוּיֵן לָךְ חוּרָא מְלֵא חֲלִימָתָא דִּשְׁמַעַת  
מְנִי בְּהִימְנוּתָא וּבְחֻבָּא דְבִישוע משיחא: 14 גֹועֲלָנָא טַבָּא טֵר בְּרוּחָא דְקוּדְשָׁא  
הִי דַּעֲמֵרֵת בֵּן: 15 יֵדַע אַנְתָּ הֵדָא דִּהֲפָכּוּ מְנִי כְּלָהוֹן הָלִין דְּבִאֲסִיא דֵּאִיתִיהוֹן  
מְנַהוֹן פּוֹגְלוֹס וְהִרְמָגְנוּס: 16 נָתַל מִרְן רְחֻמָּא לְבִיתָהּ דְּאִנְסִיפּוֹרוּס דִּזְבִּנִין סְגִיָּאן  
אִנְיָחִי וּבִשְׁשִׁלְתָּא דֵּאֲסוּרִי לֹא בִּהֵת: 17 אֱלֹא אֵף כֵּד אֲתָא לְרֵהוּמִי בְּחִפְיטוּתָא  
בְּעִנִי וְאִשְׁכַּחֲנִי: 18 נָתַל לָהּ מִרְן דִּנְשַׁכַּח רְחֻמָּא לִנְת מִרְן בְּיוֹמָא הוּא וְכִמָּא דִּשְׁמַשְׁנִי  
בְּאַפֶּסוּס יִתִּירָאִית יֵדַע אַנְתָּ:

## : דטימתאוס דרתתין ב :

1 אַנְתָּ הָכִיל בְּרִי אֲתַחֲלִיל בְּטִיבּוֹתָא דְבִישוע משיחא: 2 וְאִילִין דִּשְׁמַעַת מְנִי בִיד  
סְהָדָא סְגִיָּאָא הָנִין אֲגַעֵל לֵאנְשָׁא מִהִימָנָא אִילִין דְּמִטְיָא בְּאִידִיהוֹן אֵף לֵאחֲרָנָא  
לְמִלְפּוֹ: 3 וְסִיבֵר בִּישְׁתָּא אִיךְ פִּלְחָא טַבָּא דִישוע משיחא: 4 לֹא אָנָשׁ פִּלַּח  
וּמִתְפַּכֵּר בְּצִבּוֹתָא דְעֵלְמָא דִּנְשַׁפֵּר לְהוּ מִן דְּגִבְיָהּ: 5 וְאָן מִתְכַּתֵּשׁ אָנָשׁ לֹא מִתְכַּלֵּל  
אָן בְּנִמוּסָה לֹא מִתְכַּתֵּשׁ: 6 לֹאכְרָא דִלְאָא וְלֹא לָהּ דְקִדְמָא מִן פִּאֲרוּהִי נְסִיפִיבֵר:  
7 אֲסַתְכַּל מְדָם דְאִמֵּר אָנָא נָתַל לָךְ מִרְן חֲכַמָּתָא בְּכָל מְדָם: 8 אֲתַדְכֵּר לִישוע  
משיחא דְקָם מִן בֵּית מִיתָא הוּא דֵּאִיתוּהִי מִן וְרַעָא דִדְנוּדִּי אִיךְ אֹוֹנְגְלִיוֹן דִּילִי: 9 דְּבָה  
סְכָל אָנָא בִּישְׁתָּא עֲדָמָא לֵאסוּרָא אִיךְ עֲבָד בִּישְׁתָּא אֱלֹא מְלִתָּה דֵּאֲלֶהָא לֹא אֲסִירָא:

10. Therefore I endure everything for the elect's sake; that they also may obtain life in Y'shua the Mashiyach with eternal glory. 11. Faithful is the saying, For if we will have died with him we will also live with him; 12. and, if we will have suffered, we will also reign with him. But if we will have rejected him, he will reject us. 13. And if we will have not believed in him, he abides in his fidelity; for he cannot reject himself. 14. Of these things admonish you them and charge (them) before our Master (Y'shua) that they do not argue with unprofitable words to the subversion of those who hear them. 15. And study to present yourself before Elohim perfectly, a laborer who is not ashamed, one who correctly announces the Word of Truth. 16. Avoid vain discourses in which there is no profit; for they very much add to the wickedness of those occupied with them. 17. And their discourse, like an eating cancer, will lay hold upon many. And one of these is Hymeneus, and another Philetus<sup>3</sup> 18. who have wandered from the truth while they say, The resurrection of the dead has passed; and they subvert the faith of some. 19. But the firm foundation of Elohim stands and it has this seal: "Master YHWH knows them who are His" and, "Let everyone who invokes the name of our Master (Y'shua) stand aloof from iniquity." 20. But in a great house there are not only vessels of gold or silver, but also of wood and of pottery; and some of them for honor, and some for dishonor. 21. If therefore anyone purge himself from these things, he will be a pure vessel for honor, fit for the use of his Master (Y'shua) and prepared for every good work. 22. Fly from all the lusts of youth; and follow after righteousness and faith and love and peace with them that invoke our Master (Y'shua) with a pure heart. 23. Avoid those foolish discussions which afford no instruction; for you know that they generate arguments. 24. And a servant of our Master (Y'shua) you should not contend with, but to be mild towards everyone and instructive and patient;<sup>4</sup> 25. that with mildness he may enlighten those who dispute against him if perhaps Elohim may give them repentance and they may acknowledge the truth, 26. and may recollect themselves and may escape out of the snare of Satan, at whose pleasure they have been held ensnared.

## Chapter 3

1. But know this: That in the latter days hard times will come: 2. and men will be lovers of themselves and lovers of money, boasters, proud, revilers, unyielding towards their own people, deniers of grace, wicked, 3. unloving, addicted to irreconcilable malicious gossips, ferocious, haters of the good, 4. treacherous, rash, inflated, attached to pleasure more than to the love of Elohim, 5. having a form of respect for Elohim but wide from the power of Elohim. Them who are such, repel from you. 6. For of them are they who creep into this and that house and captivate the women who are plunged in sins and led away by manner of lusts, 7. who are always learning, and can never come to the knowledge of the truth.<sup>5</sup>

3 *Hymanaeus and another Philetus*. Ironically these doubters have names that mean "faith" in Aramaic and "love" in Greek, respectively.

4 Here is a double implied Aramaic wordplay; the synonyms of two terms suggest a deeper meaning. In this case "*instructive*" (from *malpana*, teacher) suggests "*the instruction*" or Torah, since Paul uses the other synonym (*taara*) elsewhere in his writings, such as in Galatians. Then "*patience*" (*nagira*) suggests its synonym of *sebar* (to endure), from which we get the Aramaic word for "Good News"!

5 The western mind portrays Paul as a man of great intellectual knowledge, a very learned scholar, a purveyor of ironclad doctrines and theology; many speculate he was fluent in Greek and Latin, as well as the obvious Hebrew and Aramaic languages. Paul describes the western mind in Acts 17:21 "*For all the Athenians and the foreigners residing there, cared for nothing else but to tell or to hear something new.*" Rav Shaul makes four references to the "knowledge of the truth," the first being in Romans 2:20-29 where he defines the knowledge of the truth according to the spiritual man concluding that, "*a Jew who is so in what is hidden: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not from men, but from Elohim.*" To the Hebraic mind, "*knowledge of the truth*" is the active spiritual application of truth (righteous conduct) rather than the cerebral pursuit of it. Those who are "*always learning, and can never come to the knowledge of the truth*" have intellectualized the Kingdom of Heaven according to theology, religion or religious identity and have neglected the vital necessity of the circumcision of heart and spirit. Paul addresses the praise of men as part of that false pursuit of

## : דטימתאוס דתרתין ב :

10 מָטֵל הָנָא פֿלמָדֶם מַסִּיבֵר אָנָא מָטֵל גִּבֵּיָא דָאָף הָנוּן נִשְׁכַּחוּן חֵיָא דְבִישׁוּעַ מַשִּׁיחָא עִם שׁוּבְחָא דְלַעֲלֵם: 11 מַהִימָנָא הִי מַלְתָּא אָן גִּיר מִיִּתֵּן עִמָּה אָף עִמָּה נָחָא: 12 וְאָן נַסִּיבֵר אָף נִמְלֵךְ עִמָּה אָן דִּין נִכְפּוּר בָּהּ אָף הוּ נִכְפּוּר בּוֹ: 13 וְאָן לֹא נִהִימָן בָּהּ הוּ בְּהִימָנוּתָהּ מַקְנָא דְנִכְפּוּר גִּיר בְּנַפְשָׁהּ לֹא מִשְׁכַּח: 14 הָלִין הַנִּית מַעֲהָד לֵהוּן וּמַסְהָד קֳדָם מָרְן דְּלֹא נִהוּן מִתְחַרְיִן בְּמָלָא דְלֹא יוֹתָרֵן לְסוּחָפָא דְאִילִין דְּשִׁמְעִין לֵהִין: 15 וְנִתְבָּטֵל לָךְ דִּתְקִים נַפְשָׁךְ גַּמִּירָאִית קֳדָם אֱלֹהָא פֿלחָא דְלֹא בְּהִתְתָּא דִּמְכַרְזוּ תְּרִיצָאִית מַלְתָּא דְשַׁרְרָא: 16 וּמִן מָלָא סְרִיקָתָא דְלִית בְּהִין חֲשִׁחוּ אֶשְׁתַּאֵל יִתְיָרָאִית גִּיר נִוּסָפֹן עַל רוֹשְׁעֵהוּן הָנוּן דַּעֲנִין בְּהִין: 17 וּמַלְתָּהוּן אִיךְ חִלְדִּיתָא נִוּמָא תָאחֻד בְּסַגִּיאָא אִיתְּוֵהִי דִין חַד מְנַהוּן הוּמָנָאָס וְאַחֲרָנָא פֿילָטוּס: 18 הָלִין דְּטַעַז מִן שַׁרְרָא כִּד אֲמַרִין דְּקִמְתָּא דְּמִיתָא הִנֵּה לָהּ וְהִימָנוּתָא דְאַנְשׁ אָנֶשׁ מִהַפְּכִין: 19 שְׁתָּאֲסַתָּא דִין שְׁרִירָתָא דְאֱלֹהָא קִנְמָא הִי וְאִית לָהּ חֲתָמָא הָנָא וִידַע מָרִיא לְאִילִין דִּדִּילָהּ אָנוּן וּנְפִרוּק מִן עוֹלָא כֹּל דְּקָרָא לְשִׁמָּה דְּמָרִיא: 20 בְּבִיתָא דִין רַבָּא לֹא הָנָא מָאנָא דִּדְהָבָא פֿלחֻד אוּ דְסַאמָא אִית בָּהּ אֱלָא אָף דְּקִסָּא אָף דְּפִחָרָא מְנַהוּן לְאִיקָרָא וּמְנַהוּן לְצַעֲרָא: 21 אָן אָנֶשׁ הֵכִיל נִדְכָּא נַפְשָׁהּ מִן הָלִין הוּא מָאנָא דְכִיָּא לְאִיקָרָא דַּעֲהֵן לְחוּשְׁחָא דְמָרָה וּמַטִּיב לְכֹל עֲבָד טָב: 22 מִן פֿלִחִין רִגְיָגָתָא דְטִלְיוּתָא עֲרוּק וְהֵרֵט פֿתֵר כְּאִינוּתָא וְהִימָנוּתָא וְחוּבָא וּשְׁלָמָא עִם אִילִין דְּקָרִין לְמָרְן בִּלְבָא דְכִיָּא: 23 חֲרִינָא סְכֵּלָא אִילִין דִּדְלֹא מַרְדּוּ אָנוּן אֶשְׁתַּאֵל מְנַהוּן יָדַע אַנְתָּ גִיר דִּתְכַתּוּשָׁא מוֹלָדִין: 24 עֲבָדָה דִין דְּמָרְן לֹא חִיב לְמַתְכַּתְּשׁוּ אֱלָא דִּנְהוּא מְכִיךְ לִנְת פֿלִנְשׁ וּמִלְפֵּן וּנְגִירָא רֹחֶה: 25 דִּנְהוּא רָבָא לְאִילִין דְּמִתְחַרְיִן לְקוּבְלָהּ בְּמַכִּיבּוּתָא דְלָמָא נָתַל לֵהוּן אֱלֹהָא תִּיבּוּתָא וְנִדְעוּן שַׁרְרָא: 26 וְנַעֲהֲדוּן נַפְשֵׁהוּן וּנְפִרְקוּן מִן פֿחָה דְסִטְנָא דִּבָּה אֶתְתַּצִּידוּ לְצַבִּינָה:

## : דטימתאוס דתרתין ג :

1 הָדָא דִין הַנִּית יָדַע דְּבִינְוּמָתָא אַחֲרִיא נֶאֱתָוּן וּבְנָא קִשְׂיָא: 2 וְנַהוּן בְּנִינְשָׁא רַחֲמֵי נַפְשֵׁהוּן וְרַחֲמֵי כְּסָפָא שְׂבַהֲרָנָא רַמָּא מַגְדַּפְנָא דְלֹאֲנַשִּׁיהוּן לֹא מַתְטַפִּיסִין כְּפָרִי בְּטִיבּוּתָא רְשִׁיעָא: 3 אֲכֵלִי קִרְצָא מִשְׁעַבְדֵי לְרַגְתָּא בַּעֲרִירָא סִנֵּי טִבָּתָא: 4 מִשְׁלָמָנָא מִסְרַחְבָּא חֲתִירָא רַחֲמֵי רִגְיָגָתָא טָב מִן חוּבָה דְאֱלֹהָא: 5 דִּאִית לֵהוּן אֲסַכְמָא דִּדְחִלַת אֱלֹהָא וּמִן חִילָה רַחֲמִין אִילִין דְּהִכְנָא אָנוּן דְּחֹק אָנוּן מִנֵּךְ: 6 מְנַהוּן אָנוּן גִּיר הָלִין דְּמַחֲלָדִין בֵּית פֿתָא וּשְׁכִין נֶשָׁא דְטַמִּירִן פֿחֲטָהּ וּמִתְדַבְּרִן לְרִגְיָגָתָא מִשְׁחֻלְפָּתָא: 7 דְּבַכְלֻזְבֹּן יִלְפֵן וּמִמָּתוּם לִידַעֲתָא דְשַׁרְרָא לְמֵאֲתָא לֹא מִשְׁכַּחִין:

cerebral knowledge. Religious men want to be looked up to as scholars, theologians, leaders or great orators, many become very proud, arrogant and self-sufficient on the inside and turn their theology and religion into an icon of worship. Paul says, "knowledge inflates (the ego), but love uplifts (the spirit)" 1 Corinthians 8:1.



8. Now as Jannes and Jambres withstood Moshe,<sup>6</sup> so also do these withstand the truth: men whose mind is corrupted and (are) reprobates from the faith. 9. But they will not make progress, for their infatuation will be understood by everyone, as theirs also was understood. 10. But you have followed after my doctrine and my manner of life, and my aims, and my faith, and my long suffering, and my love, and my patience, 11. and my persecution, and my sufferings. And you know what I endured at Antioch and at Iconium and at Lystra; what persecution I endured: and from all these my Master (Y'shua) delivered me. 12. And likewise all who choose to live in the Fear of Elohim, in Y'shua the Mashiyach, will be persecuted. 13. But evil and seducing men will add to their wickedness while they deceive and are deceived. 14. But continue you in the things you have learned and been assured of; for you know from whom you learned; 15. because from your childhood, you were taught the Set Apart books which can make you wise to life by faith in Y'shua the Mashiyach. 16. All Scripture that was written by the Spirit is profitable for instruction and for decisive refutation, and for correction, and for deep extensive learning in righteousness; 17. that the man of Elohim may become perfect and complete for every good work.<sup>7</sup>

## Chapter 4

1. I charge you before Elohim and our Master Y'shua the Mashiyach who is to judge the living and the dead at the manifestation of his Kingdom 2. Proclaim the Word and persist (in it) with diligence, in time and out of time; admonish and rebuke with all patience and instructiveness. 3. For the time will come when they will not give ear to sound teaching; but, according to their lusts, will multiply to themselves teachers in the itching of their hearing; 4. and will turn away their ears from the truth, and incline after fables. 5. But be vigilant in all things; and endure evils and do the work of a proclaimer of the Good News, and fulfill your ministry. 6. But I am soon to be burned;<sup>8</sup> and the time of my departure<sup>9</sup> has come. 7. I have fought a good fight, I have completed my race, I have preserved my faith; 8. and from now on there is preserved for me a crown of righteousness with which my Master (Y'shua), the righteous Judge, will recompense me in that day; and not me only, but them also who love his manifestation. 9. Exert yourself to come to me quickly. 10. For Demas has left me and has loved this world and gone away to Thessalonica; Crispus to Galatia, Titus to Dalmatia. 11. Luke only is with me. Take Mark and bring him with you; for he is suitable for me for ministration.

6 This is a very interesting reference by Rav Shaul as Jannes and Jambres are never directly named in any ancient version of the Tanakh as the magicians who tried to compete with Moshe. However, they are referred to in some Jewish targums and even in Roman sources such as Pliny the Elder's *Natural History*. Also the late Second Century Church Founder Origen made reference to "the Book of Jannes and Mambres" but no copies of it have come down to us intact. What this shows is that Rav Shaul is comfortable using both canonical and non-canonical sources to make his points with what he knows his audience is familiar with. While we may never know if Rav Shaul considered these names as authentic, it very much goes to acquitting other parts of the Renewed Covenant writings as spurious simply because they quoted from resources that we today don't give any authority to. We have already witnessed other places where Rav Shaul quotes from even pagan poets to make his point if need be. For more information, please consult the footnotes for Titus 1:16 and Yehuda 1:14. The important distinction is, as verse 16 shows, the ultimate authority on proper behavior remains with Tanakh. See *Torah* in Appendix.

7 There is much going on in these last two short verses! One of the hallmarks of Western languages like Greek and English is a lack of redundancy in their prose. Hebrew and Aramaic, however, appear very redundant in their morphology, containing double statements such as, "and he opened his mouth to speak and said..." These verses speak volumes about their original Aramaic composition, since there is no reason to say in Greek "all scripture is written." The very definition of scripture *demand*s a written document! Instead, Paul is using a double exploitation of the same root *ktab* as both "scripture" and "writing." Also the words *yulpana* (doctrine) and *mardota* (instruction) are most interesting, since the first word also contains the exact same meaning as the second; but Paul apparently wanted to make a precise point and not list the same word twice. Furthermore "instruction in righteousness" is an excellent definition for "Torah"; this is buffeted by a similar sounding word, *toorza*, which comes right after it. The same phenomenon occurs with *gmira* (complete) and *meshalmin*, which also means "complete" but is rendered here as "perfected." And so we have clusters of similar meanings together: *Ktab* (scripture, writing); *Yulpana* (doctrine, instruction) and *Mardota* (instruction); *Gmira* (complete, perfection) and *Meshalmin* (complete, perfection).

## : דטימתאוס דתרתין ג :

8 איפנא דין דינס וימבריס קמו לוקבל מושא הכנא אף הנון קימין לוקבל שררא אנשא דמחבל רעינהון וסלין מן הימנוּתא: 9 אלא לא נאתון לקדמיהון שטיותהון גיר מתידעא הי לכלנש איפנא דאף דהנון אתידעת: 10 אנת דין אתית בתר יולפני ובתר דוכרי ובתר צבני ובתר הימנוּתא ובתר נגירות רוחי ובתר חובי ובתר מסיברנוּתא: 11 ובתר רדיפותי ובתר חשי וידע אנת אילין סיברת באנטיכיא ובאינקון ובלוסטרא אידא רדיפותא סיברת ומן פלהין פציני מרי: 12 וכלהון דין אילין דצבין בדחלת אלהא דנחון בישוע משיחא מתרדפין: 13 בנינשא דין בישא ומטענא נוספון על בישותהון כד טעין ומטעין: 14 אנת דין קנא באילין דילפת ואשתכרת ידע אנת גיר מן מגו ילפת: 15 ודמן טליותך סכרא קדישא יליף אנת דמשכחין דנחכמונך לחיא בהימנוּתא דישוע משיחא: 16 כל כתב דברוחא אתכתב מותרנא הו לילופנא ולכוונא ולתורצא ולמרדוּתא דבכאנוּתא: 17 דנהנא גמיר ברנשא דאלהא ולכל עכד טב משלמן:

## : דטימתאוס דתרתין ד :

1 מסהד אנא לך קדם אלהא ומרן ישוע משיחא הו דעתיד למדן חיא ומיתא בגלינא דמלכותה: 2 אכרו מלתא וקום בחפיותא בזבנא ודלא זבנא אכס וכן בכלה מגרת רוחא ויולפנא: 3 נהנא גיר זבנא דלילופנא חלימא לא נשתמעון אלא איך רגיתהון נסגון לנפשהון מלפנא בחותחתא דמשמעתהון: 4 ומן שררא נהפכון אדנהון לשועיתא דין נסטון: 5 אנת דין הנית עיר בכלמדם וסיבר בישתא ועבדא עכד דמסברנא ותשמשתך שלם: 6 אָנא גיר מכיל מתנקא אנא וזבנא דאשתרא מטא: 7 אָנוּנא שפירא אתכתשת ורהטי שלמת והימנוּתא נטרת: 8 ומן השא נטיר לי כלילא דכאנוּתא דנפרעיוהי לי מרי ביומא הו דהויו דינא כאנא לא דין בלחוד לי אלא אף לאילין דאחכו לגלינה: 9 נתבטל לך דתאתא לנתי בעגל: 10 דמא גיר שבקני ואחב עלמא הנא ואזל לה לתסלוניקא קרסקוס לגלטיא טטוס לדלמטיא: 11 לוקא הו בלחודוהי עמי למרקוס דבר ואיתייה עמך עהן לי גיר לתשמשתא:

8 The Aramaic word *metnaqea* is translated by Murdock and myself as “immolated/burned”. Lamsa renders it generically as “die” but in all cases the main gist of the meaning is “libation/sacrifice”. Rav Shaul is therefore not talking about the literal cause of his physical death, since he was beheaded. Instead, he makes the point that he is being poured out as an offering for the sake of his Master Y’shua. This is not, of course, the kind of offering that brings forgiveness from our sins; only Mashiyach can do that, and even then the acceptance of Y’shua’s sacrifices must be manifested through Torah observance. Rather, Rav Shaul is being obedient to the command that Y’shua gave him through the servant Khanan-Yah in a more general form in Acts 9:16. This same word is used to similar effect in Philippians 2:17.

9 Or, release.

12. And Tychicus I have sent to Ephesus. 13. And when you come, bring the (small) house (container) of books,<sup>10</sup> which I left at Troas with Carpus, and the books but especially the roll of parchments. 14. Alexander the coppersmith showed me many ills: our Master (Y'shua) will reward him according to his doings. 15. And do you also beware of him for he is very insolent against our words. 16. At my first defense no one was with me, but they all forsook me. Let not this be reckoned to them. 17. But my Master (Y'shua) stood by me and strengthened me, that by me the preaching might be fulfilled,<sup>11</sup> and (that) all the Gentiles might hear: and I was rescued from the mouth of the lion.<sup>12</sup> 18. And my Master will rescue me from every evil work; and will give me life in his heavenly Kingdom. To him be glory, forever and ever. Amen. 19. Give peace<sup>13</sup> to Priscilla and Aquila and to the household of Onesiphorus. 20. Erastus has stopped at Corinth; and Trophimus I left sick at the city of Miletus. 21. Exert yourself to come before winter. Eubulus sends peace to you and Pudens, and Linus, and Claudia, and all the Brothers. 22. Our Master Y'shua the Mashiyach be with your spirit. Grace be with you. Amen.

*End of the second Letter to Timothy which was written from Rome.*

10 A rather odd reading: "When you come, bring the cloak which I left at Troas with Carpus, and the books, especially the parchments" (2 Timothy 4:13 NASB). This is a very literal translation reflecting well the actual word order of Greek text. However, the text is a bit misleading as it implies that the cloak and books and parchments are unrelated to one another. In other words, Greek appears to say something like, "Bring my coat, and by the way as long as you are there, I have a few books I'd like you to return to me as well." Aramaic holds some additional information: "The book carrier which I left at Troas with Carpus, bring it with you when you come, and the books, especially the parchment scrolls" (2 Timothy 4:13 Lamsa). The literal reading in Aramaic is "house of books." However, Lamsa aptly explains that this is a somewhat idiomatic term for a way to store books and scrolls "in a bag made of leather or woolen cloth." That being the case, why would Greek read "cloak"? The answer is: *bayt* = house (of books) *ebayt* = cloak.

11 *Fulfilled* is one of the most theologically adulterated terms of the New Testament. Here Apostle Paul *fulfilled* his ongoing preaching to the Gentiles, the Greek term is *plerophoreo*. In 2 Timothy 4:5 the same Greek word *plerophoreo* "do the work" is used. When we compare Matthew 5:17 where Y'shua says, "Do not think that I have come to loosen Torah or the prophets, I have not come to loosen but to *fulfill* (pleroo)" the same context *fulfill* means to fill full, accomplish, carry out or to bring to realization, to be properly understood, properly revealed, to perform or do, as in a person's duty. Paul is obligated to bring the Kingdom of Heaven to the Gentile world just as Y'shua is obligated to bring Torah (instruction in righteousness) to the world. When we track the Aramaic *d'mala*, Hebrew *maley*, and the Greek *pleroo* there is a consistency of meaning to fill full, accomplish or properly reveal or understand in all three languages. The only inconsistency with these terms is when theologians turn the meaning of "fulfill" into the opposite meaning of "do away with" according to religious theological agendas. There are nearly 100 examples in the New Testament where *fulfill* always means to properly understand, carry out, perfect, completely manifest, accomplish etc. The following verses provide some of the applications where the reader can use the world *fulfill* or *fulfilled* in place of the bold italicized words:

(Mat 1:22) And all this happened that it might be *properly understood* what was said by Master YHWH through the prophet, (Mat 2:15) That it might be *properly understood* the thing that was spoken from Master YHWH by the prophet which said that, "From Misrayin I have called my son."

(Mat 2:17) Then was *properly understood* the thing that was spoken through Yirmeyahu the prophet who said, (Mat 2:23) And he came and dwelled in the city call Nasrath, so that might be *properly understood* the thing which was spoken by the prophet that "He will be called a Nasraya."

(Mat 4:14) That might be *properly understood* the thing that was spoken through Yesha'yahu the prophet who said, (Mat 8:17) So that the *proper meaning* of the words which were spoken through Yesha'yahu the prophet who said, "He will take our sorrows and our illnesses he will bear."

(Luk 1:23) And when the days of his service were *completed*, he went to his house.

(Luk 2:6) And it happened that while they were there, her days of pregnancy were *completed*.

(Luk 2:22) And when the days of their purification were *completely accomplished* according to the instruction of Moshe, they took him up to Urishlim to present him before Master YHWH,

(Luk 4:21) And he began to say to them that, "This Scripture in your ears is *made manifest* to you today."

(Luk 12:50) And I have an immersion to be immersed with, and I am greatly afflicted until it is *completely accomplished*.

(Luk 21:24) And they will fall by the edge of the sword and be led away to every land. And Urishlim will be trampled by the Gentiles until the times of the Gentiles is *completely finished*.

(Luk 22:16) I say to you for that from now on I will not eat it until it is *fulfilled* in the Kingdom of Elohim.

## : דטימתאוס דתרתין ד :

12 לטוֹכִיקוּס דִּין שְׁדֵרֶת לְאַפֿסוּס: 13 בֵּית כְּתָבָא דִּין דְּשִׁבְכָת בַּטְרָנָאוס לְנֹת  
קֶרְפּוּס מָא דְּאֵתָא אַנַּת אִיתְיָהִי וְכְתָבָא יִתְיָרָאִית כְּרַפָּא דְּמַגְלָא: 14 אֶלְפִּסְנִדְרָס  
קִינָא בִישְׁתָּא סְגִיָּאֵתָא חוּינִי פֶרַע לָה מָרְן אִיךְ עֲבָדוּהִי: 15 אָף אַנַּת דִּין אֶזְדַּהֵר  
מְנָה טָב גִּיר זְקִיף לֹקְבֵל מְלִין: 16 בַּמִּפְק בְּרוּחִי קְדָמָיָא לָא אֲנֵשׁ הוּא עֲמִי אֶלָּא  
פְּלֵהוֹן שְׁבָקוּנִי לָא תִתְחַשֵּׁב לֵהוֹן הָדָא: 17 מְרִי דִּין קָם לִי וְחִילָנִי דְּבִי כְּרוּזוֹתָא  
תְּשַׁתְּלֵם וְנִשְׁמַעוֹן עֲמָמָא פְּלֵהוֹן דְּאֵתְפָּצִית מִן פּוּמָא דְּאֵרִיָּא: 18 וְנִפְצִינִי מְרִי מִן  
כָּל עֲבָדֵי בִישׁ וְנַחֲינִי בַּמִּלְכוּתָהּ דְּבִשְׁמָיָא דְּלָה שׁוּבְחָא לְעֵלָם עֲלָמִין אֲמִין: 19 הֵב  
שְׁלָמָא לְפָרִיסְקָלָא וְלֹאקְלוּס וְלִבִּיתָא דְּאַנְסִיפֹרוּס: 20 אָרְסְטוּס פֶּשׁ לָה בְּקוֹרְנָתוּס  
טְרוֹפִימוּס דִּין שְׁבָקְתָהּ כֹּד כְּרִיָּה בַּמִּלִּיטוּס מְדִינָתָא: 21 נָתַבְטֹל לָךְ דְּקֶדָם סְתָנָא  
תֵּאֲתָא שְׁאֵל בְּשִׁלְמָךְ אֻבְּוֹלוּס וְפּוֹדֵס וְלִינּוּס וְקִלּוֹדִיָּא וְאַחָא פְּלֵהוֹן: 22 מָרְן יֵשׁוּעַ  
מִשִּׁיחָא עִם רֹחֶךְ טִיבּוּתָא עֲמָךְ אֲמִין:

(Act 2:1) And after the (fifty) days of Shavuot (Pentecost) were *completed*, all were assembled as one.

(Act 3:18) And Elohim, according to that which beforehand He preached by the mouths of all the prophets, that His Mashiyach would suffer has *become manifest* in this manner.

(Act 13:27) For those dwellers of Urishlim and their leaders understood him not, nor the books of the prophets which are read every week. Rather they condemned him and *completely confirmed* everything that is written.

(Act 13:29) And after everything was *perfected* (according to what) was written concerning him, they took him down from the stake and placed him in the grave.

(Act 15:15) And to this end the words of the prophets are *properly understood* as it is written:

(Act 24:27) And when two years were *completed* to him, another governor, whose name was Porcius Festus, came into his place. And Felix, that he might do the Yehudeans a favor, left Paul a prisoner.

(Rom 8:4) So that the righteousness of Torah might be *perfected* in us, since it is not in the flesh that we walk, but in the Spirit.

(Rom 15:19) By the power of signs and wonders and by the power of the Ruach haKodesh; so that from Urishlim I went around almost to Illyricum and have *properly understood* the announcement of the Mashiyach;

(Jas 2:23) And the Scripture was *properly understood* which says: "Awraham believed in Elohim, and it was credited to him for righteousness" and he was called the Friend of Elohim.

(Rev 17:17) For Elohim has put into their hearts to do His will and to execute one purpose, and to give their kingdom to the beast of prey until these Words of Elohim will be *fulfilled*.

For more information please see footnote on Matthew 5:17 and *Eighteen New Testament Misconceptions #1: Fulfill in Appendix*.

12 Interesting how in this verse Rav Shaul calls on an image from Daniel, and then at the same time is literally speaking of *dani El* (my El's judgment)!

13 The preferred reading of *hav shlama* is the more literal "give peace" rather than the "salute" Murdock uses, which not only sounds militaristic but is quite the opposite greeting (see Luke 10:5; Romans 16:3).

## Chapter 1

1. PAUL, a servant of Elohim and an apostle of Y'shua the Mashiyach; according to the Faith of the elect of Elohim, and the knowledge of the Truth which is in the Fear<sup>1</sup> of Elohim  
 2. concerning the hope of eternal life which the Ever-Truthful Elohim promised before the times of the world; 3. and in due time He has manifested His Word by means of our announcement which was confided to me by the command of Elohim our Life-Giver; 4. to Titus, a real son after the common faith: Grace and peace from Elohim our Father and from our Master Y'shua the Mashiyach, our Life-Giver. 5. For this cause left I you in Crete, that you might regulate the things deficient and establish elders in every city, as I directed you: 6. him who is blameless, who is the husband of one wife and has believing children who are no revilers nor ungovernable in sensuality. 7. For an elder should be blameless as the steward of Elohim; and not be self-willed nor hot tempered, nor excessive in wine, nor with hands swift to strike, nor a lover of base gains. 8. But he should be a lover of strangers and a lover of good (deeds), and be sober, upright, kind-hearted, and restraining himself from evil passions; 9. and studious of the doctrine of the Word of Faith that he may be able by his wholesome teaching both to console and to rebuke them that are contentious. 10. For many are stiff necked and their discourses vain; and they mislead the minds of people, especially such as are of the circumcision. 11. The mouth of these should be stopped: they corrupt many families; and they teach what they should not, for the sake of sordid profits. 12. One of them, a prophet of their own, said, "The Cretans are always liars, evil beasts, idle bellies." 13. And this testimony is true. Therefore rebuke them sharply that they may be sound in the faith 14. and may not throw themselves into Jewish fables<sup>2</sup> and into the precepts of men who hate the Truth.<sup>3</sup> 15. For to the pure, everything is pure; but to them who are defiled and unbelieving, nothing is pure; but their understanding is defiled, and their conscience. 16. And they profess that they know Elohim, but in their works they deny him; and they are odious and disobedient and to every good work reprobrates.

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1 In Aramaic, the awe/fear of YHWH is a righteous act as opposed to the Greek translation of "godliness".

2 A persistent charge is levied against the Renewed Covenant for being anti-Semitic; this is, of course, wholly remarkable when we consider that every writer, except perhaps Luke, was in fact Jewish! Still, the charge continues due to some very strong language; language that must be considered both carefully and in its proper historical and cultural context. Perhaps the largest source of misunderstanding comes from not appreciating the vociferous manner in which Jews are known to debate. If we fast-forward this verse two thousand years, we now interpret the invectives through our own modernity, but a good preview of how certain statements can be easily misunderstood is right here in Titus 1:10-16. If a Jewish person didn't know better, they would wince and cry "Ouch!" The reading here is in fact accurate, but there is much more to this passage than first meets the eye. First, the line about "Cretians are always liars" is from a Greek poet, Epimenides, who often wrote in an exaggerated theatrical style. Even today, the term "cretin" survives in English and is a holdover from those times, meaning the same thing. Also, since Paul is Jewish and following "all righteousness" it's impossible that Torah is the object of his rebuke as "fables" and "commandments of men"! The same can be said of Jewish mysticism, which we have seen Paul teach on a variety of levels. What then are these "Jewish fables"? According to Charles Ryrie: Jewish myths; speculations of a Gnostic sort, supposedly based on OT scripture. Ryrie Study Bible (NASB), p. 393. The key is in the highlighted portion of the above passage, "*they profess to know Elohim, but in works deny him*" for by this very description, Paul has named the heretical sect. "Gnosticism" is derived from the Greek *gnosis*, "to know." What is often overlooked is that Gnosticism did not originate with Christianity, although later adopted by many Messianic themes. Rather, it began as a Jewish sect with their own "myths and fables." According to Professor Ryrie: The heresy of Gnosticism had begun to make inroads among churches in John's day. Among its teachings were: (1) knowledge is superior to virtue; (2) non-literal sense of Scripture is correct and can only be understood by a select few; (3) evil in the world precludes God being the only creator; (4) the incarnation is incredible because deity cannot unite itself with anything material such as a body (Docetism); and (5) there is no resurrection of the flesh. The ethical standards of the Gnostics were low... (Ryrie Study Bible (NASB), p. 440). Is it any wonder then why Paul was upset at these false teachers? Even a conventional Pharisee would take great offense to such doctrines, and they most certainly did with four of these five articles of belief. These false teachings are, of course, diametrically opposite to Paul's own teaching as a "ringleader of the Netzarim", so there should be no surprise when he takes these heresies to task. In any case, one can easily see how modern readers, divorced from the historical context, can easily draw the wrong conclusion and not take into account who the speaker is, and who the intended audience is.

3 Here's an example from Talmud that may shed light on what Paul is explaining. When a righteous man goes against the authority of the rabbis this is what tradition says: "*On that day Rabbi Eliezer brought forward every imaginable argument,*

## : דלות טטוס א :

1 פֿולוס עבֿדה דאלהא ושלֿיחה דיֿשוע משיחא בהימנוּתא דגֿלביא דאלהא וידעֿתא דשררא דבֿדחלת אלהא: 2 על סברא דחיא דלעלם דמלך אלהא שרירא קדם זבנוהי דעלמא: 3 וגלא מלתה בזבנה ביד פֿרוזותן הי דאתהימנת אָנא בפֿוקדנא דאלהא מחינן: 4 לטטוס ברא שרירא בהימנוּתא דגֿנא טיבֿותא ושלמא מן אלהא אבא ומן מרן ישוע משיחא מחינן: 5 מַטלהנא הו שבֿקתך הוית בקרטא דאילין דחסינן תתקן ותקים קשישא במדינא מדינא איכנא דפֿקדוך: 6 אינא דדלא רשין הו ונהא בעלא דחדא אנתתא ואית לה בנא מהימנא דלא מצחין ולא איתיהון דלא שועבֿד באסוטותא: 7 חבֿ הו גיר קשישא דנהא דלא רשין איך רביֿתא דאלהא ולא נהא מתדבר ברעין נפֿשה ולא נהא חמתן ולא נהא עבר על חמרא ולא תהא רהטא איֿדה לממחא ולא נהא רחם יותרנא טנפא: 8 אלא נהא רחם אכסניא ונהא רחם טבֿתא ונהא נכך ונהא כאין ונהא חסא ולבֿך נפֿשה מן רגֿיגֿתא: 9 ובטיל לה על יולפנא דמלתא דהימנוּתא דנשפֿח אף למביא ביולפֿנה חלימא ולמכסו לאילין דמתחרין: 10 אית גיר סגיא דלא משפעבֿדין וסריקן מליהון ומטעין רעינא דבנינשא יתיראית אילין דמן גזורתא אָנון: 11 הָנון דלא למספֿרו פומהון בֿתא גיר סגיא מחבלין ומלפֿין מֿדם דלא ולא מַטל יותרנא טנפא: 12 אָמר אנש מנהון נביא דילהון דבני קרטא בכלזבֿן דגלין אָנון חיוֿתא בישתא וכרסתא בטילתא: 13 ושריראית איתיה סהדוֿתא הָדא מַטל הָנא קשיאית הוית מֿס להון דנהון חלימין בהימנוּתא: 14 ולא נתרמון לשועיֿתא דיהודיא ולפֿוקדא דבנינשא דסגין שררא: 15 בלמֿדם גיר דכא הו לדכיא לאילין דין דמסיבין ולא מהימנין מֿדם דדכא לית להון אלא מסיב הו רעינהון ותארתהון: 16 ומודין דיֿדעין לאלהא בעבֿדיהון דין פֿפרין בֿה ואיתיהון סגיא ודלא פֿיס ומסליא לכל עבֿד טבֿ:

but they did not accept them. Said he to them: "If the halakhah agrees with me, let this carob-tree prove it!" Thereupon the carob-tree was torn a hundred cubits out of its place. Others affirm, four hundred cubits. "No proof can be brought from a carob-tree," they retorted. Again he said to them: "If the halakhah agrees with me, let the stream of water prove it!"—whereupon the stream of water flowed backwards. "No proof can be brought from a stream of water," they rejoined. Again he urged: "If the halakhah agrees with me, let the walls of the schoolhouse prove it," whereupon the walls inclined to fall. But Rabbi Joshua rebuked them, saying: "When scholars are engaged in a halakhic dispute, what have you to interfere?" Hence they did not fall, in honor of Rabbi Joshua, nor did they resume their upright position, in honor of Rabbi Eliezer; and they are still standing thus inclined. Again he said to them: "If the halakhah agrees with me, let it be proved from Heaven!" Whereupon a Heavenly Voice cried out: "Why do you dispute with Rabbi Eliezer, seeing that in all matters the halakhah agrees with him!" But Rabbi Joshua arose and exclaimed: "It is not in heaven." (Deuteronomy 30:12). What did he mean by this? Said Rabbi Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because You have long since written in the Torah at Mount Sinai, 'After the majority must one incline.' (Exodus 23:2) Rabbi Nathan met Elijah (the prophet) and asked him: "What did the Holy One, Blessed be He, do in that hour?—He laughed [with joy]," he replied, "saying, 'My sons have defeated Me, My sons have defeated Me.'"—Talmud Bavli, Baba Metzia, 59 a-b. The phrase "it is not in heaven" or *lo bashmayim hi* in Hebrew, is used to twist the plain meaning of Deuteronomy 30:12. The Rabbis use the phrase to insert their authority. Exodus 23:2 is also reversed, it does not say, "after the majority you must incline", but rather the opposite, "You shall not follow a crowd to do evil." This is what happens when false teachers gain power over innocent believers, this kind of power grab stood against the apostles at every turn, it is rampant in Jewish and Christian circles today where men and women in religious authority demonstrate open hatred for the truth.

1. But as for you, preach the things that belong to wholesome doctrine. 2. And teach the older men to be watchful in their minds and to be sober, and to be pure, and to be sound in the faith, and in love and in patience. 3. And so also the elder women that they be in behavior as is becoming to the Fear of Elohim; and not to be slanderers; and not to be addicted to much wine; and to be teachers<sup>4</sup> of beautiful things, 4. making the younger women to be modest, to love their husbands and their children, 5. to be chaste and Set Apart and to take good care of their households and to be obedient to their husbands, so that no one may reproach the Word of Elohim. 6. And likewise encourage young men to be sober. 7. And in everything show yourself a pattern as to all good works: and in your teaching let your discourse be healthful, 8. such as is sober and uncorrupt; and let no one despise it: so that he who rises up against us may be ashamed, seeing he can say nothing evil against us. 9. Let servants obey their masters in everything and strive to please them, and not contradict nor steal; 10. but let them manifest that their faithfulness, in all respects, is good: so that they may adorn the doctrine of Elohim our Life-Giver in all things. 11. For the all-resurrecting grace of Elohim is revealed to all men; 12. and it teaches us to deny that which is without Elohim and worldly lusts, and to live in this world in sobriety and in uprightness and in the Fear of Elohim, 13. looking for the blessed hope and the manifestation of the glory of the great Elohim and our Life-giver, Y'shua the Mashiyach 14. who gave himself for us that he might recover us from all iniquity and purify for himself a new people who are zealous in good works. 15. These things speak and encourage and point out with all authority; and let no one despise you.

### Chapter 3

1. And admonish them to be submissive and obedient to princes and powerful leaders; and that they are ready for every good work; 2. and that they speak ill of no man; that they will not be argumentative, but mild; and that in everything they manifest generously towards all men. 3. For we also were formerly reckless and disobedient, and erring, and serving great variety lusts, and living in malice and envy, and were hateful and also hating one another. 4. But when the kindness and compassion of Elohim our Life-Giver was revealed,<sup>5</sup> 5. not by works of righteousness which we had done, but according to his mercy, he revived us by the washing of the new birth and by the renovation (given to us) by the Ruach haKodesh<sup>6</sup> 6. which He shed on us abundantly by Y'shua the Mashiyach our Life-Giver.<sup>7</sup>

4 In 1 Timothy, Rav Shaul commands that women keep silent in the assembly and not assume authority over a man. However, here in Titus 2:3, the older women are instructed to lead by examples of their own piety and to teach the younger women in the Fear of Elohim. (The word *malpan* most certainly means to teach.) Y'shua is frequently called a *Malpana* almost as often as he is called a "Rabbi." The concern in 1 Timothy seems not so much about women speaking, but to not speak out of turn while the official leader is teaching. Surely, such action is disrespectful universally; neither is it normal for men to be given such liberty. Rav Shaul encourages the older and spiritually mature women to both teach and be examples for the younger women, as they are able to help safeguard young men and women from "worldly lusts." We don't see endorsement of women congregational leaders in Paul's writings, but we certainly do see encouragement for women to exercise leadership in modesty and be Set Apart unto YHWH.

5 This is a superb literal reading because both Aramaic words that are translated into "savior" in English literally mean "Giver of Life." In this case the actual word itself, *makhayan*, has *khaya* at its root, the word for life.

6 A very beautiful passage of Scripture and a great confirmation of our standing in Y'shua the Mashiyach. There is also some strong poetry here as *basimoth* and *w'mrakhmanoth* (goodness and mercy) provide another example of a "double reflection" when two words with similar meanings run together. In this case, the common definitions shared by the neighboring words are as follows: *basimoth* → *kindness, pity, mercy* ← *mrakhmanoth*. The last three words in 3:5 represent a very clever alliteration as well: *w'b'khodatha* (and in renewing) *d'Rokha* (of the Spirit) *d'Qodsha* (of separateness). The triple-diction match is very reminiscent of the patterns in the Master's Prayer: *Mittil d'd'lakhee* (For yours is...) *Malkutha* (the kingdom) *W'haila* (and the power) *W'tishbokhta* (and the glory) *Lahlam* (forever) *Almeen* (and ever) *Awmayn* (Amen). There is a deliberate rhyme (noth, moth) and a beautiful toggling of similar and complimentary "kha" and "qa" sounds in 3:5.



## : דלות טטוס ב :

1 אנת דין מלל מדם דיאא לילופנא חלימא: 2 ואלף דנהון קשישא עירין ברענינהון ונהון נכפין ונהון דכין ונהון חלימין בהימנוּתא ובחופא ובמסיברנוּתא: 3 ואף קשישתא הכנא דנהון באסכמא דיאא לךחלת אלהא ולא נהון אכלן קרצא ולא נהון משעבדן לחמרא סגיאא ונהון מלפן שפירתא: 4 ומנפכן לאילין דטלן דנרחמן בעליהין ובניהין: 5 ונהון נכפן וקדישן ונהון יצפן שפיר דבתיהין ומשתעבדן לבעליהין דלא אנש נגדף על מלתא דאלהא: 6 ומן אילין דטלן הכנא בעי דנהון נכפין: 7 בכלמדם דין דמוּתא בנפשך חנא בכל עבדא טבא ובמלפנוּתך תהנא לך מלתא חלימא: 8 דנכפא ולא מחבלא ולא אנש בסר לה דאינא דקאם לקובלן נבהת כד לא נשכח דנאמר עלין מדם דסנא: 9 עבדא למריהון נשתעבדון בכלמדם ונשתפרון ולא הוּ מעצין: 10 ולא הוּ גנבין אלא נחון שרהון טבא בכלמדם דנצבתון בכלמדם יולפנה דאלהא מחינן: 11 אתגלית גיר טיבותה דאלהא מחית כל לבנינשא פלהון: 12 ורדיא לן דנכפור ברושעא וברגיתא דעלמא ונחא בעלמא הנא בנכפּוּתא ובכאנוּתא ובדחלת אלהא: 13 כד מסכין לסברא בריכא ולגלינא דתשבוחתה דאלהא רבא ומחינן ישוע משיחא: 14 דהוּ יהב נפשה חלפין דנפרקן מן כל עולא ונדפין לנפשה עמא חדתא דחסם בעבדא טבא: 15 הלין מלל ובעי וכוּן בכל פוקדן ולא אנש נכסא כף:

## : דלות טטוס ג :

1 והיית מעהד להון דלרשא ולשליטנא נשתמעון ונשתעבדון ודנהון עתידין לכל עבד טב: 2 ועל אנש לא נגדפון ולא נהון מתפתשין אלא נהון מפיכין ובכלמדם נחון בסימותהון לנת פלהון בנינשא: 3 אף חנן גיר מן קדים דלא רעינא הוּן ודלא פיסא וטעין הוּן ומשעבדין הוּן לארגיתא משחלפתא ובבישּוּתא ובחסמא מתהפכין הוּן וסניאין הוּן אף חד לחד סגין הוּן: 4 כד דין אתגלית בסימותה ונמרחמוּתה דאלהא מחינן: 5 לא בעבדא דידיקוּתא דעבדן אלא ברחמוּהי דילה אחין בסחטא דמולדא דמן דריש ובחודתא דרוּחא דקודשא: 6 הּי דאשד עלין עתיקאית ביד ישוע משיחא מחינן:

7 Rather than the more conventional "Savior" and, as mentioned before, the Aramaic word here literally means "giver of lives."

7. that we might be made righteous by His grace and become heirs in the hope of eternal life. 8. Faithful is the Word: and in these things I would have you also establish them; so that they, who have believed in Elohim, may be careful to cultivate good works:<sup>8</sup> these are the things which are good and profitable to men. 9. But foolish questions and stories of genealogies<sup>9</sup> and the disputes and contests of the scribes, avoid: for there is no profit in them and they are vain.<sup>10</sup> 10. An heretical man, after you have instructed him once and then again, avoid: 11. and know that such a man is perverse and sinful, and self-condemned. 12. When I will send Artemas to you, or Tychicus, strive to come to me at Nicopolis; for I have purposed to winter there. 13. As for Zenas the scribe, and Apollos, endeavor to help them well on their way that they may want nothing. 14. And let our people learn also to perform good works on occasions of emergency, that they may not be unfruitful. 15. All they that are with me send you peace. And send peace to all them who love us in the Faith. Grace be with you all. Amen.

*End of the Letter to Titus which was written from Nicopolis  
and was sent by the hands of Zenas and Apollos.*

8 One of the notable differences between Western Greek Christian and Middle Eastern Jewish culture when “cultivating good works” is evident when it comes to observance of the Word of YHWH. The Western Greek mind often focuses on learning, discussion, debating the necessity of, inquiring into the meaning of, or questioning the validity of such Commandments as Shabbat observance, Feast Days and all other Scriptural instructions. However, Jewish culture enters into the spirituality of the *Mitzvot* (Commandments), experiencing *Shabbat*, *Pesach* (Passover), *Yom Teruah* (Rosh HaShana, the Feast of Trumpets), *Yom Kippur* (Day of Atonement) or *Succoth* (Feast of Tabernacles) a Hebraic soul enters in through prayer and preparations of the heart, developing a dialogue with the Ruach haKodesh that cultivates and grows the spiritual man. Jews are well known to argue and debate matters of observance, however the Truth is higher than any one man or his ideas about YHWH and Truth, therefore observance of the Word of YHWH is far more important than how much we are able to cognitively understand or delineate to others. To the Hebraic mind YHWH’s Commandments are His Spirit, YHWH lives inside (through the action of obedience) of those who are obedient to His Word. While the Western Believer uses YHWH’s Word to debate, argue or spar on matters of theology, doctrine or calendar elements, the Hebraic soul seeks spiritual alignment with the Ruach haKodesh and unity with others in the observance of the Commandments. Please see footnote on Ephesians 4:13.

9 The ancient world is not alone when it comes to “stories of genealogies,” there are all manner of Jewish, Christian, Messianic, Hebraic Roots, Ephraimite or Two House identity teachings today that focus on bloodlines, DNA and genealogies. Paul says; “avoid: for there is no profit in them” for very good reason. Many souls have lost their way in Y’shua and have turned to different forms of Orthodox or Karaite Judaism for their spirituality, because of their pursuit of bloodline theology, identity, and “Hebraic” teachings. The “lost sheep of the house of Israel” is an example of an 18th century Christian doctrine that takes the focus off the Kingdom of Heaven and puts it on ancient maps of Europe, Assyriology, self, and Jewish and Israelite history in a bid to link bloodline connections between British and American Christians with the “*Lost Sheep of the House of Israel*.” One of the ironies of the Ephraimite, Two House, and British Israel movements is that the key word for “lost” sheep in Hebrew is “*abad*” (destroyed or perished see footnote Matthew 10:6) from which the term “*Abaddon*” destroyer is derived. The movement has produced leaders who are highly influenced by Rabbinical and Karaite Judaism, some no longer believe Y’shua is the King of Kings, or that Y’shua did not make atonement on the stake, but rather that he came to “gather the 12 Tribes of Israel.” However, Hebrews 13:8 says Y’shua is “*the same yesterday, today and forever*”. So if Y’shua cannot change, if he is not King of Kings now, he never will be King of Kings. By focusing on self and identity many have elevated their genealogy theories over and above the Redemptive work of Mashiyach and put the Kingdom of Heaven as a secondary pursuit. Some Ephraimite leaders even teach that only the 12 Tribes of Israel will be “saved”. The Ephraimite movement views Christian America as bountifully rich and fruitful, YHWH’s gift to the world, teaming with Christian consciousness, love, opportunity and blessings. The key point however is: There is only one Torah for the Jew and the foreigner (Numbers 15:15-16) and the righteous from the nations become part of the commonwealth of Israel (Ephesians 2:11-16) which in turn entails all 12 tribes in unity (Revelation 7:1-8). As believers in Y’shua Mashiyach our one true spiritual identity is that we love him by keeping the Commandments of His Father YHWH (Revelation 22:14). That is also why Jeremiah 31:31-34 starts with Two Houses and ends with One—Israel. Ezekiel goes even further: “*And for all there is One Shepherd from David to rule over them all, the two sticks being the shepherd’s staff in his hand: And I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms.*” (Ezekiel 37:22-NAU) Since it is clear that there is no Mediator between humanity and Abba YHWH other than Y’shua the Mashiyach, why does it seem as extremists from all camps are promoting their man-made hierarchies, whether Jewish, Christian, Catholic, Messianic, Hebrew Roots or Ephraimite? In part the answer must reside with the deceptions of the enemy that are reflected in the root level of the Hebrew language itself. Ephraim first appears in Genesis 41:52; “*He named the second Ephraim for he said, Elohim has made me fruitful in the land of my affliction.*” There are two concepts

7 דבטיביותה נזדדק ונהוא ירתא בסברא בחיא דלעלם: 8 מהימנא הי מלתא ובהלין צבא אנא דאף אנת הוית משרר להון דנתבטל להון למפלח עבדא טבא אילין דהימנו באלהא הלין אגין טבן ומותרן לבנינשא: 9 מן בעתא דין סכלתא ומן תשעיתא דשרבתא ומן חרנא ומן תכתושא דספרא אשתאל ירתן גיר לית בהין וסריקן אגין: 10 מן גברא הרסוטא מן בתר חדא זבן ותרתי דמרתא אנת לה אשתאל: 11 והוית ידע דמן דהכנא הו מעקם הו וחטא והו חיב נפשה: 12 מא דשדרת לנתך לארטמא או לטוכיקוס נתבטל לך דתאתא לנתי לניקפוליס תמן גיר סמת ברעני דאסתא: 13 על זנא דין ספרא ועל אפלו נתבטל לך דתלנא אגון שפיר דמדם לא נחסר להון: 14 ונאלפון אף אילין דדילן אגון דנהון פלחין עבדא טבא בצבנתא דאלצן דלא נהון דלא פארא: 15 שאלין בשלמך פלהון אילין דעמי אגון שאל בשלמא דכלהון אילין דרחמין לן בהימנותא טיביותא עם בלכון אמין:

brought into sharp juxtaposition here. First is the word *para* (fruitful), which according to Brown Driver Briggs becomes “Ephraim” in Hiphil form. So when Joseph’s children—or anyone else for that matter—lives in righteousness, they can be fruitful even in tough times. That’s the good news. However, the sense of affliction (*oni, anah* in Hebrew) could also be viewed as a warning of what will befall those who choose rebellion and unrighteousness. Very often in Hebrew a “blessing” word starts with the letter Aleph but turns “corrupt” by swapping it with the similar sounding Ayin. For example, “light” is spelled Aleph-Waw-Resh, but “blindness” is spelled Ayin-Waw-Resh (see Exodus 4:11). Similarly, Ephraim is spelled with an Aleph but if we swap it for an Ayin we get Ephra which means “ash heap”. In Psalm 44:24-26 we find “affliction” not with “fruitfulness” as it is in Genesis 41:52 but with dirt, dust, ashes via Ephra: “Why do you hide Your face and forget our affliction (oni) and our distress? For our core beings have sunk down into the dust (epher/apher). Our body clings to the earth. Rise up! Be our help! And redeem us for the sake of Your loving-kindness.” Therefore, just as “light” degrades to “blindness” so too can “Ephraim” stop being fruitful and become ashes, the ultimate symbol of surrender or mourning. The same choices apply to everyone, not for Ephraim alone. Adam was formed from Ephra/Apher and was told; “For Apher (dust) you are and to Apher (dust) you shall return” (Genesis 3:14). The Good News is that all of humanity is called to fruitfulness through righteous behavior—regardless of what man made teachings say—to celebrate and rejoice in Mashiyach and Torah. When we open our hearts to Torah we are fruitful, but when we rebel and turn a blind eye we come to ashes. On that score, when we walk in humility and repent of our sins in sackcloth and ashes we become “fruitful” again. As believers in YHWH, whether Jewish, Christian, Catholic, Messianic, Hebrew Roots or Ephraimite, and so forth, each soul belongs to Abba YHWH therefore it is incumbent upon each of us to seek the divine spark in others, the Messianic spiritual components that live inside of each and every soul. No teacher has ever elevated the importance of love as did Y’shua haMashiyach as it is written: “In this is love; it was not that we loved Elohim, but that Elohim loved us and sent his Son as atonement for our sins. My beloved, if Elohim has so loved us, we also should love one another.” (1 Yochanan 4:10-11).

10 Aramaic reads: “But foolish questions and stories of genealogies and the disputes and contests of the *sapra* (scribes) avoid: for there is no profit in them, and they are vain.” Greek reads: “But avoid foolish controversies and genealogies and arguments and quarrels about the law (nomikos) because these are unprofitable and useless” (NIV). The Greek word *nomikos* is derived from *nomos*, and most certainly means “things pertaining to the law.” But the Aramaic *sapra*, clearly designates “Scribe” as opposed to Torah (nomikos, namusa). As such, this verse is yet another example of how attacking a small group of heretics was applied to the entire Jewish people. The “scribes” here that Paul mentions are actually two separate groups. First, there are “the scribes and the Pharisees” who are frequently mentioned in the Good News as they who reviled the teachings of Y’shua; these scribes are rebuked in Galatians 3 and 4 for putting fences around Torah. The second type of “Scribe” that fits both this description and rebuke are the *Evyonim*, or Ebionites. These were Pharisees who accepted Y’shua as Mashiyach but who rejected any divine claims about him. Their dispute began with the circumcision controversy in Acts 15, where they lost the debate. Twenty years later, the *Evyonim* broke off from the mainstream Netzarim movement, throwing out all of the early books of the *Ketuvim Netzarim* except for a mutilated version of the Good Tidings of Matthew which they heavily edited. Both groups were very well known for their Mastery of Hebrew and Aramaic; therefore the term “Scribe” is very appropriate here. Again the Peshitta contains the historically accurate reading, whereas the Greek translator showcases a political and bigoted agenda. Certainly the Greek translators could not have imagined the centuries of hatred that would be levied against “the Jews” because of their own bias; nor could they have imagined how their sloppy translation work would cause Jews to avoid learning about Y’shua from within their Jewish culture. This, in turn, would cause division and hatred within the Judeo-Christian world for nearly two millennia.

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## LETTER TO PHILEMON

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1. PAUL, a prisoner of Y'shua the Mashiyach, and Timothy, a brother; to the beloved Philemon, a laborer with us, 2. and to our beloved Apphia, and to Archippus a laborer with us, and to the assembly<sup>1</sup> in your house. 3. Grace be with you and peace from Elohim our Father and from our Master Y'shua the Mashiyach. 4. I thank my Elohim always and remember you in my prayers, 5. Behold, from the time that I heard of your faith and of the love you have towards our Master Y'shua and towards all the Set Apart believers; 6. that there may be a fellowship of your faith, yielding fruits in works, and in the knowledge of all the good things you possess in Y'shua the Mashiyach. 7. For we have great joy and consolation because the bowels (loving/kind hearts) of the Set Apart believers are refreshed by your mercies.<sup>2</sup> 8. Therefore I might have great freedom in the Mashiyach to enjoin upon you the things that are right. 9. But for love's sake, I earnestly beseech you even I, Paul, who am aged, as you know, and now also a prisoner for Y'shua the Mashiyach. 10. I beseech you for my son whom I had begotten in my bonds, for Onesimus 11. from whom formerly you had no profit, but now very profitable will he be both to you and to me, and whom I have sent to you. 12. And receive him as one begotten by me.<sup>3</sup> 13. For I was wanting to retain him with me that he might minister to me in your stead, in these bonds for the Good News. 14. But I would do nothing without consulting you; or else your benefit should be as if by compulsion and not with your will. 15. And perhaps, also, he therefore departed from you for a season that you might retain him forever; 16. from now on though, not as a servant, but more than a servant, a brother dear to me and much more to you, both in the flesh and in our Master (Y'shua). 17. If therefore you are in fellowship with me, receive him as one of mine. 18. And if he has wronged you or owes anything to you, place it to my account.<sup>4</sup> 19. I, Paul, have written (it) with my own hand, I will repay: not to say to you that to me you owe your very life! 20. Yes, my brother, let me be refreshed by you in our Master (Y'shua): refresh yourself my mercies in the Mashiyach. 21. Being confident that you will listen to me, I have written to you: and I know that you will do more than I say. 22. And meanwhile, prepare also a house for me to lodge in; for I hope that, by your prayers, I will be given to you. 23. Epaphras, a fellow-captive with me in Y'shua the Mashiyach, sends peace to you; 24. and Mark and Aristarchus, and Demas, and Luke, my fellow laborers.<sup>5</sup> 25. The grace of our Master Y'shua the Mashiyach be with your spirit, my Brothers. Amen.

*End of the Letter to Philemon which was written from Rome,  
and was sent by the hands of Onesimus*

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1 See *Fellowship* in Appendix.

2 Not "bowels" in the literal sense, but as a visual metaphor where "bowels" in Hebrew and Aramaic thought are also associated with the best of human emotions such as kindness and mercy, which is almost the exact opposite in Western culture. See also Philippians 2:1-2.

3 Or, "as if he were my own heir/son," as stated directly in verse 10. Rav Shaul is saying that if this man was his son who had left home and became a servant later, but that the servant's new Master was himself subservient to Rav Shaul, then Rav Shaul has ultimate say on how the servant is treated. The heir-ship of the man in question trumps his temporary condition as a servant in Philemon's house as verses 16-17 demonstrate in both a "carrot" and "stick" approach!

4 A clear contrast between physical and spiritual debts. Paul opens by saying that if the slave Onesimus owes his Master Philemon anything (physical) that Philemon should put it on Paul's *spiritual account*! Shifting into the "*treasures in heaven*" occurs when Paul reminds his friend that he *owes his life*. This is an important statement because Philemon is very likely well aware of what Paul wrote in Romans 6:23 "*For the wages of sin is death; but the free gift of Elohim is life eternal, through our Master Y'shua the Mashiyach.*" According to both widely held ancient tradition and modern scholarship, this Letter to Philemon is one of the "prison Epistles" that Paul wrote from his jail cell in Rome. Further, since there is no other destination directly mentioned in this letter, it is likely that Paul's courier simply walked it across the street to the "*house assembly*" (verse 2) where Philemon resided. Philemon and his wayward servant then would have heard the strong "wages of sin" message that Paul had preached earlier in his Letter to the Romans. Two key Aramaic words cement Paul's original point. The first one is *parai* which is defined by the Comprehensive Aramaic Lexicon as: **retribution, vengeance, punishment, repayment**. So here we have the implication of "wages of sin is death," the "repayment" that Paul promises will happen either for virtue or ill, and the final nail in his argument is with the second word, *shmech* (obedience). Reason being, *shmech* is related to another word that also can mean "obey": *shalom*. In other words, if Philemon will not forgive his slave, then

## : דלות פילמון א :

1 פֿולוס אַסיִרָה דִישׁווע משיחא וטימֶתָאָוס אַחא לפֿילמון חֲבִיבָא ופֿלחא דעִמֶן :  
2 וּלְאַפִּיאַ חֲבִיבִתָּן וּלְאַרְכִּיפּוּס פֿלחא דעִמֶן וּלְעִדְתָּא דְּבִבִיתָךְ : 3 טִיבּוֹתָא עֲמֹכּוֹן  
וּשְׁלָמָא מִן אֱלֹהָא אַבּוֹן וּמִן יִשׁוּעַ משיחא : 4 מוֹדָא אֲנָא לֵאלֹהִי בְּכָל־זֶכֶן  
וּמִתְדַכֵּר אֲנָא לָךְ בְּצַלְוֹתִי : 5 הָא מִן דְּשִׁמְעַתְּ הִימְנֹתְךָ וְחוּבָא דֵּאִית לָךְ לִנְת מִן  
יִשׁוּעַ וּלְוֹת פֿלֶהוֹן קְדִישָׁא : 6 דִּתְהוּנָא שׁוּתְפֹתָא דְּהִימְנֹתְךָ יִהְיָא פֶּאֶרָא בְּעִבְרָא  
וּבִידְעָתָא דְּכָל טָכֵן דֵּאִית לָכוֹן בִּישׁוּעַ משיחא : 7 חֲדוֹתָא גִּיר סְגִיאָתָא אִית לָךְ  
וּבּוֹיָאָא דְּבִיד חוּבָךְ אֶתְתַּנִּיחוּ רַחֲמָא דְּקְדִישָׁא : 8 מָטֵל הָדָא פֶּרְהִסִּיא סְגִיאָתָא  
אִית לִי בְּמשיחא דֶּאֶפֿקוֹד לָךְ אֵילִין דִּדְדָּקֵן : 9 מָטֵל חוּבָא דִּין מְבַעָא הוּא בְּעָא אֲנָא  
מִנְךָ אֲנָא פֿולוס דֵּאִיתִי סְכָא אִיךְ דִּידַע אַנְתָּ הָשָׂא דִּין אָף אַסיִרָא דִישׁווע משיחא :  
10 וּבְעָא אֲנָא מִנְךָ עַל בְּרִי אֵינָא דִּילְדִת בְּאַסּוּרִי אָנְסִימוֹס : 11 הוּא דְּבִזְכֵּן לִית הוּא  
לָךְ בְּה חֲשָׁחוּ הָשָׂא דִּין אָף לָךְ אָף לִי טַב חֲשַׁח : 12 וּשְׁדַרְתָּה לָךְ אַנְתָּ דִּין אִיךְ  
דְּלִילָדָא דִּילִי הֶכְנָא קְבִלְיָה : 13 צָבָא הוּיָת גִּיר דְּלוֹתִי אַחֲדִיוְהִי דִּנְהוּנָא מִשְׁמַשׁ  
לִי חֲלָפִיד בְּאַסּוּרָא דְּאַוּנְגֶּלִיוֹן : 14 בְּלַעֲד מְלַכְךָ דִּין לֹא צִבִּית מְדֵם לְמַעַבֵּד דְּלֹא  
אִיךְ דִּבְקִטִּירָא תְּהוּנָא טַבְתָּךְ אֵלָא בְּצִבְיָנָךְ : 15 כְּכַר דִּין אָף מָטֵל הָדָא שְׁנִי דְּשַׁעָתָא  
דְּלַעֲלֵם תְּאַחֲדִיוְהִי : 16 לֹא מְפִיל אִיךְ עֲבָדָא אֵלָא יִתִּיר מִן עֲבָדָא אַחא חֲבִיבָא דִּילִי  
חַד כְּמָא דִּילָךְ וּבְבִסֵּר וּבְמֶרֶן : 17 אֵן הֶכִּיל אִיתִיךְ לִי שׁוּתְפָא קְבִלְיָה אִיךְ דִּלִי :  
18 וְאַן מְדֵם חֲסִרְךָ אוּ חִיב הָדָא עַלִי חֲשׁוּב : 19 אֲנָא פֿולוס כְּתִבְתָּ בְּאִידִי אֲנָא פֶּרַע  
אֲנָא דְּלֹא אֲמַר לָךְ דָּאף נְפִשְׁךָ חִיב אַנְתָּ לִי : 20 אֵין אַחִי אֲנָא אֶתְתַּנִּיח בְּךָ בְּמֶרֶן  
אַנְיָח רַחֲמִי בְּמשיחא : 21 מָטֵל דִּתְכִּיל אֲנָא דְּשִׁמְעָא אַנְתָּ לִי כְּתִבְתָּ לָךְ וִידַע אֲנָא  
דִּיתִיר מִן מָא דְּאֲמַר אֲנָא עָבֵד אַנְתָּ : 22 בְּחִדָּא דִּין אָף טִיב לִי בֵּית מִשְׁרָא מִסְבֵּר  
אֲנָא גִּיר דְּבִצְלוֹתְכוֹן מְתִיחָב אֲנָא לָכוֹן : 23 שְׁאַל בְּשַׁלְמֶךְ אֶפְפֶּרָא שְׁבִיאָא דְּעִמִּי  
בִּישׁוּעַ משיחא : 24 וּמִרְקוֹס וּאַרְסִטֶּרְכוֹס וְדִמָּא וְלוֹקָא מַעַדְנִי : 25 טִיבּוֹתָה דְּמֶרֶן  
יִשׁוּעַ משיחא עִם רֹחֲכוֹן אֲמִין :

figuratively speaking Philemon could forfeit his life. However, if Philemon obeys (*shmech*), then Paul will award or bless him with peace (*shalom*). Finally, it is also no coincidence that *shmech* sounds a lot like *shema* (*Hear O Israel, YHWH is our Elohim, YHWH is one*), for it carries this meaning in the sense of “Okay, I hear you” and, by implication, that person also will automatically obey. And so, just like YHWH did with the Israelites, Paul is clearly setting before Philemon the way of blessing and cursing, life and death, and telling him to choose life in no uncertain terms. Now, some may debate whether Paul used these words in anticipation of Philemon getting the underlying implications, or not. Either way, the fact remains that Aramaic in Philemon brings us much closer to the mind of Paul. Also we see how the audience of the letter itself may not have a critical bearing on how it was originally composed. As an analogy to this concept, consider a message from a great Rabbi, Prime Minister or President traveling in a foreign country. He might think and write a letter in his native language, have it translated into the local language, and then have many versions written in other languages that he may, or may not be conversant in. Still, regardless of the local vernacular, the heart of the original language remains.

5 Perhaps the only place in the NT where both Mark and Luke are said to be in the same place at the same time. Since Mark’s death is generally accepted at circa 62 CE in Alexandria, this Epistle obviously dates before then. Rav Shaul’s quotes from the Good News (Gospel) are confined to Matthew (e.g. Matthew 26:26 and 1 Corinthians 11:23-24), and yet, two other Good News writers are traveling with him! While it is true that Mark in particular has very close wording to Matthew’s account, nevertheless this is a verbatim quote, solely from Matthew.





# Scroll 7

## The Second Testimony of Yochanan

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Chapter 1

1. WE announce<sup>1</sup> to you that which was from the beginning which we have heard and have seen with our eyes, looked upon, and handled with our hands, that which is the Word of Life. 2. And the life was manifested, and we have seen and do testify and announce to you the life which is eternal; which was with the Father and was revealed to us. 3. And what we have seen and heard, we make known to you also that you may have fellowship with us; and our fellowship is with the Father and with his Son Y'shua the Mashiyach.<sup>2</sup> 4. And these things we write to you, that our joy in you may be complete.<sup>3</sup> 5. And this is the announcement which we have heard from him and declare to you, that Elohim is light and no darkness at all is in him. 6. And if we say that we have fellowship with him and we walk in the darkness, we are liars and walk not in the truth. 7. But if we walk in the light, as he is in the light, we have fellowship with each other and the blood of Y'shua his Son cleanses us from all our sins. 8. And if we say that we have no sin, we deceive ourselves and the truth is not in us. 9. But if we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all our iniquity. 10. If we say that we have not sinned, we make him a liar and his word is not with us.

1 The use of "we" is probably John referring to other Elders and Apostles in the Faith that have reviewed or sanctioned the letter. It was common for even the "pillars" as Rav Shaul referred to some of them, to appeal to the Twelve as a whole for certifying proper halakha or relating events as they actually happened. It is also a key "fingerprint" of John's writing as he has done this before (John 21:24). See also the footnote on 3 John 1:12.

2 As in The Good News According to John, Yochanan bar Zawdee (Shaliach/Apostle John) writes with a poetic flair that breaks grammatical conventions and marks his texts as both an Aramaic original and as a unique creation that could only come from his pen. The first sentence in the Good News begins with four words that "break all the rules" in order to make a spiritual point about all divine attributes resting on and in Mashiyach, which we will briefly review here for easy comparison with his First Epistle: *Breshit aytahi hwa Miltha*-- In the Beginning was the *Miltha*. Once again, we have the unusual - and unprecedented - mating of two male terms (there, was) with one female noun *miltha*, (word). This usage is so unique as to constitute a literary fingerprint for John's style, as it appears nowhere else in either the Renewed Covenant or any known Aramaic/Syriac literature, with the exception of those works that draw directly on John. Paul never breaks this grammatical rule, and the same can be said of Peter, James and Yehuda. However, in the first line of his letter here, John makes it clear that he is returning to teach: "*He who was with us from the beginning, the one whom we have heard and have seen with our own eyes, have looked upon and have touched with our hands, we declare to you is the Word of life*" (1 John 1:1 Lamsa). Just as the opening words from the Good News, John again packs an amazing degree of spiritual depth into very few words. The first aspect is the exact poetic construction; only it is one male verb and female noun which has essentially the same effect (*aytohi miltha*).

The parallels continue with the word *B'resheet* (in the beginning), which dovetails with the first lines of both his Good News as well as that of Genesis. In fact, if we compact this text we still have the phrase, "from the beginning there was the Word." Perhaps the greatest comparison is with the foundational statement of Torah itself: *Shema Yisrael YHWH Eloheinu, YHWH echad*. (Hear O Israel, YHWH is our Elohim, YHWH is one.) If we examine various translations of this text, an interesting pattern emerges. Some translate this as "*that* which we have heard and seen," as opposed to Lamsa's "*The One* whom we have heard and seen". Why? The answer is that this phrase in the first line of John's Good News (*eykhadaya*) is implied in Aramaic. Choosing a literal translation, using the word *what* here gives a reading that could refer to the truth, a precept, teaching, and so on.

Lamsa takes a different view, perceptively pointing out that there is only one "*Who*" that has been from the very beginning, and that same Individual is the Word of Life. The "*Word*" then is neither a concept nor a teaching, but an all-powerful Being. However, *what* is not entirely wrong; English has two ways of expressing "*who*" but Aramaic only has one. It is just as correct to say, for example, "the man *who* was good to me" as it is to say "the man *that* was good to me." I favor the Lamsa rendering, Elohim is a *Who* rather than a *That* and, of course, He is the only One who existed before creation. Further, it is in this uniqueness where we find the idea of "*The One*" (*eykhadaya*) staring back at us by subtle inference. These details showcase, conceptually, the linkage between Aramaic 1 John, and the Shema declaration of Deuteronomy 6:4. In the Shema, Israel is being asked to hear; in 1 John members of Israel respond to what they have heard. Similarly, the Shema proclaims that Elohim is ONE (echad). Aramaic in 1 John reflects this with implied "*eykhadaya*." In fact, "*the One whom we have heard*" strongly and clearly reflects the Aramaic mindset of John. It is simply a connection indicative of a Semitic mindset, in much the way Isaiah's (26:3) use of the phrase *shalom shalom* (perfect peace) is.

## : אגרתא דיוחנן א :

1 מסבירנן לכוון להו דאיתוהי הוא מן ברשית הו דשמען וחוניניה בעינין חזין וגשן באידין הו דאיתוהי מלתא דחיא: 2 וחיא אַתגליו וחזין וסהדינן ומכריזנן לכוון חיא דלעלם הגון דאיתיהון הנו לנת אבא נאֶתגליו לן: 3 ומדום דחזין ושמען מודעינן אף לכוון דתהנא לכוון שותפּוֹתָא עמן ושותפּוֹתָא דין דילן איתיה עם אבא ועם ברה ישוע משיחא: 4 והלין כַּתְבִּינן לכוון דחֲדוּתָא דבְּכוּן תהנא משמליא: 5 והדא הי סברתא דשמען מנה נמסבירנן לכוון דאלהא נוהרא הו וחשוכא כל פלה לית בה: 6 ואן אמרינן דשותפּוֹתָא אית לן עמה ומהלכין בחשוכא דגלא חנן ולו בשרא רדינן: 7 אן דין בנוהרא מהלכין איך דהו איתוהי בנוהרא אית לן שותפּוֹתָא עם חדא נדמא דיִשוע ברה מדכא לן מן בלהון חטין: 8 ואן נאמר דלית לן חטיא נפֿשן מטעינן ושרא לית בן: 9 אן דין מודינן בחטין מהימן הו ודיק דנשבוק לן חטין ונדפין מן פלה עולן: 10 ואן אמרינן דלא חטין עבדינן לה דגלא ומלתא לית לנתן:

3 Perhaps the most beautiful pattern in 1 John has to do with another incredible implied wordplay. As shown in the section on *cognate accusatives* in the publication Ruach Qadim, where the multiple meaning of an Aramaic root is exploited two or more times in a phrase. A statement by Ben Franklin was used to highlight this concept where he stated, "Gentlemen we must all *hang* together or most assuredly we shall *hang* separately." But what if, instead of a direct exploitation of hang's dual meanings, Franklin referred to one meaning of the word while *indirectly referencing its other use*. In other words, what if he had instead said: "Gentlemen, we must all *hang* together or most assuredly they will *string us up with rope* separately." Granted while not nearly as graceful as the first foray, it would nevertheless be clever. The joke then would rely on a slight delay mechanism, since it may take a few seconds for the hearer to rationalize - "Right, string up with rope is hang too, I get it." The same thing is happening in these two passages from 1 John: "And these things we write to you that our *joy* in you may be *complete*" (1 John 1:4 Lamsa). "There is no fear in love; but *perfect love* casts out fear because fear is tormenting. He who fears is not made in *perfect love*" (1 John 4:18 Lamsa). The key to this bit of genius is found when looking at what is described as opposed to what is being stated. Put simply, if perfect love casts out fear, or complete joy fills you up, what else can the result be other than *shalom* (peace)? And so, once again, we see a direct root relationship between perfection/completion (*mshamliya*) and peace (*shlama*), and the meaning of the first occurrence is clearly describing the end product of the second!

1. My children, these things I write to you that you do not sin. But if any one should sin, we have an Advocate with the Father, Y'shua the Mashiach, the righteous. 2. For he is himself the atonement for our sins; and not for ours only but also for all the world. 3. And by this we will be sensible that we know him, if we keep his Commandments. 4. For he that says I know him, and does not keep his Commandments, is a liar and the truth is not in him. 5. But he that keeps his Word, in him is the Love of Elohim truly completed: for by this we know that we are in him. 6. He that says "I am in him" is bound to walk according to his halakha.<sup>4</sup> 7. My beloved, I write no new commandment to you, but the old Commandment which you had from the beginning; and the old Commandment is the Word which you have heard.<sup>5</sup> 8. Again, a new commandment I write to you which is true in him and in you; because the darkness has passed away and the true light begins to appear. 9. Whoever therefore will say that he is in the light, and hates his brother, is in darkness until now. 10. He that loves his brother abides in the light, and in him is no stumbling. 11. But he that hates his brother is in darkness and walks in darkness; and he does not know where he goes, because the darkness has blinded his eyes. 12. I write to you, you children, because your sins are forgiven you for His name's sake. 13. I write to you, you fathers, because you have known him who existed from the beginning. I write to you, you young men, because you have vanquished the evil one. 14. I have written to you, you little ones, because you have known the Father. I have written to you, you fathers, because you have known him who (was) from the beginning. I have written to you, you young men, because you are strong and the Word of Elohim dwells in you, and you have vanquished the evil one. 15. Love not the world nor anything in it; for whoever loves the world has not the love of the Father in him. 16. For all that is in the world is the lust of the body and the lust of the eyes and the pride of the world, which are not from the Father but from the world<sup>6</sup> itself. 17. And the world is passing away, (both) it and the lust thereof; but he that does the pleasure of Elohim abides for ever.<sup>7</sup> 18. My children, it is the latter time; and as you have heard that a false Messiah was to arise, so there are now many false Messiahs;<sup>8</sup> and from this we know that it is the latter time.

4 Literal reference, "walk according to his walking" and in both cases the word is *halakh*.

5 "*Elohim is light*", (1 John 1:5); therefore, it can be argued that at Creation when YHWH said, "*Let there be light*", Genesis 1:3, that He in effect brought a part of Himself out to accomplish the creative act. The "*Word*" does this same feat, Psalm 33:6; John 1:1; a few lines earlier we read the "*Word of Life*." We have also seen before the direct linguistic relationship between the Hebrew and Aramaic roots for "*Light*" and "*Torah*" such as: "*Your word (davar) is a lamp to my feet, a light (aur) to my path*" (Psalm 119:105). "*For the commandment is a lamp. The teaching is a light (aur), and the way to life is the rebuke that disciplines*" (Proverbs 6:23). What makes this citation in Proverbs most profound is the word *mitzvah* (commandment), since tradition commonly calls the revelation at Sinai the *Ten Commandments* when in fact the Tanakh uses *davarim* (words)! Keep this in mind while considering 1 John 2:4. "*He who says I know Him and does not keep His Commandments (poqadona) is a liar and the truth is not in him. But whoever keeps His word (miltha) in him, verily is the love of Elohim perfected; hereby we know that we are in Him*" (1 John 2:4 Lamsa). Aramaic could not make a more forceful point. The fact is, *poqadona* and *miltha* are exceedingly close matches for their Hebrew counterparts *mitzvah* in Proverbs, and *davar* in Psalms. However, it is in this next passage that the full measure of John's brilliance is shown: "*My beloved, I do not write a new commandment to you, but an old commandment that you have had from the beginning. The old commandment is the word that you have heard from the beginning*" (1 John 2:7 Lamsa). *The Commandment is the Word*, which comes from the beginning. We must now realize that to translate this as "his Commandments" is wrong, but "His Commandments" is correct. "*His Commandments*" is the *WORD* which came from the very beginning of time. Many fail to understand this truth: It is impossible for Torah to have passed away during the lifetime of the Shlichim if John himself writes about the *Word they have heard from the beginning*. What else could this *WORD* be, except the *living Torah*! John is a native Aramaic speaker and follower of Y'shua who knows that the *WORD* (or the Torah of YHWH) comes from the "*Light*"; he states that *Elohim is Light* and that we abide in that Light when we do His Mitzvot/Poqadona/Commandments. Furthermore, the interchanging of "*Word*" and "*Commandment*" simply does not happen in any other language except Hebrew and Aramaic, the "*word that you have heard*" is the Shema!

6 "The world" refers to pagan, Torahless, humanistic, evolutionary, relativistic, materialistic, sensual, unrighteous lifestyles that haSatan used to seduce mankind away from YHWH. This certainly does not refer to the earth which YHWH made according to His good pleasure.

## : אגרתא דיוחנן ב :

1 בני הלין כְּתָב אַנָּא לְכוֹן דְּלֵא תַחֲטוּן וְאֵן אַנְשׁ נַחֲטָא אִיתְּ לֵן פִּרְקִלְטָא לִוְת אַבָּא  
יְשׁוּעַ מְשִׁיחָא זְדִיקָא: 2 הוּיֵו גִיר חוּסְיָא דְעַל אַפִּי חֲטִינִין וְלוֹ חַלְפִין דִּילֵן בְּלַחוּד  
אַלָּא אָף חֻלְף כְּלָה עֲלָמָא: 3 וּבִהְדָּא מְרַגְשִׁין דִּידְעֻנְיָהי אֵן נְטְרִינֵן פּוֹקֲדֻנוּהי:  
4 הוּ גִיר דָּאמַר דִּידְעֻתָּהּ וּפּוֹקֲדֻנוּהי לֹא נָטַר דְּגֻלָּא הוּ וּשְׂרָכָא לִית בָּהּ: 5 הוּ דִין  
דְּנָטַר מְלִתָּה בְּהֻנָּא מְשֻׁלָּם שְׂרִירָאִית חוּפָּה דְּאֵלְהָא בִּהְדָּא גִיר יְדְעִינֵן דְּכָה חֲנֵן:  
6 הוּ דָּאמַר דְּכָה אִיתִי וְלֹא לָה דְּאִיךְ הִלְכְתָּה דִּילָה נִהְלֵךְ: 7 חֲבִיבִי לוֹ פּוֹקֲדָנָא  
חֲדָתָא כְּתָב אַנָּא לְכוֹן אַלָּא פּוֹקֲדָנָא עֲתִיקָא הוּ דְּאִיתְּ הֻנָּא לְכוֹן מִן בְּרִשִׁית פּוֹקֲדָנָא  
דִין עֲתִיקָא אִיתְּוֵהי מְלִתָּא הִי דְשִׁמְעֵתוֹן: 8 תּוֹב פּוֹקֲדָנָא חֲדָתָא כְּתָב אַנָּא לְכוֹן הוּ  
דְּאִיתְּוֵהי שְׂרִירָא בָּהּ וּבְכוֹן דְּחֻשׁוֹכָא עֲבָר לָהּ וְנוֹהֲרָא שְׂרִירָא שְׂרִי מְתַחֲזָא: 9 מִן  
דָּאמַר הַכִּיל דְּאִיתְּוֵהי בְּנוֹהֲרָא וּסְנָא לֵאחֻוּהי בְּחֻשׁוֹכָא אִיתְּוֵהי עֲדָמָא לְהֶשָּׂא:  
10 הוּ דִין דְּמַחֲבֵל לֵאחֻוּהי בְּנוֹהֲרָא מַכְתֵּר וְכֹשְׁלָא לִית בָּהּ: 11 הוּ דִין דְּסְנָא לֵאחֻוּהי  
בְּחֻשׁוֹכָא אִיתְּוֵהי וּבְחֻשׁוֹכָא מֵהֵלֶךְ וְלֹא יָדַע לֵאכִיפָא אֲזֹל מְטַל דְּחֻשׁוֹכָא סְמִי אֲנִין  
עֵינוּהי: 12 כְּתָב אַנָּא לְכוֹן בְּנִיָּא דְּאִשְׁתַּבְּקוּ לְכוֹן חֲטִיבִין מְטַל שְׁמָה: 13 כְּתָב  
אַנָּא לְכוֹן אַבְּהָא דִּידְעֻתְּוֹנִיָּהי לְהוּ דְּאִיתְּוֵהי הֻנָּא מִן בְּרִשִׁית כְּתָב אַנָּא לְכוֹן עֲלִימָא  
דְּזִכְרִיתְּוֹנִיָּהי לְבִישָׂא כְּתִבְתָּ לְכוֹן טְלִיא דִּידְעֻתְּוֹן לֵאבָּא: 14 כְּתִבְתָּ לְכוֹן אַבְּהָא  
דִּידְעֻתְּוֹן לְהוּ דְּמִן בְּרִשִׁית כְּתִבְתָּ לְכוֹן עֲלִימָא דְּחִילְתָּנָא אֲנַתְּוִן וּמְלִתָּה דְּאֵלְהָא  
שְׂרִיא בְכוֹן זִכְרִיתְּוֹנִיָּהי לְבִישָׂא: 15 לֹא תִרְחַמוּן לַעֲלָמָא וְלֹא לְמָדָם דְּאִיתְּ בָּהּ מִן  
גִיר דְּרַחֲסָא לַעֲלָמָא חוּפָּה דֵּאבָּא לִית בָּהּ: 16 כָּל מָדָם גִיר דְּאִיתְּ בָּהּ בְּעֲלָמָא רְגֵתָא  
הוּ דְּפִגְרָא וְרְגֵתָא דְעֵינָא וּשׁוּבְהִרָא דְעֲלָמָא הֵלִין דְּלֵא הִנִי מִן אַבָּא אֵלָּא מִנָּה אֲנִין  
מִן עֲלָמָא: 17 וְעֲבָר עֲלָמָא הוּ וְרְגֵתָהּ הוּ דִין דְּעֲבָד צְבִינָה דְּאֵלְהָא מְקֻנָּא לַעֲלָם:  
18 בְנֵי זַבְנָא הוּ אַחֲרִיא נְאִיךְ מָדָם דְשִׁמְעֵתוֹן דְּאֵתָא מְשִׁיחָא דְגֻלָּא וְהֶשָּׂא הוּ לְהוֹן  
סְגִיָּא מְשִׁיחָא דְגֻלָּא וּמִן הֵדָּא יְדְעִינֵן דְּזַבְנָא הוּ אַחֲרִיא:

7 "And the world passes away, and the lust thereof, but he who does the will of Elohim abides forever" (1 John 2:17 Lamsa). In Aramaic the words for world (*alma*) and forever (*alam*) are nearly identically spelled and pronounced. Notice here also that the first apparent letter of *alam* – the “I” – does not count and is not highlighted because it is simply the L proclitic. In this case the literal construction comes out awkwardly in English as “living of forever.” The pun is also multi-tiered in this case because ancient Jewish thought has always centered on the idea of *olam haba*, which is literally rendered as “world to come” but figuratively means “world of eternity” or “heaven.” When confronted with these facts, some theologians suggest that “from the beginning” can mean “from the time of Mashiyach’s ministry”; however, such thinking is easily refuted: “For this is the commandment that you have heard from the beginning, that you must love one another. Not do as Cain did, who belonged to the wicked one and slew his brother” (1 John 3:11-12 Lamsa). If Cain knew this commandment, it must also then go back to Adam. That being the case, the old commandment is very old indeed, and it is rooted firmly in the first book of Torah, known as Genesis!

8 As before, “false Messiahs” is used deliberately rather than the proper title of the genuine one, Y’shua the Mashiyach.

19. From us they went out, but they were not of us; for if they had been of us they would have continued with us: but they went out from us that so it might be known that they were not of us. 20. But you<sup>9</sup> have an anointing from the Set Apart (One); and you discriminate every person. 21. I have not written to you because you don't know the truth, but because you know it and because no falsehood is of the truth. 22. Who is false but he that denies that Y'shua is the Mashiyach? And that person is a false Messiah. He that denies the Father denies also the Son. 23. And he that denies the Son also does not believe the Father. He that confesses the Son confesses also the Father. 24. And what you heard from the first, let that remain with you. For if that which you heard from the first remains with you, you also will remain in the Father and in the Son. 25. And this is the promise which he has promised us: (even) life eternal. 26. And these things I have written to you on account of those who seduce<sup>10</sup> you. 27. And you also, if the anointing which you have received from him remains in you, you need not that any one should teach you; but as that anointing is from Elohim, it teaches you all things; and it is true, and no falsehood is in it. And as it has taught you, remain you in Him. 28. And now, my children, remain you in him; that so, when he will be manifested, we may not be ashamed before Him, but may have an open countenance at His coming. 29. If you know that he is righteous, you also know that whoever does righteousness is from Him.

### Chapter 3

1. And you see how great is the love of the Father towards us, who has called us sons and made us (such). Therefore the world knows us not because it likewise does not know Him. 2. My beloved, now are we the sons of Elohim; and up to now it has not appeared what we are to be: but we know that when he will appear, we will be in his likeness and we will see him as he is. 3. And everyone that has this hope from him, purifies himself, as he is pure. 4. And everyone that practices sin, perpetrates iniquity; for all sin is iniquity.<sup>11</sup> 5. And you know that he was manifested to take away our sins; and in him was no sin. 6. And everyone that abides in him sins not: and everyone that sins, has not seen him nor has known him. 7. My children, let no one deceive you: he that does righteousness, is righteous, as the Mashiyach also is righteous. 8. And he that commits sin is of Satan; because Satan was a sinner from the beginning: and for this cause, the Son of Elohim appeared that he might destroy the works of Satan. 9. Everyone that is born of Elohim does not practice sin because his seed is in him and he cannot sin because he is born of Elohim.<sup>12</sup> 10. By this are the children of Elohim discriminated from the children of Satan. Everyone that does not practice righteousness and that loves not his brother, is not of Elohim: 11. because this is the Commandment which you heard from the beginning, that you should love one another. 12. Not like Cain who was of the evil one and killed his brother. And why did he slay him, but because his own works were evil and those of his brother righteous?

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<sup>9</sup> Khabouris has an isolated *beyt* between the words "you" (plural) and "anointing."

<sup>10</sup> See *Priesthood* in Appendix.

<sup>11</sup> *Iniquity* is transgression of the Torah.

<sup>12</sup> Which means the opposite can also be true: People who sin as a lifestyle, as opposed to an occasional lapse, are not of Elohim.

## : אגרתא דיוחנן ב :

19 מְנָן נִפְקוּ אֱלָא לֹא מְנָן הָנוּ אֱלֹ גִיר מְנָן הָנוּ לִנְתָן מִכְתָּרִין הָנוּ אֱלָא נִפְקוּ מְנָן  
דִּתְיִידֵע דִּלֹּ מְנָן הָנוּ: 20 וְאַנְתּוֹן מְשִׁיחָתָא אִיתָ לָכּוֹן מִן קִדִּישָׁא וּפְרָשִׁין אַנְתּוֹן  
הוּ לְכָל אִנְשׁ: 21 לֹא כְתִבְתָּ לָכּוֹן דְּלֹא יִדְעִין אַנְתּוֹן לָהּ לִשְׂרָרָא אֱלָא דִּידְעִין  
אַנְתּוֹן לָהּ וְדִבְלָה דְּגִלּוֹתָא לֹא הִנֵּת מְנָה מִן שְׂרָרָא: 22 מְנָן דְּגִלָּא אֱלָא אֵין אִינָא  
דְּכִפֵּר דִּישׁוּעָא לֹא הָוּא מְשִׁיחָא הָנָא הוּא מְשִׁיחָא דְּגִלָּא הוּא דְּכִפֵּר בְּאַבָּא כִּפֵּר אָף  
כִּבְרָא: 23 וְהוּא דְּכִפֵּר בְּכִרָא אֶפְלָא בְּאַבָּא מִחִימָן מִן דְּמוֹדָא כִּבְרָא אָף בְּאַבָּא  
מוֹדָא: 24 וְאַנְתּוֹן מְדָם דְּשִׁמְעֵתוֹן מִן קִדִּים נִקְנָא לִנְתָּכוֹן אֵין גִּיר מִקְנָא לִנְתָּכוֹן  
מְדָם דְּשִׁמְעֵתוֹן מִן קִדִּים אָף אַנְתּוֹן מִקְנִין אַנְתּוֹן בְּאַבָּא וּכְבָּרָא: 25 וְהָנוּ שׁוּדְיָא  
דְּאַשְׁמוּדִי לֵן חִיָּא דִּלְעֵלָם: 26 הָלִין דִּין כְּתִבְתָּ לָכּוֹן מְטַל אִילִין דְּמִטְעִין לָכּוֹן:  
27 נִאָף אַנְתּוֹן אֵין תִּקְנָא לִנְתָּכוֹן מְשִׁיחָתָא דְּקַבְלָתוֹן מְנָה לֹא סִנְיָקִין אַנְתּוֹן דִּאִנְשׁ  
נִלְפָכוֹן אֱלָא אִיךְ מְשִׁיחָתָא דְּאִיתִיהָ מִן אֱלֹהָא הִי מִלְפָּא לָכּוֹן עַל כְּלָמְדָם וּשְׂרִירָא  
הִי וְלִיתָ בָּהּ דְּגִלּוֹתָא וְאִיךְ דִּאֲלִפְכוֹן קִנוּ בָּהּ: 28 וְהָשָׂא בְּנֵי קִנוּ בָּהּ דְּמָא דְּמִתְגַּלָּא  
לֹא נִבְהֵת מְנָה אֱלָא תִּהְוָא לֵן גִּלּוֹתָא אֶפְּא בְּמִאֲתִיתָהּ: 29 אֵין יִדְעֵתוֹן דִּידִיק הוּא דְּעוֹ  
דִּאָף כֹּל דְּעִבְדֵּי וְדִיקוֹתָא מְנָה אִיתוּהִי:

## : אגרתא דיוחנן ג :

1 וְחִזּוּ דְּכִמָּא סְגִי חֻבְּהָ דְּאַבָּא לִנְתָן דְּבִנְיָא קִרְן אָף עֲבָדֵן מְטַל הָנָא עֲלֵמָא לֹא  
יִדְעֵ לֵן מְטַל דְּאַפְלָא לָהּ יִדְעֵ: 2 חֲבִיבִי הָשָׂא בְּנוּהִי חֲנִן דְּאַלְהָא וְלֹא אֲתַגְלִי עֲדָמָא  
לְהָשָׂא מְנָא עֲתִידִינֵן דִּנְהוּנָא יִדְעִינֵן דִּין דְּמָא דְּאַתְגְּלִי בְּדְמוּתָהּ הִנֵּינֵן וְחִזְיָנֵן לָהּ אִיךְ  
מְדָם דְּאִיתוּהִי: 3 וְכֹל אִינָא דְּאִיתָ לָהּ עֲלוּהִי הָנָא סִבְרָא מְדָכָא נִפְשָׁה אִיךְ דְּהוּ דְּכָא  
הוּ: 4 מִן דִּין דְּעִבְדֵּי חֲטִיתָא עוֹלָא סָעֵר חֲטִיתָא גִיר כֹּלָה עוֹלָא הִי: 5 וְיִדְעִין אַנְתּוֹן  
דְּהוּ דְּאַתְגְּלִי דְּנִסְבֵּי חֲטִיתָא וְחֲטִיתָא בָּהּ לִיתָ: 6 וְכֹל דְּכָה מִקְנָא לֹא חֲטָא וְכֹל דְּחֲטָא  
לֹא חֲזִיָּהִי וְלֹא יִדְעָה: 7 בְּנֵי לֹא אִנְשׁ נִטְעִיכוֹן הוּא דְּעִבְדֵּי וְדִיקוֹתָא וְדִיקָא הוּא אִיךְ  
דִּאָף הוּא מְשִׁיחָא אִיתוּהִי וְדִיקָא: 8 הוּא דְּסָעֵר חֲטִיתָא מִן סִטְנָא הוּא מְטַל דְּמִן רִשִׁיתָא  
הוּא סִטְנָא חֲטָיָא הוּא וּמְטַל הָנָא אֲתַחֲזִי בְּרָה דְּאַלְהָא דְּנִשְׁרָא עֲבָדוּהִי דְּסִטְנָא: 9 כֹּל  
דְּאַתִּילֵד מִן אֱלֹהָא חֲטִיתָא לֹא עִבְדֵּי מְטַל דְּזִרְעָה בָּהּ אִיתוּהִי וְלֹא מִשְׁכַּח לְמַחֲטָא  
דְּמִן אֱלֹהָא אֲתִילֵד: 10 בְּהִדָּא מִתְּפָרְשִׁין בְּנוּהִי דְּאַלְהָא מִן בְּנוּהִי דְּסִטְנָא כֹּל דְּלֹא  
עִבְדֵּי וְדִיקוֹתָא וְלֹא מִחֵב לְאַחֻוּהִי לִיתוּהִי מִן אֱלֹהָא: 11 דְּהָנוּ פּוֹקִדְנָא דְּשִׁמְעֵתוֹן מִן  
קִדִּים דְּתַחֲבוֹן חֵד לַחֵד: 12 לֹא אִיךְ קִאֵין הוּא דְּאִיתוּהִי הָנָא מִן בִּישָׁא וְקִטְל לְאַחֻוּהִי  
וּמְטַל מְנָא קִטְלָה אֱלָא מְטַל דְּבִישִׁין הוּא עֲבָדוּהִי וְדִאֲחֻוּהִי וְדִיקָא:

13. And wonder not, my Brothers, if the world hate you. 14. We know that we have turned from death to life by this, that we love the Brothers. He that loves not his brother remains in death. 15. For everyone that hates his brother is a man-slayer; and you know that no man-slayer can have eternal life abiding in him. 16. By this we know his love towards us because he gave up his life for us: and we also should give up our lives for our Brothers. 17. But whoever has worldly possessions and sees his brother in need and closes off his bowels (of merciful nature) from him, how is the love of Elohim in him? 18. My children, let us not love one another in words and in tongue, but in acts and in truth. 19. And by this we recognize that we are of the truth; and, before he will come, we make our hearts confident. 20. But if our heart condemns us, how much greater is Elohim than our heart, and knowing all things? 21. My beloved, if our heart condemns us not, we have open countenances before Elohim. 22. And whatever we ask, we receive from him; because we keep His (Master YHWH's) Commandments and do acceptable things before him.<sup>13</sup> 23. And this is His Commandment, that we believe on the name of His Son Y'shua the Mashiyach, and that we love one another as He has commanded us. 24. And he that keeps His Commandments is kept by Him and he dwells in Him: and by this we understand that He abides in us, from His Spirit which He has given to us.

## Chapter 4

1. My beloved, do not believe all spirits; but discriminate among spirits whether they are of Elohim: for many false prophets have gone out into the world. 2. By this the Spirit of Elohim is known; every spirit that confesses that Y'shua the Mashiyach has come in the flesh<sup>14</sup> is of Elohim. 3. And every spirit which does not confess that Y'shua the Mashiyach has come in the flesh is not of Elohim; but he is of the false Messiah of whom you have heard that he comes and now is he already in the world. 4. But you children are of Elohim; and you have overcome them, because greater is he who is in you than he who is in the world. 5. And they are of the world: therefore they speak from the world, and the world hears them. 6. But we are of Elohim; and he that knows Elohim, hears us; and he that is not of Elohim, hears us not. By this, we know the Spirit of Truth and the spirit of error. 7. My beloved, let us love one another: because love is from Elohim; and whoever loves is born of Elohim and knows Elohim. 8. Because Elohim is love; and whoever does not love, does not know Elohim. 9. By this was the love of Elohim towards us made known, because Elohim sent his only-begotten Son into the world that we by him might live. 10. In this is love; it was not that we loved Elohim, but that Elohim loved us and sent his Son as atonement for our sins. 11. My beloved, if Elohim has so loved us, we also should love one another. 12. No one has ever seen Elohim; but if we love one another, Elohim abides in us and his love is perfected in us. 13. And by this we know that we abide in him and that he abides in us, because he has given of his Spirit to us.

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<sup>13</sup> "Grace" is clearly tied to doing what pleases YHWH. Those who routinely and willfully disobey YHWH cannot honestly expect to receive any "grace" until they stop misrepresenting His Mashiyach.

<sup>14</sup> The Spirit of Mashiyach dwells inside a person. This does not refer to Y'shua coming in his flesh to Earth; even the demons know that much (see Luke 4:41). This refers to the *neshamah* (spirit of man) being *born from the beginning* into the Image of Elohim, which is evidenced by living a Set Apart life unto YHWH, having Torah written upon the heart and growing in the Attributes of Mashiyach as revealed in Isaiah 11:2 and elsewhere.



## : אגרתא דיוחנן ג :

13 ולא תתדמרון אחי אן סנא לכוון עלמא: 14 חנן ידעינן דשנינן מן מותא לחיא בהדא דמחבינן לאחין הו דלא מחב לאחוהי מקנא במותא: 15 כל גיר דסנא לאחוהי קטל אנשא הו וידעינן אנתון דכל דקטל אנשא לא משפחין מקוין בה חיא דלעלם: 16 בהדא ידעינן חובא דלונתן דהו יחב נפשה חלפין ואף חנן זרק לן דעל אפי אחין נתל נפשטן: 17 ואינא דאית לה קנינא דעלמא ונחנא לאחוהי דסניק ונאחורד רחמוהי מנה איכנא אית בה חובא דאלהא: 18 בני לא נחב חד לחד במלא ובלשנא אלא בעבדא ובשרא: 19 ובהדא משתודעינן דמן שררא איתין וקדם דנאחא הו מפסינן לכן: 20 דאן הו לכן בסר לן כמא אלהא דרב מן לכן וידע פלמדם: 21 חביבי אן לכן לא בסר לן גלין אגין אפין קדם אלהא: 22 וכלמדם דשאלין נסבינן מנה מטל דנטרינן פוקדנוהי ושפירתא סערינן קדמוהי: 23 והנא הו פוקדנה דנהימן בשמא דברה ישוע משיחא ונחב חד לחד איך דפקדן: 24 ואינא דנטר פוקדנוהי בה מתנטר והו שרא בה ובהדא מסתכלין דשרא בן מן רוחה הי דיחב לן:

## : אגרתא דיוחנן ד :

1 חביבי לא לכל רוחין תהימנון אלא הויתון פרשין רוחא אן מן אלהא איתיהין מטל דסגיאא נביא דגלא נפקו בה בעלמא: 2 בהדא מתידעא רוחה דאלהא כל רוחא דמודין דישוע משיחא אתא בבסר מן אלהא הי: 3 וכל רוחא דלא מודיא דישוע אתא בבסר ליתיה מן אלהא אלא הדא מן משיחא הי דגלא הו דשמעתון דאתא והשא בעלמא איתוהי מן פרו: 4 אנתון דין מן אלהא איתייפון בנא נזכיתון אגון מטל דרב הו דבכוון מן הו דבעלמא: 5 והלין מן עלמא אגון מטל הנא מן עלמא ממללין ועלמא להון שמע: 6 חנן דין מן אלהא חנן והו דידע לאלהא שמע לן והו דלא איתוהי מן אלהא לא שמע לן בה בהדא מסתכלין לרוחא דשררא ולרוחא דמטענותא: 7 חביבי נחב חד לחד מטל דחובא מן אלהא הו וכל מן דמחב מן אלהא יליד וידע לאלהא: 8 מטל דאלהא חובא הו וכל דלא מחב לא ידע לאלהא: 9 בהדא איתידע חובא דאלהא דלונתן דלברה יחידא שדר אלהא לעלמא דנחא באידה: 10 בהנא איתוהי חובא לא הנא דחנן אחבן לאלהא אלא הו אחבן ושדר לברה חוסיא על אפי חטהין: 11 חביבי אן הפנא אחבן אלהא אף חנן חביבין חד לחד למחבו: 12 לאלהא ממתום אנש לא חזיהי אן דין נחב חד לחד אלהא בן מקנא וחובא משתמלא בן: 13 ובהדא ידעינן דבה מקנינן והו מקנא בן דמן רוחה יחב לן:

14. And we have seen and do testify that the Father has sent his Son, a Redeemer for the world. 15. Whoever confesses Y'shua to be the Son of Elohim, Elohim abides in him and he abides in Elohim. 16. And we have believed and known the love which Elohim has towards us: for Elohim is love, and whoever abides in love, abides in Elohim. 17. And hereby is his love perfected with us; that we may have open countenances in the day of judgment; because as he was, so also are we in this world. 18. In love there is no fear; but perfect love casts out fear; because fear exists in peril, and he that fears<sup>15</sup> is not perfected in love. 19. Let us, therefore, love Elohim; because he has first loved us. 20. And if any one will say, I love Elohim, and yet hates his brother, he is a liar: for he that loves not his brother who is visible, how can he love Elohim who is invisible? 21. And this command we have received from him, that whoever loves Elohim, must love also his brother.

## Chapter 5

1. Whoever believes that Y'shua is the Mashiyach, is born of Elohim. And whoever loves the begetter, loves him also that is begotten of him. 2. And by this we know that we love the children of Elohim, when we love Elohim and follow his Commandments. 3. For this is the love of Elohim, that we keep his Commandments: and his Commandments are not burdensome. 4. Because, whoever is born of Elohim overcomes the world: and this is the victory that overcomes the world, our faith. 5. For who is he that overcomes the world, but he that believes that Y'shua is the Son of Elohim? 6. This is he who came by the water and the blood. Y'shua the Mashiyach; not by the water only, but by the water and the blood. And the Spirit testifies; because the Spirit is truth. 7. *Verse 7 is nonexistent in the Eastern Peshitta*<sup>16</sup> 8. And there are three witnesses, the Spirit and the water, and the blood: and these three are in union.<sup>17</sup> 9. If we receive the testimony of men, how much greater is the testimony of Elohim? And this is the testimony of Elohim which he has testified concerning his Son. 10. Whoever believes in the Son of Elohim has this testimony in himself. And whoever believes not Elohim has made him a liar by not believing the testimony which Elohim has testified concerning his Son. 11. And this is the testimony that Elohim has given to us life eternal, and this life is in his Son. 12. Everyone that takes hold of the Son takes hold of life; and everyone that takes not hold of the Son, has not life. 13. These things have I written to you that you may know that you have life eternal, you who believe in the name of the Son of Elohim. 14. And this is the confidence that we have towards him, that whatever we ask of him, agreeably to his will, he hears us. 15. And if we are persuaded that he hears us respecting what we ask of him, we are confident of receiving presently the petitions which we asked of him. 16. If anyone will see his brother sin a sin which does not deserve death, he will ask, and life will be given him, to them (I say) who sin not as to death. For there is a sin of death; and I do not say of this that a man should pray for it.

<sup>15</sup> This refers to the fear of man, the fear of loss and every other form of fear, except the Fear of YHWH. The Fear of YHWH helps to perfect the love of YHWH. A young child is taught about boundaries to protect and sustain the child's welfare. The more wisdom and understanding a child has of their boundaries and environment, the more likely they will not fall into danger. Young children do not have the knowledge that their parents do; neither does mankind have all the knowledge that YHWH has. Only a fool would overstep the boundaries established by YHWH, this is not done by those who are wise and understanding in Mashiyach.

<sup>16</sup> Appended text: (For there are three that testify in heaven: the Father, the Word, and the Ruach haKodesh: and these three are one.), which is why Murdock puts the brackets and adds: "This verse is not wanting in most MSS., and is omitted in the edit. London, 1826." The fact is that this line was inserted under the authority of Constantine to promote the Trinity doctrine. It does not exist in the Peshitta nor the oldest Greek manuscripts of Aleph, A, B and the Vulgate. Christo-Paganism which originated before Constantine taught that the Father, Son, and Holy Spirit are numerically three separate beings, but yet "all the same" is a blatant violation of the First and Second Commandments (see Sh'mot/Exodus 20:1-6).

<sup>17</sup> See *Eighteen New Testament Misconceptions #16: Echad as Plurality* in Appendix.

## : אגרתא דיוחנן ד :

14 וחנן חזין ומסהדינן דאבא שדר לברה פרוקא לעלמא: 15 כל דמודא ביצוע דהווי ברה דאלהא אלהא בה מקנא והו מקנא באלהא: 16 וחנן הימנן וידען חובא דאית לה לאלהא צאדין אלהא גיר חובא הו וכל דמקנא בחובא באלהא מקנא: 17 ובהדא משתלם חובה עמן דגליות אפא תהנא לן בינמא דדינא מטל דאיך דהנא הו הכנא אף חנן איתין בהנא עלמא: 18 דחלתא בחובא לית אלא חובא משמליא לבר שדא לה לדחלתא מטל דחלתא בקנטא איתיה הו דין דדחל לא משמלי בחובא: 19 חנן הכיל נחב לאלהא מטל דהו קדמית אחבן: 20 אן דין אנש נאמר דמחב אנא לאלהא ולאחיה סנא דגלא הו הו גיר דלאחיה דמתחנא לא מחב לאלהא הו דלא מתחנא איפנא משכח דנחב: 21 והנא פוקדנא קבלן מנה דכל דמחב לאלהא נחב אף לאחיה:

## : אגרתא דיוחנן ה :

1 כל דמהימן דישוע איתוהי משיחא מן אלהא יליד וכל דמחב לילודא מחב אף להו דאתילד מנה: 2 ובהדא ידעינן דמחבינן לבנוהי דאלהא מא דלאלהא מחבינן ועבדינן פוקדנוהי: 3 הנא הו גיר חובה דאלהא דנטר פוקדנוהי ופוקדנוהי לא יקירין: 4 מטל דכל דיליד מן אלהא זכא לה לעלמא והדא הי זכותא דזכתה לעלמא הימנותן: 5 מנו גיר דזכא לה לעלמא אלא הו דמהימן דישוע ברה הו דאלהא: 6 הנו דאתא ביד מיא נדמא ישוע משיחא לא הנא במיא בלחוד אלא במיא נדמא: 7 ורוחא מסהדא דהי רוחא איתיה שררא: 8 ואיתיהון תלתא סהדין רוחא ומיא נדמא ותלתיהון בחד אגון: 9 אן סהדוּתא דבנינשא מקבלינן חד כמא סהדוּתה דאלהא דרבא הי והדא הי סהדוּתה דאלהא דאסהד על ברה: 10 כלמן דמהימן בברה דאלהא אית לה הדא סהדוּתא בנפשה כל דלא מהימן לאלהא דגלא עבדה בדלא הימן לסהדוּתא דאסהד אלהא על ברה: 11 והדא הי סהדוּתא דחיא דלעלם יחב לן אלהא והגון חיא בברה איתיהון: 12 כל דאחיד לברא אחיד אף לחיא וכל דלא אחיד לברה דאלהא לית לה חיא: 13 הלין כתבת לכון דתדעון דחיא דלעלם אית לכון לאילין דהימנותון בשמה דברה דאלהא: 14 והדא פרהסיא אית לן לותה דכל דשאלינן לה איך צבניה שמע לן: 15 ואן מפסין דשמע לן על מדם דשאלינן מנה תכילין דקבלן מן פדו שאלתן דשאלן מנה: 16 אן אנש נחנא לאחיה דחטא חטא דלא מחיב למוּתא נשאל ומתיהבין לה חיא לאילין דלא הנא איך דלמוּתא חטין אית גיר חטא דמוּתא לא הנא על הנא אמר אנא דנבעא אנש:

17. For all unrighteousness<sup>18</sup> is sin; and there is a sin which is not of death. 18. And we know that everyone who is born of Elohim sins not: for he that is born of Elohim keeps himself, and the evil one touches him not. 19. We know that we are of Elohim; and all the world is reposing on the evil one. 20. And we know that the Son of Elohim has come and has given us knowledge that we might know the True One; and that we might be in the True One,<sup>19</sup> in his Son Y'shua the Mashiyach. He is the true Elohim, and the life eternal. 21. My children, keep yourselves from idolatry.

*End of the First Letter of Yochanan the Shaliach.*

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18 1 Yochanan 1:9 reads; “But if we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all our *iniquity*”. The same Aramaic word for iniquity ܐܝܢܐ (*eola* in Aramaic; *evel* in Hebrew) is translated in this verse as *unrighteousness*. The first mention of “evel” in Scripture is in Leviticus 19:15; “You shall do no *unrighteousness* in judgment: you shall not respect the person of the poor, nor honour the person of the mighty; but in *righteousness* you shall judge your neighbour.” Notice that (evel) *unrighteousness* is the opposite of (tsedeq) *righteousness*.

The KJV translates “evel” as iniquity (36 times), wickedness (7), unrighteousness (3), unjust (2), perverseness (1), unjustly (1), unrighteously (1), wicked (1), and wickedly (1 time); there are 53 occurrences of “evel” in the Tanakh and 69 in the NT. Y'shua teaches, “...He that raises His sun upon the good and upon the evil and causes to descend His rain upon the just and the *unjust*” (Matt. 5:45) precisely as the Tanakh teaches that good and just are the opposite of evil and unjust.

Yochanan teaches, “For he that says I know him, and does not keep his Commandments, is a liar and the truth is not in him.” (1 Yochanan 2:4). And in 1:7 he teaches, “My beloved, I write no new commandment to you, but the old Commandment which you had from the beginning; and the old Commandment is the Word which you have heard.” Yet many Christians have been taught that they are not obligated to “keep his Commandments”, that there is a sin which is “not of death” and they are forgiven of their repeated and willful sin and simply get away with it.

However, Yochanan concludes his letter with an appeal for all followers of Y'shua to “keep yourselves from idolatry” therefore it must also be concluded that any religion that teaches against the Commandments of YHWH and His Mashiyach is an idolatrous religion. Religion has become the idol of many Christians. Many put their trust in a religion “about” Mashiyach rather than follow his Word and “keep his Commandments”. According to Y'shua's own words a group of Christians will hear him say; “Depart from me, you workers of (evel) *iniquity*” (Matt. 7:23; please also see the footnote).

19 “The True One and the True Elohim” refer to the full scope of YHWH's redemptive plan. Not just that YHWH can save, but through whom He chooses as His vehicle for salvation; Y'shua our Master. It is only with the full understanding of not just the prophecies in Tanakh, but how they manifest and are revealed through Y'shua, that the full measure of YHWH's love becomes manifest and can transform our souls. This is a central theme in Yochanan's letter, he teaches that without love, the truth is not within us. Yochanan is not only talking about brotherly love but more specifically about a wonderfully deep, trusting and devoted love within our Master YHWH.

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## : אגרתא דיוחנן ה :

17 כל עולא גיר חטיטא הו ואית חטא דלא הוא דמותא הו: 18 וידעינן דכל  
דיליד מן אלהא לא חטא הו גיר דיליד מן אלהא נטר נפשה ובישא לא מתקרב  
לה: 19 ידעינן דמן אלהא חנן ועלמא פלה בבישא הו סים: 20 וידעינן דברה  
דאלהא אתא ויהב לן מדעא דנדע לשריקא ונהנא ביה בשריקא פברה ישוע  
משיחא הנא הו אלהא שריקא וחיא דלעלם: 21 בני טרו נפשכון מן דחלת  
פתכרא:

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## SECOND LETTER OF YOCHANAN

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1. The Elder<sup>1</sup> to Kuria the elect, and to her children:<sup>2</sup> whom I love in the truth, and not I only, but all they who know the truth; 2. For the sake of the truth which abides in us and is with us forever. 3. May grace be with you and mercy and peace from Elohim the Father, and from our Master Y'shua the Mashiyach, the Son of the Father, in truth and love. 4. I have rejoiced greatly that I found (some) of your children who walked in the truth, as we have received Commandment from the Father. 5. And now I beg you, Kuria, (I write no new commandment to you but that which was with us from the beginning) that we should love one another. 6. And this is love,<sup>3</sup> that we walk according to the Commandment. This is the Commandment, as you have heard from the beginning, that we should walk in it. 7. Because many seducers have gone forth into the world who do not confess that Y'shua the Mashiyach has come in the flesh. This is a seducer and antiChristos.<sup>4</sup> 8. Take heed to yourselves that you do not lose what you have gained; but that you may be recompensed with a full reward. 9. Everyone who transgresses and does not abide in the teaching of the Mashiyach, Elohim is not in him. And he who abides in his doctrine, he has the Father and the Son. 10. If anyone comes to you and does not possess this doctrine, neither entertain him in your house nor say to him, Joy to you: 11. For he that says to him, Joy to you, is a participator in his evil deeds. 12. Having many things I could write to you, I would not with paper and ink; but I hope to come to you and to converse mouth to mouth, that our joy may be complete. 13. The children of your elect sister send you peace. Grace be with you. Amen.

*End of the Second Letter of Yochanan the Shaliach.*

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1 Many Bible scholars have attempted to make a distinction between "John the Elder" versus John the son Zawdee, the Shaliach/Apostle. Leaders of congregations (i.e. "priests") are called *qasha* or *qashisha* – elders in Aramaic. Aramaic also uses this term for Shlichim/Apostles; therefore, it is possible for the term Elder and Apostle to apply to the same person.

2 "Kuria" (lady) appears to be treated as a title in the Peshitta text; however, Aramaic also has the same word (qoph-resh-yodh-alap = qarya) that means "called" as a participle adjective. "Called" as in the same sense of being chosen; and, is therefore almost adjacent to its synonym rendered in most translations as, "elect." This makes for an Aramaic wordplay. "Kuria" as "lady" makes sense when coupled with the phrase "and to her children." However, "children" can also refer to an assembly of believers. In this context, the alternate reading would be: "to the elect, (body) of the called, and her children (new members of the faith)." See Romans 1:6-7 for a close facsimile. This points to an Aramaic thought pattern on a metaphorical level. This form of the word can be either masculine (Matthew 22:14) or feminine (1 Keefa 3:6, Galatians 4:6) in the third person, but is more often feminine.

3 Here is perhaps the most unpopular definition (and description) of love, among religious or otherwise. However LOVE means – to keep the Commandments.

4 This is a direct loanword from Greek, *antiChristos*.

## : אגרתא דתרתנן דיוחנן שליחא א :

1 קשישא לגביִתָּא קוריא ולבָּנִיה אילין דאָנא מַחבֵּ אָנא בשרָא לָא הוּא דִּין  
אָנא בלחודי אָלָא כלהון אילין דיִדְעוּהי לשרָא: 2 מָטל שרָא אִינָא דמקנָא בן  
ועמֵן אִיתוּהי לעֵלם: 3 תְּהוּנָא עֵמֶן טיבּוֹתָא ורחמָא ושלמָא מֵן אֱלֹהָא אָבָא וּמֵן  
מֵן יֵשׁוּעַ משיחָא בְּרָה דאָבָא בשרָא וּבְחוּבָא: 4 חֲדִית סְגִי דאשכַּחַת מֵן בְּנִיכִי  
דמהלְכִין בשרָא אִיכְנָא דפּוֹקֶדְנָא נסבֵּנ מֵן אָבָא: 5 וְהָשָׂא מִפִּיס אָנָא לְכִי קוריא  
לָא הוּא אִיךְ פּוֹקֶדְנָא חֲדָתָא כְּתָב אָנָא לְכִי אָלָא הוּא דאִית הוּא לֵן מֵן שוריא דנִחְבֵּ  
חד לחד: 6 וְהָנָא אִיתוּהי חוּבָא דנִהְלֵךְ אִיךְ פּוֹקֶדְנוּהי הָנָא פּוֹקֶדְנָא אִיתוּהי אִיךְ  
מָא דשמעתון מֵן שוריא דְּבָה הניחון מהלְכִין: 7 מָטל דסגִיָּאָא מִטְעִינָא נִפְקוּ  
בָּה בעֲלָמָא אִילִין דְּלָא מוֹדִין דִּישׁוּעַ משיחָא אָתָּא בְּבִסֵּר הָנָא אִיתוּהי מִטְעִינָא  
וּנְטִיכְרִיסְטוֹס: 8 אֲזִדְהֵרוּ בְּנִפְשָׁכוֹן דְּלָא תוּבְדִּין מִדֵּם דְּפִלְחָתוֹן אָלָא אָגְרָא  
משלמָנָא תַּתְּפִרְעוֹן: 9 כָּל אִינָא דְּעָבֵר וְלָא מִקְנָא בִּיזְלָפְנָה דְּמשיחָא אֱלֹהָא לִית  
בָּה הוּא דמקנָא בִּיזְלָפְנָה הָנָא וְלֹאכָא וְלֹבְרָא אִית לָה: 10 אָן אָנֵשׁ אָתָּא לִנְתָּכוֹן  
וְהָנָא יוֹלְפָנָא לָא מִיתָא לָא תִקְבְּלוּנִיהי בְּכִיתָא וְחֲדִי לָךְ לָא תִאמְרוֹן לָה: 11 הוּא גִיר  
דְּאִמֵּר לָה חֲדִי לָךְ מִשׁוּתָּף הוּא לְעִבְדוּהי בִּישָׂא: 12 כִּד סְגִיָּאָתָא אִית הָנָא לִי לְמַכְתָּב  
לְכוֹן לָא בעִית דְּבִיד כְּרִיסְטָא וְדִיּוֹתָא אָלָא מִסְבֵּר אָנָא דִּאֲתָא לִנְתָּכוֹן וְפֹמָא לִנְתָּ  
פֹמָא נִמְלֵל דְּחִדּוֹתָא דִּילֵן תְּהוּנָא מִשְׁמֵלִיא: 13 שְׂאֵלִין שְׁלָמְכִי בְּנִיא דְּחִתְכִי גְבִיתָא  
אִמִּין:



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### THIRD LETTER OF YOCHANAN

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1. The Elder to my beloved Gaius, whom I love in the truth. 2. Our beloved; in all things, I pray for you that you may prosper and be in health, as your soul also prospers. 3. For I rejoiced greatly when the Brothers came and testified concerning your integrity, even as you walk in the truth. 4. And I have no greater joy than to hear that my children walk in the truth. 5. Our beloved, you do in faith what you perform towards the Brothers; and especially towards strangers 6. who have borne testimony to your charity before the whole assembly to whom you do beautiful acts<sup>1</sup> towards, as is pleasing to Elohim. 7. For they went forth in behalf of (Master YHWH's)<sup>2</sup> name, taking nothing of the Gentiles. 8. We therefore should receive such persons, that we may be enablers of the truth. 9. I was wanting to write to the assembly; but he who loves to be foremost among them, Diotrephes, did not receive us. 10. Therefore, if he comes, remember those deeds of his, that he treated us with evil words; and this not enough for him, he also refused to receive the Brothers; and those who would receive (them) he forbade, and even ejected them from the assembly. 11. Our beloved, be not a follower of what is evil, but of what is good. He that does good is of Elohim; but he that does evil has not seen Elohim. 12. Of Demetrius, there is good testimony from everyone, and from the assembly, and from the truth itself: and we also bear (him) testimony, and you know that our testimony is true.<sup>3</sup> 13. I had many things to write to you; but I will not write (them) to you with ink and pen. 14. But I hope soon to see you and to speak with you mouth to mouth. 15. Peace be with you. The friends send peace to you. Send your peace to the friends, they being many, by name.

*End of the Third Letter of Yochanan the Shaliach.*

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1 While "good" is a fine translation for *shapir*, the literal meaning is "beautiful" and, in this case, "beautiful acts" makes much more sense in the context of the sentence.

2 Since the previous verse speaks of what is pleasing to YHWH, then YHWH is also the subject in this verse, not Y'shua. This is an affirmation of faith in YHWH; it is only in His name whereby salvation is accomplished.

3 This is a verbatim echo of Aramaic in John 21:24, except for the subjects as "we know his testimony is true." Not only is this line indicative of an individual writing style, but it may also represent special terminology for the process of Shaliach approval.

## : אגרתא דתלת דיוחנן שליחא א :

1 קשישא לגאיוס חביב להו דאנא מחב אנא בשררא: 2 חביבן בכלמדם מצלא  
אנא עליך דתצלח ותהנא חלים איך מא דמצלחא נפשך: 3 חדית גיר סגי דאתין  
אחא וסהדין על שררך איך מא דאנת בשררא מהלך אנת: 4 דרבא מן הדא  
חדותא לית לי דאשמע דבננא דילי בשררא מהלכין: 5 חביבן בהימנותא עבד  
אנת הו מא דסער אנת לנת אחא ויתיראית דאיתיהון אכסניא: 6 אילין דאסהדו  
על חורבך קדם בלה עדתא להגון שפיר עבד אנת דמונד אנת להון איך מא דפאא  
לאלקא: 7 חלף גיר שמה נפקו כד מדם לא נסבו מן עממא: 8 חנן הקיל חביבן  
למקבלו לדאיך הלין דמעדרנא נהנא לשררא: 9 בעא הוית אכתוב לעדתא אלא  
הו דרחם דנהנא קדמנא דילהון דיוטרפס לא מקבל לן: 10 מטל הנא אן הו  
דאתא אעהד עבדוהי הגון דעבד דבמלא בישתא סתר לן וכד לא ספק לה הלין לא  
הו מקבל לאחא ולאילין דמקבלין בלא ומפק מן עדתא: 11 חביבן לא תתדמא  
בבישתא אלא בטבתא הו דעבד טבתא מן אלקא איתוהי הו דעבד בישתא לא  
חזיהי לאלקא: 12 על דמיטרוס אית הו סהדותא מן בלנש ומנה דעדתא ומנה  
דשררא אף חנן דין סהדינן וידע אנת דסהדותא דילן שרירא הי: 13 סגיאיתא אית  
הנא לי למכתב לך אלא לא בעא אנא דביד דיותא וקניא אכתוב לך: 14 מסבר  
אנא דין דבעגל אחזיך ופומא לנת פומא נמלל: 15 שלמא נהנא עמך שאלין  
שלמך רחמא שאל שלמא דרחמא דכלנש בשמה:

## Chapter 1

1. THE Revelation<sup>1</sup> of Y'shua the Mashiach, which Elohim gave to him to show to his servants the things that must shortly occur: and he signified (it) by sending, through his Messenger to his servant Yochanan; 2. who bore witness to the Word of Elohim, and to the testimony of Y'shua the Mashiach, as to all that he saw. 3. Blessed is he that reads, and they who hear the words of this prophecy, and keep the things that are written in it; for the time is near. 4. (From) Yochanan to the seven assemblies which are in Asia: Grace to you and peace, from him who is, and who was, and who is to come, from the seven Spirits<sup>2</sup> which are before his throne; 5. and from Y'shua the Mashiach, the Witness, the Faithful, the First-born of the dead, and the Prince of the kings of the earth; who has loved us, and released us from our sins by his blood; 6. and has made us a Kingdom of priests<sup>3</sup> to Elohim the Father: to whom be glory and power, for ever and ever. Amen. 7. Behold, he comes with clouds; and all eyes will see him, and also they who pierced him; and all the tribes of the earth will mourn on account of him. Yes: Amen. 8. "I am Alap, also Taw," says the Master YHWH, Elohim; who is, and was, and is to come, (Ehyeh Asher Ehyeh) the omnipotent.<sup>4</sup> 9. I Yochanan, your brother and partaker with you in the affliction and suffering that are in Y'shua the Mashiach, was in the island called Patmos because of the Word of Elohim and because of the testimony of Y'shua the Mashiach. 10. I was in the Spirit on the day of our Master YHWH;<sup>5</sup> and I heard behind me a great voice, as of a shofar,<sup>6</sup> which said: 11. "That which you see, write in a book, and send to the seven assemblies; to Ephesus, and to Smyrna, and to Pergamos, and to Thyratira, and to Sardis, and to Philadelphia, and to Laodicea." 12. And I turned myself to look at the voice that talked with me; and when I had turned, I saw seven menorahs of gold; 13. and, in the midst of the menorahs, one like the Son of man, clothed to the feet, and turned about in a robe reaching to his feet with a girdle of gold. 14. And his head and his hair were white, like white wool, like snow; and his eyes, like a flame of fire: 15. and his feet were like fine brass, flaming in a furnace: and his voice, like the sound of many waters.

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1 The full title of this book is "The Revelation of our Master Y'shua the Mashiach by Yochanan bar Zawdi, Shlichah". It is always important to bear in mind that the "revelation" belongs to Y'shua but Yochanan is writing it down.

2 The number 7 appears 54 times in Revelation. Apart from all the distress, catastrophe and suffering that Revelation foretells, it also reveals the perfect and complete, Divine Rest, which awaits the people of Elohim, an eternal Shabbat rest in the soon coming Kingdom of Heaven. Please see footnote on Revelation 4:5.

3 *Kingdom of priests* in the sense that true followers of Y'shua serve him and acknowledge him as the true High Priest.

4 *Alap-Taw* holds a universe of meaning; each Hebrew/Aramaic letter holds many specific values. *Aleph* speaks of the absolute **Unity of YHWH**; *Taw* is the **Perfection of YHWH**; this is a *remez* (hint) of the *Urim and Thummin*. This also reveals "YHWH is Salvation" as the First, Last, Beginning and the End. The Ten Commandments begin with the letter *Aleph*, "**Anochi** (I) am YHWH your Elohim who has brought you out of the land of Egypt..." (Exodus 20:2). The Father YHWH is *Ain Sof* (without end) He is infinite; therefore, "**the Arm of YHWH**" (Mashiach) spoke and appeared to Moshe. *Taw* reveals the Perfection of Mashiach; *Taw* is the first letter of *Tefilin* (prayers), *Torah* and *Teshuva* (turning to YHWH) which speaks of the transformation of the natural man into a *Tzadiq*, spiritual man. *Alap-Taw* speaks of *Alap/Head* (*Keter*) and *Taw/Feet* (*Malchut*) of the *sefirot* and both the government of Mashiach and the harmony of all things; and there are countless other Hebraic connections. These words and letters are important to reveal the nature of Mashiach, which is why such a sober warning is given in Revelation 22:18-19. It's sad to note that James Murdock simply translated "*Alap-Taw*" into the Greek "alpha and the omega" rather than restore the original; however, Murdock had a propensity to Grecianize the Aramaic NT. Much more revelation of the Kingdom is available to Bible students who consider the original language, and the application of the four basic levels of interpretation: *peshat* (simple), *remez* (hint), *drash* (allegory) and *sod* (hidden) as they study. The Greek translators either did not realize the prophetic significance of each word and letter, or perhaps the revelation was far too controversial in the religio-political system of their day. *Alap-Taw* speaks of *Emet* (Truth) which is the basis for the true *Emunah* (Faith) "which was once delivered to the set-apart believers." Also note that "*Ehyeh Asher Ehyeh*" is the Name Elohim calls Himself, "*I that I am/I will be what I will be*". It is meant to contain all the states of being in Hebrew. Yochanan appears to be writing down a midrashic explanation, "who is, who was, who is to come" that evokes this Name which in turn goes well with "*The Alap and the Taw/Beginning and the End*". The third person of "*Ehyeh*" is "*Yahweh*", the Name we are to call Him for all time (Exodus 3:14-16). Similarly, a third person switch occurs here, for though YHWH is speaking, it becomes "who was" and "who is". However, the term "third person" is meant as a technical grammatical term dealing with "he/she/it" not as a literal multiplication of divine persons. YHWH is One and His Oneness is expressed as "*One Tree*,

1 גלינא דיִשוע משיחא דיהב לה אלהא למחניו לעבדוהי מא דיהיב למחנא  
 בעגל ושוודע כד שלח ביד מלאכה לעבדה יוחנן: 2 הו דאסהד למלתא דאלהא  
 ולסהדוהי דיִשוע משיחא כל מא דחנא: 3 טבדוהי למן דקרא ולאלין דשמעין  
 מלא דנביוהי דהא ונטרין אלין דכתיבן בה זבנא גיר קרב: 4 יוחנן לשבע עדתא  
 דבאסיא טיבדוהי לכוון ושלמא מן הו דאיתוהי ואיתוהי הו נאחא ומן שבע רוחא  
 אלין דקדם פורסיה: 5 ומן ישוע משיחא סהדא מהימנא בוכרא דמיתא ורשא  
 דמלכא דארעא הו דמחב לן ושרא לן מן חטהין בדמה: 6 ועבד לן מלכוהי  
 פהניתא לאלהא נאבוהי ולה תשבוהתא ואוחדנא לעלם עלמין אמין: 7 הא אהא  
 עם עננא ונחזיניהי כל עינא נאחא אלין דקרוהי ונרקדן עלוהי כל שרבתא דארעא  
 אין נאמין: 8 אנהא אלה ותו אמר מריא אלהא הו דאיתוהי ואיתוהי הו נאחא  
 הו דאחיד כל: 9 אנהא יוחנן הו אחוכון ובר שותפכון באולצנא ובמסיברנוהי  
 דבישוע הוית בגרוהי דמתקריא פטמוס מטל מלתא דאלהא ומטל סהדוהי  
 דיִשוע משיחא: 10 והוית ברוח ביומא דמרגנא ושמעית מן בסתרי קלא רבא  
 איך שיפורא: 11 דאמר אלין דחזית כתוב בכתבא ושדר לשבע עדתא לאפסוס  
 ולמורנא ולפרגמוס ולתאנוטירא ולסרדיס ולפלידלפא וללדיקנא: 12 והפכת  
 למדע קלא אינא דמלל עמי וכד עטפת חזית שבע מנכן דדהבא: 13 ובמצעתא  
 דמנרתא איך דמוהי דברנשא ולביש אפודא ואסיר ציד תדוהי אסרא דדהבא:  
 14 רשה דין וסערה חור איך עמרא ואיך פלגא ועינוהי איך שלהביהי דנורא:  
 15 ורגלוהי בדמוהי דנחשא לבנא דמחם באחנא וקלה איך קלא דמא סגיא:

*Three Branches*” metaphorically and also expressed linguistically with Y’shua the Son having the same Name as the Father (Yochanan 17:1-11) and with the Ruach HaKodesh (Set-Apart Spirit) being another title for Abba YHWH like “*El-Shaddai*”, “*YHWH-Yireh*” and so on (Psalm 51:1-11; Isaiah 63:1-11).

5 Aramaic reads “*b’yoma Marana Yah*” or “*day of our Master YHWH*” (The Aramaic New Covenant Peshitta Text with Hebrew Translation Second Edition Aramaic Scriptures Research Society in Israel, 2005) and (Ktaba D’Dtiqua Khadaba d’Maran Eshoa Meshikha Joint COE/SOC Edition, 1982). Based on the Mosul Text, the 1905 British and Foreign Bible Society transcription reads: *hawiyit b’rukha b’yaoma Maranaya*, or “*and I was in the spirit on the Day of our Master YHWH*” referring to both Judgment Day and sacred occasions in Israel, which were/are marked with the blowing of the shofar as mentioned later in this same verse. However, the United Bible Society Syrian Orthodox Church 1979 Edition uses the reading in Crawford Revelation here; *w’hawiyit b’rukha b’yaoma b’khabd’shaba*, or “*and I was in the spirit on the day in the first of the week*” a.k.a. Sunday. The introduction of *b’khabd’shaba* in latter versions is a Western-Christian interpolation; nowhere in the most ancient Greek copies of Revelation is there an actual day of the week being stated; however, it is easy to see how a false assumption arose to suggest that it refers to the day of the resurrection. By contrast, the original reading, while seemingly vague to a Gentile audience, is nonetheless perfect in its Semitic context. This in combination with the use of the Greek *kurios* (which can refer to either YHWH or Y’shua as “Master”), and the transition from “Day of YHWH” to “Resurrection Day” became even more plausible to a Greek mind. The revision of the text has produced an extremely bad and awkward Aramaic construction, both grammatically and from a scribal perspective. In every other occurrence in the NT, Sunday is referred to as *khabd b’shaba*, or “first of the week.” The word “day” never appears but is always implied, as Torah only refers to all days (except Shabbat) by their numerical relationship to Shabbat, or *b’shaba*. The redactor of Crawford retained *b’yaoma*, but deleted *Maranaya* and replaced it with the very cumbersome *b’khabd’shaba*. The error is particularly glaring, since this “single” term is really four separate words (including two prepositional prefixes, or proclitics) jammed together! 6 Whereas other NT books use the synonym *qarna*, Mar Yochanan uses the Hebrew word “shofar”. “*A great voice as of a shofar*” points to “*the day of YHWH*,” a time of awe, judgment and gathering. See Isaiah 13:6,9; Jeremiah 46:10; Joel 1:15; 2:11; Amos 5:18; Obadiah 1:15.

16. And he had in his right hand seven stars; and from his mouth issued a fervent spirit; and his countenance was like the sun shining in its strength.<sup>7</sup> 17. And when I saw him, I fell at his feet like one dead. And he laid his right hand upon me, and said, “Fear not: I am the First and the Last; 18. and who lives and was dead; and behold, I am alive for ever and ever. Amen. And I have the keys of death and of the unseen world. 19. Therefore, write what you have seen, and the things that are; and the things that are to be after this: 20. the mystery of these seven stars which you saw in my right hand, and the seven menorahs of gold. Those seven stars are the Messengers of the seven assemblies; and the seven menorahs are the seven assemblies.”

## Chapter 2

1. “To the Messenger of the assembly which is at Ephesus write: ‘These things says he who holds all things, and the seven stars in his right hand; he that walks in the midst of the seven menorahs<sup>8</sup> of gold: 2. I know your works and your toil and your patience, and you cannot endure the wicked; and you have tried them who say they are apostles and are not; and you have found them liars. 3. And you have had patience and have shouldered the burden on account of My Name, and have not shirked. 4. Yet I have a matter against you on account of your former love which you have left. 5. Therefore, remember from where you have fallen and repent, and do the former works: or if not, I will come to you quickly, and I will remove your menorah from its place, except you repent. 6. But this you have, that you hate the deeds of the Nicolaitans,<sup>9</sup> which I also (hate). 7. He that has ears, let him hear what the Spirit says to the assemblies. To him who is victorious, will I give to eat of the tree of life which is in the paradise of my Elohim.’ 8. And to the Messenger of the assembly which is at Smyrna, write: ‘These things says the First and the Last, he who was dead and lives. 9. I know your works and the affliction and the poverty (yet you are rich) and the railing which is from them who say they are Jews and they are not, but are of the congregation of haSatan. 10. Be not terrified at any of the things you are to suffer. For lo, the Accuser will throw some of you into custody, that you may be tried; and there will be trouble to you ten days. Be faithful to death, and I will give you the crown of life. 11. He that has ears, let him hear what the Spirit says to the assemblies. He that is victorious, will not be harmed by the second death.’<sup>10</sup> 12. And to the Messenger of the assembly at Pergamos, write: ‘Thus says he who has the sharp two-edged sword:

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7 A later Aramaic version of Revelation known as the Crawford text reads, “and a *sharp spirit* came out of his mouth.” Greek reads “and a *sharp sword* came out of his mouth.” However, it appears that the Aramaic redactor made a spelling error: instead of putting *rumkha* (small sword, dagger) he dropped the *meen* and put *rukha* (spirit) instead. The word *sipa* (sword) in the Peshitto Revelation may have been replaced with *rumkha* as a synonym for *sipa*. Another challenge would be to determine how Greek managed to turn the word “spear” into “sword”; certainly the word “sharp” could be looked at as an idiom: “For the Word of Elohim is living and all-efficient, and *sharper* than a two-edged sword, and enters even to the severance of the soul and the spirit, and of the joints and the marrow and the bones, and judges the thoughts and reasonings of the heart” (Hebrews 4:12). Therefore, due to the metaphoric usage in this verse, another possible meaning emerges in Crawford. As suggested by Stephen Silver, in *rukha kharipta*, the word *kharipta* has some very interesting meanings according to the Comprehensive Aramaic Lexicon: **kharyp A** 1 Paor elseinian, Syr, JBA **sharp** 2 Syr **severe** 3 Syr, JBA **prompt** 4 Syr **plant name** 5 Syr **adv with a loud voice** 6 JBA **pungent** 7 JBA **current** LS2 258 LS2 V: khariyp xrp V 011 Syr **to be sharp** 021 JLAGal, CPA, Syr **to sharpen** 022 Syr **to incite** 023 Paor elseinian **to blaspheme** 051 Syr **to be sharpened** 052 Syr **to be incited** 031 Syr **to incite** 032 JBA **to be early** LS2 258. In that sense, it would be possible to render the phrase “fervent spirit” because the rest of the passage reads: “...and his countenance was like the sun shining in its strength.” The verse would certainly allow for the idea of the *spirit* coming out of the mouth. The fact that Crawford has this flexibility and Peshitto Revelation does not is highly interesting. This is exactly the kind of reading we would expect in the original, which would produce the Greek misreading. Furthermore, this is not an isolated incident. In Revelation 2:12, Crawford has a parallelphrase, *khavva kharipta* and Peshitto Revelation has *sipa kharipta*, both of which mean “sharp sword.” What’s more, a similar image is recorded in Luke as well: “w’ba-nap-sha-ki den dee-la-ki ta-bar *rum-kha* and in your soul will pass through a *spear*, so that thoughts of many hearts may be revealed.” Steven Silver adds: “There is an immediate parallel between “*fervent spirit*” and “*sharp sword*.” (This is a beautiful illustration when using the phrases, “*rukha kharipta*” and “*khavva kharipta*” to describe the work of the Spirit of Elohim in our hearts. Rather than affirming Greek which reads “sword” in Revelation 1:16, the Crawford Aramaic shows originality and affinity with Hebrews 4:12).

## : גלינא דיוחנן א :

16 ואית לה באידה דימינא שבֿעא פּוכבֿין ומן פּומה נֶפֶקא רומחא חריפֿתא וחזֿתָה איך שמשא מחוּזא בחילה: 17 וכֿד חזיתָה נֶפֶלֶת על רגלֿוּהי איך מיתא וסם עלי אידה דימינא למאמר לא תִדְחֵל דִּאנָא איתי קדמֿיא ואחרֿיא: 18 ודחי נדמיתא הוית והא חיא איתי לעלם עלמין אמין ואית לי קלידא דמותא ודשיל: 19 כְּתוּב הִכִּיל מָא דחזית ואילין דאיתיהין ועתידן למהוּא בְּתָר הֵלִין: 20 ארְזָא דשבֿעא פּוכבֿין אילין דחזית על ימיני ושבֿע מנֶרְתָא שבֿעא פּוכבֿין מלאכָא דשבֿע עֲדָתָא איתיהון ומנֶרְתָא שבֿע דדהבָא אילין דחזית שבֿע אַנִין עֲדָתָא:

## : גלינא דיוחנן ב :

1 ולמלאכָא דבעדֿתא דאפֿסוס כְּתוּב הִכִּנָא אָמַר הו דאחיד שבֿעא פּוכבֿין באידה הו דמהלֿךְ בִּינֶת מנֶרְתָא דדהבָא: 2 יֵדַע אָנָא עבֿדיך ועמלֿךְ ומסיבֿרגוֹתֿךְ ודלא מצית למטען לבישא ונסית לאילין דאמרין נִפְשֵׁהוּן דשליחא איתיהון וליתיהון ואשפחת אָנוּן דגָּלָא: 3 ומסיבֿרגוֹתָא אית לֶךְ וטענת מְטֵל שְׁמִי וְלֹא לֵאִית: 4 אָלָא אֵית לִי עֲלִיד דחובֿך קדמֿיא שבֿקת: 5 אָתְדַכֵּר מִן אִיכָא נֶפֶקת ועבֿד עבֿדָא קדמֿיא ואנדין לא אָתָא אָנָא עֲלִיד ומזיע אָנָא מנֶרְתֿךְ אָלָא תְּתוּב: 6 אָלָא הָדָא אֵית לֶךְ דסגִית עבֿדָא דנאקוליטָא אילין דאנָא סגָא אָנָא: 7 הו דאית לָה אֲדָנָא נִשְׁמַע מִנָּא רוחא ממלל לעדֿתָא ולדִזְכָּא אָתֵל מִן קִיסָא דחיא למאכל הו דאיתוּהי בִּפְרִדִּיסָא דאלֶהָא: 8 ולמלאכָא דעדֿתא דזמורנא כְּתוּב הִכִּנָא אָמַר קדמֿיא ואחרֿיא הו דהנא מיתא וחיא: 9 יֵדַע אָנָא אולֶצֶנֶךְ ומסכֿנוֹתֿךְ אָלָא עֲתִירָא אנת ולגִדֶּפָא דמן אילין דאמרין נִפְשֵׁהוּן יְהוּדִיא יְהוּדִיא פֶּד לָא אֵיתִיהוּן אָלָא כְּנוּשָׁתָא דסִטְנָא: 10 בְּמֶדֶם לָא תִדְחֵל מִן אִילִין דַּעֲתִיד אנת למחשֿהָ עֲתִיד אֲכֻלֶּקְרָצָא דנרמָא מִנְכּוֹן בְּבִית חֲבוּשִׁיא דִתְתַנְסוֹן ונֶהוּא לְכוֹן אולֶצֶנָא יומין עֶסְרָא הוּוּ מִהִימָנָא עֲדָמָא למוֹתָא וְאָתֵל לְכוֹן כִּלִּילָא דחיא: 11 דאית לָה אֲדָנָא נִשְׁמַע מִנָּא רוחא ממלל לעדֿתָא דאינָא דזְכָּא לָא נֶהַר מִן מוֹתָא תְּנִינָא: 12 ולמלאכָא דבעדֿתא דפֶּרְגָמָא כְּתוּב הִכִּנָא אָמַר הו דאית לָה חרבָא חריפֿתָא דִתְרִין פּוּמִיָּה:

8 And in another sense each *assembly* is one individual lamp of light, taking part in and making up the Great Menorah, the Light of the World, who is also Y'shua the Mashiyach. See Exodus 37:17-23.

9 Nicholas was a leader from Syrian Antioch who led many into heresy. Various Romans authorities record that these followers of Nicholas were apparently steeped in carnal sin on a massive scale. Others suggest the name of the group implies a rigid kind of hierarchy because *nicholaitan* can be read as "to conquer the people". Compare this to the "conquering" language in Revelation 2:7 which uses the same word in Greek, *nikaio*.

10 Meaning, "will not be separated from YHWH after death."

13. I know your works and where you dwell (even) where the throne of Satan is: and you hold fast my name and have not denied the faith of me, in those days when my faithful witness, who was slain among you, was made a spectacle where Satan dwells. 14. But I have a small matter against you. You have there them who hold the doctrine of Balaam, who taught Balak to throw a stumbling block before the children of Israel that they might eat the sacrifices of idols, and might commit sexual sin. 15. So also you have them who hold the doctrine of the Nicolaitans. In like manner, repent you. 16. Or if not, I will come to you quickly,<sup>11</sup> and I will war upon them with the sword of my mouth. 17. He that has ears, let him hear what the Spirit says to the assemblies. To him that is victorious, will I give to eat of the hidden manna;<sup>12</sup> and I will give him a white counter, and upon the counter a new name written which no one knows but he that receives it.' 18. And to the Messenger of the assembly at Thyratia, write: 'These things says the Son of Elohim who has his eyes like a flame of fire and his feet like fine brass: 19. I know your works, and love, and faith, and service, and also your patience; and that these your latter works are more than the former. 20. But I have a matter against you because you tolerate your woman Jezabel who says she is a prophetess,<sup>13</sup> and teaches and seduces my servants to temple prostitution, and to eating of the sacrifices of idols. 21. And I gave her a season for repentance, and she is not disposed to repent of her sexual sin. 22. Behold, I will cast her into a coffin,<sup>14</sup> and them who commit adultery with her into great affliction, unless they repent of their deeds. 23. And her children will I slay with death: and all the assemblies will know that I am he who seeks minds and hearts; and I will render to each of you according to your works. 24. And I say to you, to the rest that are in Thyratia, to all them who have not received this doctrine, the men who have not known the profound things of Satan, as they say; I lay no other burden upon you: 25. but, what you have, hold fast until I come. 26. And to him that is victorious, and to him that observes my works to the end, to him will I give authority over the nations; 27. and he will rule them with a rod of iron; and like vessels of pottery, will they be broken: as I also have received of my Father. 28. And I will give him the morning star. 29. He that has ears, let him hear what the Spirit says to the assemblies.'"

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11 Y'shua Mashiyach can return at any time hence "suddenly" as opposed to a handful of years after the resurrection. "Quickly" appears 7 times in Revelation, denoting completion according to Father YHWH timing, and also implying and extreme vital need for vigilant watch over the things of Mashiyach. See Matt 24:43; Luke 12:39; 1 Thess 5:2-4; 2 Peter 3:10 and Rev 3:3.

12 This manna was hidden because it is Y'shua who is the bread from heaven that brings eternal life, in his Father YHWH's timing. The same word for "hidden" (*metshay*) is used in Matthew 10:26, "for there is nothing hidden that will not be revealed", with the word for "reveal" being *gela* from where we get "Galilee".

13 Please see footnote on Acts 21:9.

14 Peshitto and Crawford Revelation reads, "*Behold, I am throwing her into a **bed**, and the ones committing adultery with her into great affliction, unless they repent of the works of her*" (Revelation 2:22 The Greek-English Interlinear New Testament, UBS 4th Edition, Nestle-Aland 26th Edition). Shaliach John is rebuking the congregation for allowing this woman Jezabel to seduce righteous men who were previously above reproach. In addition, this woman also made false claims of prophetic utterances and went so far as to eat meat sacrificed to idols. It's rather pitiful, but when John is finally alone with Jezebel, because her lovers are gone, Greek suggests he just "throws her onto a bed"? Considering this lady's history, this hardly seems like punishment, but business as usual! In order to avoid such a salacious reading, Greek translators have added a word that does not appear in the text: "*Behold I will throw her onto a **bed of sickness** and those who commit adultery with her into great tribulation, unless they repent of their deeds*" (Revelation 2:22 NASB). The use of italics in the NASB is a way of bolstering bad readings arising from Greek. The editors of NASB, while saying that italicized words are "implied" are really on very thin ice from a scholarly perspective. There is no fact, hint or evidence that "bed of sickness" is meant here. Greek simply puts "bed" and "bed" alone here. Once again Aramaic comes to the rescue: "*Behold I will throw her in to a **coffin**, and those who commit adultery with her into a great affliction, unless they repent of their deeds*" (Revelation 2:22). The Aramaic word **arsa** means both "bed" and "coffin," with the latter meaning obviously making far more sense!



## : גלינא דיוחנן ב :

13 יָדַע אָנָּא אִיכָּא עֲמֵרַת אַתְּר דְּכּוּרסִיָּה דְּסֻטָּנָא וְאַחִידֵּי אֵנַת בִּשְׁמֵי נְבַהֲמָנוּתִי לָא  
כְּפֹרַת וְבִיּוֹמָתָא אַתְּחֵרִית וְסִהֲדָא דִּילִי מִהִימָנָא מְטֵל דְּכָל סִהֲדָא דִּילִי מִהִימָנָא  
אִינָּא דְּמִנְכּוֹן אַתְּקֻטֵּל: 14 אֲלֵא אֵית לִי עַלִיד זְעוּרִיתָא דֵּאִית לָךְ תַּמָּן דִּאֲחִידִין  
מִלְפָּנוּתָא דְּכָלֵּעַם הוּ דֵּאֲלָךְ לְכָלֵּק דְּנִרְמָא כְּשָׁלֵא קִדָּם בְּנִי אִיסְרִיֵּל לְמֵאכֹל דְּבַחִי  
פִּתְכָּרָא וְלִמְזוּנִי: 15 הֲכֵנָּא אֵית אָךְ לָךְ דִּאֲחִידִין יוֹלְפָּנָא דְּנֵאקוּלִיטָא הֲכֹתָ:  
16 תּוֹב הֲכִיל וְאַנְדִּין לָא אַתָּא אָנָּא עַלִיד מְחֻדָּא וְאַקְרָב עֲמֵהוּן בַּחֲרָבָא דְּפֹרִי:  
17 וְדֵאִית לָהּ אֲדָנָא נִשְׁמַע מִנָּא רֻחָא מִמָּלָל לַעֲדָתָא דִּלְדֻזְכָּא אַתָּל מִן מִנָּא הוּ  
דְּמִטְשִׁי וְאַתָּל לָהּ חוֹשְׁבָנָא חוֹרָא וְעַל חוֹשְׁבָנָא שְׁמָא חֲדָתָא דְּכֶתְבָּא דֵּלָא אָנָּשׁ יָדַע  
אַלָּא הוּ דְּנִסְבֵּי: 18 וְלִמְלֵאכָא דְּבַעֲדָתָא דְּבִתְּאֻסִּירָא כְּתוֹב הֲכֵנָּא אָמַר בְּרָה דֵּאֲלֵהָ  
הוּ דֵּאִית לָהּ עֵינָא אִיךְ שְׁלֵהֲבִיתָא דְּנוֹרָא וּרְגֵלוֹהִי אִיךְ נַחֲשָׁא לְבִנְיָא: 19 יָדַע אָנָּא  
עֲבָדִידִךְ וְחוּבְךְ וְהִימָנוּתְךָ וְתִשְׁמִשְׁתְּךָ וּמִסִּיבְרָנוּתְךָ וְעֲבָדִידִךְ אַחֲרֵיָּא סְגִיָּא אָנוּן מִן  
קִדְמָיָא: 20 אֲלֵא אֵית לִי עַלִיד סְגִי דְּשִׁבְקַת לֵאנְתָתְךָ אִיזְכֹּל הִי דֵּאֲמֵרָא עַל נִפְשָׁה  
דְּנִבִּיתָא הִי וּמִלְפָּא וּמִטְעִיָּא לַעֲבָדִי לִמְזוּנִי וּמֵאכֹל דְּבַחִי פִּתְכָּרָא: 21 וְיִהְיֶהֱת  
לָהּ זִבְנָא לְתִיבּוּתָא וְלֵא צְבִיָּא לְמִתְבֵּי מִן זְנוּתָהּ: 22 הָא רְמָא אָנָּא לָהּ בַּעֲרָסָא  
וְלֵאִילִין דְּגִירִין עֲמָה בְּאוּלְצָנָא רְבָּא אֲלֵא נִתְתוּן מִן עֲבָדִיהוּן: 23 וְלִבְנִיָּה אָקֻטוּל  
בִּמּוּתָא וִידְעֵן פִּלְהִין עֲדָתָא דֵּאֲנָא אָנָּא בְּצָא כּוּלִיתָא וּלְבָּא נֵאתָל לָכוּן לְכַלְנֵשׁ אִיךְ  
עֲבָדִיכוּן: 24 לָכוּן אָמַר אָנָּא לְשִׁרְכָּא דְּבִתְּאֻסִּירָא כְּלֵהוּן אִילִין דִּלִּית לָהּ יוֹלְפָּנָא  
הֵנָּא אִילִין דֵּלָא יָדַעוּ עֲמִיקָתָה דְּסֻטָּנָא אִיךְ דֵּאֲמֵרִין לָא אֲרָמָא עַלִיכוּן יוֹקְרָא  
אַחֲרָנָא: 25 הוּ הֲכִיל דֵּאִית לָכוּן אַחוּדוּ עֲדִמָּא דֵּאֲתָא אָנָּא: 26 וְדִזְכָּא נִנְטֵר עֲבָדִי  
אַתָּל לָהּ שׁוּלְטָנָא עַל עֲמָמָא: 27 לְמִרְעָא אָנוּן בְּשִׁבְטָא דְּפִרוּזָא וְאִיךְ מְאִנִּי פִּחְרָא  
תְּשַׁחֲקוּן הֲכֵנָּא גִיר וְאַנָּא נִסְבִּית מִן אֲבִי: 28 וְאַתָּל לָהּ לְכּוּפֵּב צִפְרָא: 29 דֵּאִית לָהּ  
אֲדָנָא נִשְׁמַע מִנָּא רֻחָא מִמָּלָל לַעֲדָתָא:

Furthermore, notice the use of the B proclitic at the beginning of the word. As we saw earlier, beyt can mean on as in “on to a bed” or into as in “into a coffin.” The Greek redactor saw this word with its B proclitic in Aramaic and picked the wrong meanings for both of them when translating the text. But here is where things get rather odd: this reading is identical in both the Peshitto Revelation and the Crawford Manuscript. In the case of the former, we know it was a translation from Greek, yet this reading becomes very puzzling if Crawford was a translation from Greek. Crawford as well, while looking “translational” in many areas, nevertheless is holding on to the kind of Aramaic primacy that almost never comes into a text from translation. So if both Crawford and Peshitto Revelation were from Greek sources, the only logical conclusion is to assert that all three versions had to come from a lost Hebrew/Aramaic original. The surviving texts are clearly not that original, but they nevertheless testify, like the Septuagint, to that original’s existence.

1. “And to the Messenger of the assembly which is at Sardis, write: ‘These things says he who has the seven Spirits of Elohim, and the seven stars: I know your works, that you have a name that you live, and yet you are dead. 2. Awake, and preserve the things that remain which are ready to die; for I have not found your works complete<sup>15</sup> before my Elohim. 3. Remember therefore how you have received and heard; and observe those teachings, and turn back. If then you will not wake up, I will come upon you as a thief; and you will not know at what hour I will come upon you. 4. Yet you have a few names in Sardis who have not defiled their garments; and they will walk with me in white, for they are worthy. 5. He that is victorious will be so clothed in white robes; and I will not blot out their name from the book of life; and I will confess their name before my Father and before his Messengers.<sup>16</sup> 6. He that has ears, let him hear what the Spirit says to the assemblies.’ 7. And to the Messenger of the assembly which is at Philadelphia,<sup>17</sup> write: ‘These things says he that is Set Apart, he that is true, he that has the key of Dawid, who opens and no man shuts, and shuts and no man opens; 8. I know your works. And lo, I have set before you an open door which no man can shut: because you have a little strength, and you have kept my Word and have not denied My Name. 9. Behold, I will give them of the Knesset<sup>18</sup> of Satan, who say they are Jews, and are not, but lie; behold, I will make them to come and do submissions before your feet; and to know that I have loved you. 10. Because you have kept the Word of my patience, I also will keep you from the hour of temptation that is to come on all the inhabited world to try them who dwell on the earth. 11. I come quickly: hold fast what you have so that no one take your crown. 12. Him that is victorious, will I make a pillar in the temple of my Elohim; and he will not again go out: and I will write upon him the name of my Elohim, and of the new Urishlim which descends from heaven from my Elohim, and my own new name. 13. He that has ears, let him hear what the Spirit says to the assemblies.’ 14. And to the Messenger of the assembly which is at Laodicea, write: ‘These things says the Amen, the witness, the faithful, the true, the Chief of the creation of Elohim: 15. I know your works, that you are neither hot, nor cold; I would desire that you would be either cold or hot. 16. So, because you are lukewarm, neither hot nor cold, I am about to vomit you from my mouth. 17. Because you say, I am rich and affluent, and have all I need; and you don’t know that you are helpless and miserable and needy and blind and naked! 18. I counsel you to buy of me gold tried in the fire, that you may become rich; and white robes, to be clothed, and that the shame of your nakedness may not be seen; and put eye-salve on your eyes, that you may see. 19. As many as I love, I rebuke and discipline. Be faithful emulators therefore, and repent. 20. Behold, I have been standing at the door, and I will knock: if any man hear my voice and open the door, I will come in to him, and will dine with him, and he with me.

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15 From the beginning until the end of time YHWH calls his people to be complete (or perfect) in Him. See Genesis 6:9; 17:1; Deut. 18:13; 2 Sam. 22:33; 1 Kings 8:61; 1 Chron. 29:18, 19; Job 1:1, 8; 2:3; Psalm 101:2-6; 1 Peter 5:10; Matthew 5:48.

16 A potent reminder here of the fact that this is Y’shua’s revelation given to Yochanan, and not Yochanan’s revelation that he is writing down. Only Y’shua the Mashiyach can determine who is written in the Book of Life.

17 It is interesting to note that this is the only assembly not criticized by Y’shua. Such is all the more remarkable when we consider the comment “for you have little strength”, which might be referring to money, members or perhaps both. Philadelphia is a shining example of what determined righteous folks can do in the face of limited resources yet strong determination to not forsake His Name.

18 Aramaic “*Knooshta*” or the Hebrew “*Knesset*” simply means to assemble; *Beit Knesset* (house of assembly) is the place for a community to come together for prayer. There is no deep mystery or architectural wonderment or portraits which attempt to relay the grandeur of the Almighty within the physical building of the Beit Knesset, nor is there some mystical spiritual power that denotes the structure itself as Set Apart unto the Almighty. In the days of Y’shua there were an estimated 450 Beit Knessot in Jerusalem, most being humble and very simple yet functional places of meeting to pray, hear Torah and facilitate local collective spiritual needs. The Temple in Jerusalem always was and will always be the *only* “House of Elohim” contrary to much of Christendom which views church buildings as something “holy.” The Greek word for “*Beit Knesset*” is “synagogue” which denotes a Jewish place of worship. As Greece is the home of the longest continuous Jewish presence in the European Diaspora, going back 2300 years, there were warm relations between Greeks and Jews – until, the rise of anti-Semitic Christianity. But here in this verse is yet more evidence of the pagan influence in Greek translation, “the

## : גלינא דיוחנן ג :

1 ולמלאכא דבעדפתא דסרדיס כתרוב הכנא אמר הו דאית לה שבע רוחין דאלהא  
ושבעא פוככא ידע אנא עבדיך ושמא דאית לך ודחיא אנת ודמיא אנת: 2 והוי  
עירא וקיס דשרפא דאילין דעתיד הנית לממת לא גיר אשכפתך דמשמלין עבדיך  
קדם אלהא: 3 אתדכר איכן שמעת נסבת אזהרה ותרוב ואנדין לא תתעיר אלא  
אנא עליך איך גנבא ולא תדע אידא שעטא אלא עליך: 4 אלא אית לי קליל  
שמא דסרדיס אילין דלא טושו מאניהון ומהלכין קדמי בחורא ושון אנון:  
5 דזכא הכנא מתעטף מאנא חורא ולא אלתא שמה מן ספרא דחיא ואודא  
בשמה קדם אבי וקדם מלאכוי: 6 אינא דאית לה אדנא נשמע מנא רוחא ממלל  
לעדתא: 7 ולמלאכא דעדפתא דפילדלפא כתרוב הכנא אמר קדישא שריקא הו  
דאית לה קלידא דדויד אינא דפתח ולית דאחד ואחד ולית דפתח: 8 ידע אנא  
עבדיך והא יהבת קדמך תרעא פתיחא אינא דלא אנש מצא למאחזה מטל  
דקליל חילא אית לך ומלתי נטרת ובשמי לא כפרת: 9 והא יהב אנא מן פנושתא  
דסטנא מן אילין דאמרין על נפשהון דיהודיא אנון ולא איתיהון אלא מדגלין  
הא אעבד להון דנאתון ונסגדון קדם רגליך ונדעון דאנא אחבתך: 10 על דנטרת  
מלתא דמסיברנתי ואנא אטרך מן נסיונא דעתיד דנאתא על פלה תאביל דנסא  
לעמוריה דארעא: 11 אלא אנא מחדא אחוד הו מא דאית לך דלא אנש נסב  
פלילך: 12 ודזכא אעבדה עמודא בהיפלא דאלהא ולבר לא נפוק תוב ואכתוב  
עלוהי שמא דאלהי ושמא דמדינתא חדתא אורשלים אידא דנחתא מן אלהי ושמא  
דילי חדתא: 13 ודאית לה אדנא נשמע מנא רוחא ממלל לעדתא: 14 ולמלאכא  
דעדפתא דלא ידיקיא כתרוב הכנא אמר אמין סהדא מהימנא ושריקא ורשימא  
דבריתא דאלהא: 15 ידע אנא עבדיך לא קריא אנת ולא חמימא דולא הו דאו  
קריא תהווא או חמימא: 16 ואיתיך פשווא ולא קריא ולא חמימא עתיד אנא  
למתבוך מן פומי: 17 מטל דאמרת דעתיקא אנת ועתרת ועל מדם לא סניק אנא  
ולא ידע אנת דאנת הו מחילא ודווא ומסכנא וערטלזא: 18 מלך אנא לך דתזון  
מני דהבא דבחר מן גורא דתעתר ומאנא חורא למתעטפו ולא תתגלא בפתחא  
דערטליותך ושיפא כחול דתחזא: 19 אנא לאילין דרחם אנא מכס אנא ורדא אנא  
טן היל ותוב: 20 הא קמת על תרעא ואקוש אן אנש שמע בקלי ונפתח תרעא  
ואעול ואחשם עמה והו עמי:

synagogue of Satan.” The “synagogue” in the Greek mind is a place where Jews meet, whereas a “*Knooshta*” could refer to any kind of meeting place, for any purpose, for anyone. The writer, Mar Yochanan himself attended a “synagogue.” To put “synagogue” in this passage implies that all Jews are meeting with the “devil” but that is clearly not in the original message. What Mar Yochanan is talking about is an “evil assembly” who desire their destruction and who happen to be of Jewish bloodline. Certainly the Jewish “establishment” were clearly fearful of Jews who preached Mashiach Y’shua and taught Torah. So in the context of this verse, the official religious body of Israel has exercised power wrongfully against the Netzarim Jews. That is what Mar Yochanan is referring to; certainly not a wholesale indictment against his own people.

21. And to him that is victorious, to him will I give to sit with me on my throne, even as I was victorious and sat down with my Father on his throne. 22. He that has ears to hear, let him hear what the Spirit says to the assemblies.”

## Chapter 4

1. After these things, I looked and behold, a gate opened in heaven. And the first voice which I heard was as of a shofar talking with me. It said, “Come up here; and I will show you the things that must occur afterwards.” 2. Instantly, I was in the Spirit: and behold, a throne was placed in heaven; and there was (one) seated on the throne. 3. And he who sat, was like the appearance of a jasper-stone, and of a sardonyx (sard), and of a rainbow of the clouds, round about the throne, in form as the appearance of emeralds. 4. Around the throne were twenty four seats; and upon those seats sat twenty four Elders, who were clothed in white robes, and on whose heads were crowns of gold. 5. And from the throne proceeded flashes of lightning, and the sound of thunders; and seven lamps of fire were burning before his throne, which are the seven Spirits of Elohim.<sup>19</sup> 6. And before the throne, as it were a sea of glass like crystal; and in the midst of the throne, and around it, and before the throne were four creatures full of eyes in their front and in their rear. 7. And the first creature resembled a lion; and the second creature resembled a calf; and the third creature had a face like a man; and the fourth creature resembled an eagle when flying. 8. And these four creatures had, each of them, six wings around it: and within they were full of eyes: and they have no cessation, day or night, from saying: “Kadosh, Kadosh, Kadosh,<sup>20</sup> the Master YHWH, Elohim, the Omnipotent, who was, and is, and is to come.”<sup>21</sup> 9. And when these creatures give glory and honor and praise to him that sits on the throne, to him who lives forever and ever, 10. the twenty four Elders fall down before him who sits on the throne, and they worship him who lives forever and ever; and they cast their crowns before the throne, saying, 11. “Worthy are you, our Master (Y’shua) and our Elohim,<sup>22</sup> the Set Apart, to receive glory and honor and power; for you have created all things, and by you they exist; and because of your pleasure they had being and were created.”

## Chapter 5

1. And I saw, at the right hand of him who sat on the throne, a book which was written within and on the back side, and which was sealed with seven seals. 2. And I saw a strong Messenger who proclaimed with a loud voice, “Who is worthy<sup>23</sup> to open the book, and to loose the seals here?”

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19 Which are the seven Spirits of Elohim. These are referred to by the Prophet Yeshayahu in Isaiah 11:1-2: 1) Spirit of Wisdom, 2) Understanding, 3) Counsel, 4) Strength, 5) Knowledge, 6) Fear of YHWH, and these are combined into (7) THE Spirit of YHWH. These “Spirits” are attributes of YHWH that are within Y’shua Mashiych, that dwell in him completely and bodily (Colossians 2:9).

20 The repetition of *Kadosh* (Set Apart) here denotes a time of very intimate worship to YHWH and the Lamb, before the Universal Judgment of all things is revealed and accomplished.

21 Aramaic reveals a direct reference to Exodus 3:14, “*Ehyeh Asher Ehyeh*,” I am who I am, I was who I was, and I will be who I will be.

22 A key passage which, like Thomas’ declaration in Good News of John, acknowledges both the human and divine sides of Mashiych. As a human, Mashiych is a “master” of men, but as YHWH, He is their Elohim, for YHWH is One and the sole Redeemer.

23 Both Crawford and Peshitto Revelation read almost exactly the same: *Then I saw a mighty angel proclaiming in a loud voice, “Who is worthy to open the book and loose the seals thereof?”* (Peshitto Revelation 5:2 Lamsa, cross-referenced by AGR) But, Crawford adds one extra word which does not affect the meaning of the passage. And one of the elders says to me, “Do not weep. Look (who has) **conquered**, the Lion of the tribe of Judah, the root of David (he is able) to open the scroll and the seven seals of it” (Revelation 5:5 The Greek-English Interlinear New Testament, UBS 4th Edition, Nestle-Aland 26th Edition). There are at least two problems with this reading; first of all it makes little sense contextually. In 5:2, John

## : גלינא דיוחנן ג :

21 וְדִזְכָּא אָתְלָהּ לָהּ לְמַתְבַּ עַמִּי עַל פֹּרְסִיָּא דִּילִי אִיפְנָא דָּאנָא זְכִיתָ וַיִּתְּבַת עִם אָבִי  
עַל פֹּרְסִיָּא דִּילָהּ: 22 מִן דְּאִיתָ לָהּ אָדְנָא נְשַׁמַּע מָנָא רֻחָא מִמָּלָל לַעֲדָתָא :

## : גלינא דיוחנן ד :

1 מִן בְּתֵר הֶלֶין חֲזִיתָ וְהָא תַרְעָא פְתִיחָא בְּשַׁמְיָא וּקְלָא הוּא דְשַׁמְעָתָ אִיךְ שִׁפּוּרָא  
מָלָל עַמִּי לְמֵאמַר סָק לְהִרְפָּא וְאַחֲוִיךָ מָא דִּיהִיב לְמַהֲנָא בְּתֵר הֶלֶין: 2 וּמַחְדָּא  
הוּיָת בְּרוּחַ וְהָא פֹּרְסִיָּא סִים בְּשַׁמְיָא וְעַל פֹּרְסִיָּא יִתְבֵּ: 3 וְדִיִּתְבֵּ אִיךְ דְּמוּתָא  
דְּחֻזָּא דְכָאפָא דִּישְׁפָּה וְדִסְרָדֹן וּקְשָׁתָא דְעַנְנָא דְחִדְרוּהִי דְפֹרְסִיָּא דְמוּתָא חֻזָּא  
דְּזִמְרָגְדָּא: 4 וְחִדְרָא פֹּרְסִיָּא פֹּרְסִיָּא עֲסֵרִין וְאַרְבַּעָא וְעַלִּיהוֹן דִּין דְּפֹרְסִיָּא עֲסֵרִין  
וְאַרְבַּעָא קְשִׁישִׁין דִּיתְבִּין דְּעִטִּיפִין מָאנָא חֻרָא וְעַל קִרְקַתְהוֹן כִּלְיָא דִּיהֶבָּא:  
5 וּמִן פֹּרְסִיָּא נִפְקִין רַעֲמָא וּבִרְקָא וּקְלָא וּשְׁבַעָא נְהִירָא דִּיקְדִּין קְדָמוּהִי דְפֹרְסִיָּא  
אִילִין דְּאִיתִיהוֹן שְׁבַע רֻחִין דְּאִלְהָא: 6 וּקְדָם פֹּרְסִיָּא יָמָא דְזִגְלִיתָא אִיךְ דְּוִמָּא  
דְּגִלְיָא וְבִמְצַעַת פֹּרְסִיָּא וְחִדְרוּהִי דְפֹרְסִיָּא אַרְבַּע חִינִן דְּמִלִּין עֵינָא מִן קְדָמִיָּה  
וּמִן בְּסַתְרֵיהִן: 7 חִוּתָא קְדָמִיתָא דְּמָא לֵארִיא וְחִוּתָא דְּתִרְתִּין דְּמוּתָא דְּעִגְלָא  
וְחִוּתָא דְּתִלְתָּ אִיתָ לָהּ אָפָא אִיךְ דְּבִרְנָשָׁא וְחִוּתָא דְּאַרְבַּע דְּמוּתָא דְּנִשְׂרָא דְּפָרַח:  
8 אַרְבַּעַתִּיהִן חִוּתָא פִּלְחָדָא מְנַהִין קִימָא וְאִיתָ לָהּ מִן טַפְרִיהָ וְלַעֲלָ שְׁתָּא גִפְּיִן  
חֻדְרָנִיאִת וּמִן לָגוּ מִלִּין עֵינָא וּשְׁלִיא לִית לָהִין אִימָמָא וְלִלְיָא לְמֵאמַר קְדִישׁ  
קְדִישׁ קְדִישׁ מְרִיא אֱלֹהָא אַחִיד כֹּל הוּא דְּאִיתֹהִי הָנָא וְאִיתֹהִי נְאֻתָא: 9 וּמָא דִּיהֵב  
אַרְבַּעַתִּיהִן חִוּתָא תְּשֻׁבּוּחַתָּא וְאִיקְרָא וּקוּבָל טִיבּוּתָא לְדִיִּתְבֵּ עַל פֹּרְסִיָּא וְלִדְחִי  
לַעֲלָם עֲלָמִין אֲמִין: 10 נְפִלֹן עֲסֵרִין וְאַרְבַּעָא קְשִׁישִׁין קְדָם מִן דִּיִּתְבֵּ עַל פֹּרְסִיָּא  
וְנִסְגְּדֹן לַעֲלָם עֲלָמִין אֲמִין לְמִן דְּחִי וְנִרְמוֹן כִּלְיָהוֹן קְדָם פֹּרְסִיָּא כֹּד אֲמֵרִין:  
11 דְּשׁוּיָת הוּא מִרְן וְאַלְהֵן לְמִסְבַּ תְּשֻׁבּוּחַתָּא וְאִיקְרָא וְחִלְיָא מְטַל דְּאֵנָת בְּרִית כֹּל  
נְבִיד צְבִינִךְ הוּיָא נְאֻתָּבִרִי:

## : גלינא דיוחנן ה :

1 וְחִזִּיתָ עַל יְמִינָה דְּהוּ דִיִּתְבֵּ עַל פֹּרְסִיָּא כְּתָבָא דְּרִשִׁים מִן לָגוּ וּמִן לְבֵר וְטַבִּיעַ  
טַבִּיעַ שְׁבַעָא: 2 וְחִזִּיתָ אַחֲרָנָא מִלְּאכָא חִילְתָּנָא דְּמִכְרֹז בְּקִלָּא רָמָא מִן שְׁוָא  
לְמַפְתַּח כְּתָבָא וְלְמִשְׂרָא טַבִּעוּהִי:

is wondering who is *worthy* to open the seals; three lines later, he is consoled by the fact that Judah has *conquered*, but this was NOT his original question! Second, John would have been familiar with the prophecy regarding Judah that the scepter would never depart from that tribe (Genesis 49:10) so this information was hardly surprising to him. However, in both Peshitto and Crawford Revelation, the key divergence from Greek is the word *zeka* which can mean “conquer” but is better translated as “worthy”! In other words, the Greek redactor clearly chose the wrong meaning of *zeka*, which in the Netzarim Revelation must have been intended to answer John’s question directly. Then, sometime later, Greek was translated back into Aramaic and the cognate for “conquered” just happened to also be *zeka*. Incidentally, the exact same situation happens again in Revelation 15:2, where the Greek version of “those who were victorious over the beast” was misread from Aramaic which reads “those who were innocent of the beast.” Once again the key comes from the dual meaning of *zeka* being rendered in Greek; these manuscripts were derived from a lost Aramaic original.

3. And no one either in heaven above, or on the earth, or beneath the earth was able to open the book, or even to look upon it. 4. And I wept greatly because no one was found who was able to open the book or to look on it. 5. And one of the Elders said to me, “Weep not; behold, the Lion of the tribe of Yehuda, the Root of Dawid, has been victorious: He will open the book and its seven seals.” 6. And I looked, and in the midst of the Elders stood a lamb, as if slain; and it had seven horns and seven eyes which are the seven Spirits of Elohim that are sent into all the earth. 7. And he came, and took the book from the right hand of him who sat on the throne. 8. And when he took the book, the four Creatures and the twenty and four Elders fell down before the Lamb, each of them having a harp, and cups of gold full of aromas which are the supplications of the Set Apart believers. 9. And they sang a new song, saying: “Worthy are you, to take the book, and to open the seals; because you were slain and have redeemed us to Elohim by your blood, out of every tribe and tongue and people and nation; 10. and you have made them kings and priests to our Elohim; and they reign on the earth.” 11. And I looked, and I heard, as it were the voice of many Messengers around the throne, and the creatures and the Elders; and the number of them was a myriad of myriads, and thousands of thousands 12. who said, with a loud voice: “Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honor and glory and blessing; 13. and (to be over) every created thing that is in heaven or on earth, or under the earth, or in the sea; and all that are in them.” And I heard him who sat on the throne say: “To the Lamb be given blessing and honor, and glory and power, forever and ever.” 14. And the four creatures said: “Amen.” And the Elders fell down, and adored.

## Chapter 6

1. And when the Lamb had opened one of the seven seals, I looked, and I heard one of the four Creatures say, as with a voice of thunder, “Come, and see.”<sup>24</sup> 2. And I looked, and there was a white horse;<sup>25</sup> and he who sat on it had a bow; and a crown was given to him, and he went forth conquering, that he might conquer. 3. And when he had opened the second seal, I heard the second Creature say, “Come.” 4. And there went forth another, a red horse; and to him who sat upon it, it was given to take peace from the earth; and that they should kill one another; and there was given to him a great sword. 5. And when he had opened the third seal, I heard the third Creature say, “Come, and see.” And I looked, and behold, a black horse; and he that sat upon it, had a balance in his hand. 6. And I heard a voice in the midst of the four Creatures, saying: “A quart of wheat for a denarius, and three measures of barley for a denarius; and hurt not the oil and the wine.” 7. And when he had opened the fourth seal, I heard the fourth Creature say: “Come, and see.”

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24 Both Crawford and Peshitto Revelation have wordplays normally associated with Aramaic originals. While the readings do vary, their meaning is essentially the same and the word plays remain intact; thus a narrative of the original Netzari Revelation. The Peshitto version reads: *I saw when the **Lamb** opened one of the seven seals, and I heard one of the four animals saying in a voice as of thunder, “Come and see”* (Revelation 6:1 Lamsa, cross-referenced by AR). Here we see some genuine Aramaic poetic tendencies with these words: *Amra* (lamb) *Amar* (say/speak) *Reama* (thunder) Similarly, Crawford Revelation also has this bit of cleverness: *“And I saw when the **lamb** opened one of the seven seals, and I heard one of the four beasts that spoke as the voice of thunder: ‘Come and see’”* (Revelation 6:1 HRV). Clearly an Aramaic wordplay in both readings, and there are many examples where Crawford and Peshitto Revelation either read exactly the same, or else the word, or words responsible for the variant between Aramaic and Greek are the same in both, which argues against putting a mantle of originality solely on Crawford. These readings point to an earlier Semitic form, and the possibility that Crawford retained certain aspects of Nazarene Revelation which Peshitto Revelation did not; although how this process happened and what the chain of custody was from Nazarene to Greek and to Crawford is unknown. A wordplay exists in Crawford that is not in the Peshitto Revelation; a few lines later in 6:4, we see the beautiful alliteration of *khra* *ba* *raba* or “a great sword.” By contrast, Peshitto Revelation uses *sipa raba* instead.

25 For a very similar vision of “four horsemen of the Apocalypse”, see Zechariah 6:1-8.

## : גלינא דיוחנן ה :

3 ולית דַּאֲתַמְצִי בַּשְּׁמִיא וְלֹא בַּאֲרַעָא וְלֹא דִלְתַּחַת מִן אַרְעָא לַמִּפְתַּח לַכְתָּבָא  
וּלְמִשְׁרָא טַבְעוּהִי וּלְמַחְזִיקָהּ: 4 וּבְכָא הוּיָת סְגִי מְטַל דְּלִית דַּאֲשַׁתְכַּח דְּשׁוּא לַמִּפְתַּח  
לַכְתָּבָא וּלְמִשְׁרָא טַבְעוּהִי: 5 וְחַד מִן קְשִׁישָׁא אָמַר לִי לֹא תִבְכָּא הָא זָכָא אַרְיָא  
מִן שְׂבִטָא דִּיהוּדָא עֲקָרָא דְדִנִּיד נִפְתַּח כְּתָבָא וְטַבְעוּהִי: 6 וְחִזִּית בְּמַצַּעַת כּוּרְסִיָא  
וְדַארְבַּע חִינִן וְדִקְשִׁישָׁא אָמַרָא דִקָּאָם אִיךְ נָכִיסָא וְאִיתָ לָהּ קֶרְנֶתָא שְׂבַע וְעִינָא  
שְׂבַע אֵילִין דְּאִיתִיהִין שְׂבַע רוּחָא דְאַלְהָא דְמִשְׁתַּדְרִין לְכֻלָּהּ אַרְעָא: 7 וְאַתָּא נִנְסַב  
כְּתָבָא מִן אִידָהּ דְּהוּ דִּיִּתְבַּע עַל כּוּרְסִיָא: 8 וְכֵד שְׁקֻלָּה לַכְתָּבָא אַרְבַּע חִינִן וְעִסְרִין  
וְאַרְבַּע קְשִׁישִׁין נִפְלוּ קְדָמוּהִי דְאַמְרָא כֵּד אִיתָ לְכַלְחַד חַד מְנַהוּן קִיתְרָא וְזִבְרָא  
דְּדִהָבָא דְמִלְּאָ בְּסֻמָּא אֵילִין דְּאִיתִיהִין צִלְוֶתָא דִקְדִּישָׁא: 9 דְּמִשְׁבַּחִין תְּשֻׁבּוּחַתָּא  
חֲדָתָא וְאַמְרִין שְׁוִיתָ הוּ לְמַסְבִּיּוּהִי לַכְתָּבָא וּלְמִשְׁרָא טַבְעוּהִי עַל דַּאֲתַנְכֶּסֶת וְזִבְנָתָא  
בְּדִמְךָ לְאַלְהָא מִן כָּל שְׂרַבְתָּא וְעַמְמָא וְאַמְוָתָא: 10 וְעַבְדָּת אֲנִין לְאַלְהָן מִלְּפִוּתָא  
וְכֹהֲנָא וּמִלְכָּא וְנִמְלִכּוֹן עַל אַרְעָא: 11 וְחִזִּית וְשִׁמְעַתָּ אִיךְ קָלָא דְּמִלְּאָכָא סְגִיָּא  
חֲדָרִי כּוּרְסִיָא וְדִחִינְתָּא וְדִקְשִׁישָׁא וְאִיתְּוִהִי הָנָא מְנִינְהוּן רַבּוּ רַבּוֹן וְאַלְף אֲלָפִין:  
12 וְאַמְרִין בְּקָלָא רָמָא שְׁוִיתָ הוּ אָמַרָא נָכִיסָא לְמַסַּב חִילָא וְעוֹתָרָא וְחִכְמָתָא  
וְעוֹשָׁנָא וְאִיקְרָא וְתִשְׁבּוּחַתָּא וְבוֹרַכְתָּא: 13 וְכֵל בְּרִיתָא דִּבְשִׁמְיָא וְכַּאֲרַעָא וְדִלְתַּחַת  
מִן אַרְעָא וְדִבְכִּימָא אִיתִיהִי וְכֵל דְּבַהוּן וְשִׁמְעַתָּ דְּאַמְרִין לְדִיִּתְבַּע עַל כּוּרְסִיָא וְלְאַמְרָא  
דְּבוֹרַכְתָּא וְאִיקְרָא וְתִשְׁבּוּחַתָּא וְאוּחְדָּנָא לְעֵלָם עֲלָמִין: 14 וְאַרְבַּע חִינִן דְּאַמְרִין  
אַמִּין וְקְשִׁישָׁא נִפְלוּ וְסִגְדּוּ:

## : גלינא דיוחנן ו :

1 וְחִזִּית כֵּד פִּתַּח אָמַרָא חַד מִן שְׂבַעָא טַבְעִין וְשִׁמְעַתָּ לַחְדָּא מִן אַרְבַּע חִינִן דְּאַמְרָא  
אִיךְ קָלָא דִּרְעַמָּא תָּא וְחִזִּי: 2 וְשִׁמְעַתָּ וְחִזִּית וְהָא סוּסִיָּא חוּרָא וְדִיִּתְבַּע עֲלוּהִי אִיתָ  
לָהּ קְשִׁתָּא וְאַתִּיחָבָּ לָהּ כִּלְיָא וְנִפְקַ וְנִפְקַ וְנִפְקַ וְנִפְקַ וְנִפְקַ וְנִפְקַ וְנִפְקַ וְנִפְקַ וְנִפְקַ  
שְׁמַעַתָּ לַחֲיוּתָא דְּתִרְתִּין דְּאַמְרָא תָּא: 4 וְנִפְקַ סוּסִיָּא סוּמְקָא וְלְדִיִּתְבַּע עֲלוּהִי אִתִּיחָבָּ  
לָהּ לְמַסַּב שְׁלָמָא מִן אַרְעָא דִּלְחַדְדָּא נִנְכְּסוֹן וְאַתִּיחָבָּ לָהּ חֶרְבָּא רַבָּתָא: 5 וְכֵד  
אַתְּפַתַּח טַבְעָא דִּתְלָתָא שְׁמַעַתָּ לַחֲיוּתָא דִּתְלָת דְּאַמְרָא תָּא וְהָא סוּסִיָּא אֹפְקָא  
וְדִיִּתְבַּע עֲלוּהִי אִיתָ מַאֲסָתָא בְּאִידָהּ: 6 וְשִׁמְעַתָּ קָלָא מִן בֵּית חִינְתָּא דְּאַמְרָא קָבָא  
דְּחִטָּא בְּדִינְרָא וְתִלְתָּא קִבְּיִן דְּסַעְרָא בְּדִינְרָא וְלַחְמָרָא וְלְמִשְׁחָא לֹא תִהְרִ: 7 וְכֵד  
פִּתַּח טַבְעָא דְּאַרְבַּעָא שְׁמַעַתָּ קָלָא דִּחֲיוּתָא דְּאַמְרָא תָּא:



8. And I looked, and behold, a pale horse; and the name of him who sat on it was Death; and the grave<sup>26</sup> followed after him. And there was given him authority over the fourth part of the earth, to slay with the sword, and by famine, and by death, and by the ravenous beast of the earth. 9. And when he had opened the fifth seal, I saw under the altar the souls of them who were slain on account of the Word of Elohim, and on account of the testimony to the Lamb which was with them. 10. And they cried with a loud voice, saying: "How long, O Master YHWH, you Set Apart and True, do you not Judge and avenge our blood on them that dwell on the earth?" 11. And to each one of them was given a white robe; and it was told them that they must be quiet yet a little while, until the consummation of their fellow-servants and Brothers who were to be killed as they had been. 12. And I looked when he had opened the sixth seal, and there was a great earthquake; and the sun became black, like sackcloth of hair; and the whole moon became like blood. 13. And the stars of heaven fell on the earth as a fig-tree casts its unripe figs, when it is shaken by a strong wind. 14. And the heavens separated, as a scroll is rolled up; and all mountains and islands were removed out of their places. 15. And the kings of the earth, and the nobles, and the captains of thousands, and the rich men, and the men of valor, and every servant and free man hid themselves in caves, and in the clefts of the mountains; 16. and they said to the mountains and to the clefts, "Fall over us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb: 17. For the great day of their wrath is come;<sup>27</sup> and who is able to stand?"

## Chapter 7

1. And after these things I saw four Messengers who stood on the four corners<sup>28</sup> of the earth; and they held the four winds of the earth, so that the wind blew not on the earth, nor on the sea, nor on the trees. 2. And I saw another Messenger, and he came up from the rising of the sun; and he had the seal of the living Elohim; and he called out with a loud voice to the four Messengers to whom it was given to hurt the earth and the sea, saying: 3. "Do not hurt the earth, nor the sea, nor the trees, until we will have sealed the servants of our Elohim upon their foreheads." 4. And I heard the number of them that were sealed: a hundred and forty and four thousand, sealed from every tribe of Israelites. 5. Of the tribe of Yehuda, twelve thousand were sealed; of the tribe of Reuben, twelve thousand; of the tribe of Gad, twelve thousand; 6. of the tribe of Ashur, twelve thousand; of the tribe of Naphtali, twelve thousand; of the tribe of Manasseh, twelve thousand; 7. of the tribe of Simeon, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Issachar, twelve thousand; 8. of the tribe of Zebulon, twelve thousand; of the tribe of Yosip,<sup>29</sup> twelve thousand; of the tribe of Benjamin, twelve thousand. 9. And after these things, I looked, and lo, a great multitude which no one could number, from all kindreds and nations and tribes and tongues; who stood before the throne and before the Lamb, clothed in white robes, and palms in their hands;

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<sup>26</sup> *Sheol*.

<sup>27</sup> See Yeshayahu (Isaiah) 63:4-5 and Nahum 1:5.

<sup>28</sup> See Jeremiah 49:36 and Ezekiel 7:1.

<sup>29</sup> There is all manner of speculation as to why these particular names are revealed while others were not, and why they appear in this particular order. The answer to the mystery lies in the reality that Revelation is a book of spiritual symbols, revealing the nature of YHWH, Mashiyach, the Kingdom of Heaven and the spiritual man in a *sod* or "hidden" way. Hidden or mystery does not mean we cannot know, it means our spirits must discern rather than our intellectual logic and reason. The number 144,000 alludes to a type of people, rather than the numerical sum (see footnote on Rev 14:1) of a people. Many levels of revelation are embedded within these names, starting with the *peshat* (plain) meanings of these names:

1) Yehudah	Praise YHWH	2) Reuben	see a Son	3) Gad	a troop is coming
4) Ashur	happy am I	5) Naphtali	wrestling	6) Manasseh	causing to forget
7) Simeon	hearing	8) Levi	joined to	9) Issachar	there is reward
10) Zebulon	exalted	11) Yosip	YHWH has added	12) Benjamin	Son of the right hand

A fatal mistake many theologians make is seeking religious, cultural or theological identity in Scripture rather than hearing

## : גלינא דיוחנן ו :

8 וחזית סוסיא יורקא ושמה דהו דיִתֵּב עלוהי מותא ושיל נקיפא לה נאִתִּיֵּב לה שולטנא על רובעה דארעא דנקטל בחרבא ובכפנא ובמותא ובחיותא דארעא :  
9 וכד פתח לטבעא דחמשא חזית לתחת מן מדבחה לנפשִתָּא דאתקטל מטל מלתא דאלהא ומטל סהדותא דיִשועֵּה הִי דאית הנא להון : 10 וקעו בקלא רבא נאמרין עדמא לאמתי מריא קדישא ושיריא לא דינת ותבעת דמן מן עמוריה דארעא : 11 נאִתִּיֵּבֵת לכלחד חד מנהון אסטלא חורפא נאִתִּיֵּבֵת דנתתניחון עד עֵדֵן זֵכֵן זעור עדמא דמשמלִין אף כנותהון ואחיהון אילין דעתידין למתקטלו איך דאף הָנוּן : 12 וחזית כד פתח טבעא דשפא ונודא רבא הנא ושמשא איך סקא דסערך אִוְכָם הנא וסהרא בלה הנא לה איך דמא : 13 וכוכבא דשמא נפלו על ארעא איך תתא דשדיא פקועיה מן רוחא עשינתא מא דמתתזיעא : 14 ושמא אִתְפָּרֵשׁ ואיך כתבא אִתְכַּרְכוּ וכל טור וכל גזרתא מן דופתהון אִתְתִּיֵּעוּ :  
15 ומלכא דארעא ורורבנא ורישי אלפא ועתיקא וחילונתא וכל עבדא ובני חארא טשיו נפשִהון במערך ובשועא דטורא : 16 נאמרין לטורא ושועא דפלו עלין וטשו לן מן קדם אפוהי דאמרא : 17 מטל דאתא יומא רבא דרוגזוהון ומגו משכח למקם :

## : גלינא דיוחנן ז :

1 ומן בִּתְרֵה דחזית ארבעא מלאכין קימין על ארבע זוֹיִתָּה דארעא נאִחִידִין לארבעת רוחא דלא נשב רוחא על ארעא ולא על ימא ולא על כל אילן : 2 וחזית אחרנא מלאכא דסלק מן מדנחי שמשא ואית לה חתמא דאלהא חיא וקעא בקלא רמא לארבעא מלאכא הָנוּן דאִתִּיֵּבֵת להון דנהרון לארעא ולימא : 3 נאמר לא תהרון לארעא ולא לימא נאפלא לאילנא עדמא דנחתום לעבדוהי דאלהא בית עיניהון : 4 ושמעת מנינא דחתימא מאא נארבעין נארבעא אלפין מן כל שרכן דאיסראִל : 5 מן שרבתה דיהודא תרעסר אלפין מן שרבתה דרוכל תרעסר אלפין מן שרבתה דגד תרעסר אלפין : 6 מן שרבתה דאשיר תרעסר אלפין מן שרבתה דנפתלי תרעסר אלפין מן שרבתה דמנשא תרעסר אלפין : 7 מן שרבתה דשמעון תרעסר אלפין מן שרבתה דאיסכר תרעסר אלפין מן שרבתה דלוי תרעסר אלפין : 8 מן שרבתה דזבולון תרעסר אלפין מן שרבתה דיוסף תרעסר אלפין מן שרבתה דבנימין תרעסר אלפין חתימא : 9 בִּתְרֵכֵן חזית כנשא סגיאא אינא דלמנינה לית דמצא הנא מן כל עם ושרבא נאמנן ולשנין דקימין קדם כורסיא וקדמוהי דאמרא נמעטפין אסטלא חורתא ובאידיהון דקלא :

in our spirits and discerning the Word of YHWH through "spiritual eyes." Another reckless mistake is to overlay a dualistic Greco-Roman mindset over a Hebraic text (see dualism in footnote Yehudah 1:9) that completely alters the message.

10. and they cried with a loud voice, saying: “Salvation to our Elohim, to him who sits on the throne, and to the Lamb.” 11. And all the Messengers stood around the throne and the Elders and the four Creatures; and they fell upon their faces before his throne and worshipped Elohim, 12. saying: “Amen. Blessing and glory, and wisdom and thanksgiving, and honor and power and might (be) to our Elohim, forever and ever: Amen.” 13. And one of the Elders turned and said to me: “These who are clothed in white robes, who are they and where did they come from?” 14. And I said to him: “My Master, you know.” And he said to me: “These are they who came from great affliction; and they have washed their robes and made them white in the blood of the Lamb. 15. Therefore are they before the throne of Elohim; and they serve him day and night in his temple; and he who sits on the throne will protect them: 16. they will not hunger, nor thirst anymore; nor will the sun fall on them, nor any heat. 17. Because the Lamb which is in the midst of the throne will feed them; and will lead them to fountains of living water; and Elohim will wipe every tear from their eyes.”

## Chapter 8

1. And when he had opened the seventh seal, there was silence in heaven for about half an hour. 2. And I saw the seven Messengers who stood before Elohim; and to them were given seven shofars. 3. And another Messenger came and stood by the altar; and he held a golden censer: and much incense was given him so that he might offer, with the prayers of all the Set Apart believers, upon the golden altar before the throne. 4. And the smoke of the incense of the prayers of the Set Apart believers went up before Elohim from the hand of the Messenger. 5. And the Messenger took the censer, and filled it with fire from the altar and cast it upon the earth: and there were thunders, and flashes of lightning, and voices, and an earthquake. 6. And the seven Messengers who had the seven shofars, prepared themselves to sound. 7. And the first sounded; and there was hail and fire which were mingled with water;<sup>30</sup> and these were thrown upon the earth; and a third part of the earth was burned up, and a third part of the trees were burned, and all green grass was burned. 8. And the second Messenger sounded and, as it were a great mountain burning with fire, was cast into the sea; and also a third part of the sea became blood. 9. And a third part of all the creatures in the sea that had life, died; and a third part of the ships were destroyed. 10. And the third Messenger sounded, and there fell from heaven a star burning like a lamp; and it fell upon a third part of the rivers and upon the fountains of water. 11. And the name of the star was called Wormwood;<sup>31</sup> and a third part of the waters became wormwood; and many persons died from the waters because they were bitter. 12. And the fourth Messenger sounded, and a third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them were dark, and they became dark; and the day did not give light for the third part of it, and the night in like manner. 13. And I saw and heard an eagle which flew in the midst, and it had a tail of blood,<sup>32</sup> while it said with a loud voice: Woe, woe, to them who dwell on the earth because of the remaining sounds of the trumpets of the three Messengers, who are to sound.

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<sup>30</sup> Greek says “blood” here.

<sup>31</sup> The Aramaic here is simply carrying over “wormwood” from the Greek *absinthe* in both places and there is no Hebrew/Aramaic equivalent in its place. The concept of “wormwood/bitterness” appears as early as Deuteronomy 29:18 as *laanah* referring to poisonous and bitter fruit. The Greek translation of the Tanakh, or Septuagint, uses the Greek word *pikros* (sharp, bitter) in the places where *laanah* appears. However, from the Greek NT *absinthe* appears as if it were a title in its first occurrence, as an adjective in its second occurrence, and *pikros* will also appear as a general descriptor at the end of this line, “because they were made bitter”, again both words carried over from the Greek. This tendency of this part of Revelation to carry over Greek words rather than replace them with Aramaic equivalents points to it being translational rather than compositional Aramaic. However, other parts of Revelation have tantalizing clues of having been derived from a now lost Semitic ancestor.

## גלינא דיוחנן ז :

10 וקעין בקלא רבא נאמרין פורקנא לאלהן ולדיִתב על פורסיא ולאמרא :  
 11 וכלהון מלאכא קימין הו חדרוהי דכורסיא ודקשישא ודארבע חין ונפלו  
 קדם פורסיא על אפיהון : 12 בד אמרין אמין תשבוחתא ובורכתא וחכמתא  
 וקובל טיבתא ואיקרא וחילא ועושנא לאלהן לעלם עלמין אמין : 13 וענא  
 חד מן קשישא נאמר לי הלין דעטיפין אסטלא חורתא מן אגון ומן איפא אִתו :  
 14 נאמרת לה מרי אנת ידע אנת נאמר לי הלין אגון אילין דאִתו מן אולאנא רבא  
 וחללו אסטליהון וחורו אגין בדמא דאמרא : 15 מטל הנא איתיהון קדם פורסיא  
 דאלהא ומשמשין לה איממא ולליא בהיכלה נדיִתב על פורסיא נגן עליהון :  
 16 לא נכפון ולא נצהון ושמשא עליהון לא נפל ולא כל שובא : 17 מטל דאמרא  
 דבמצעת פורסיא נרעא אגון ונשכל אגון ציד חיא וציד עינתא דמא ונלחא כל  
 דמעא מן עיניהון :

## גלינא דיוחנן ח :

1 וכד פתח טבעא דשבִּעא הנא שתקא בשמא איך פלגות שעא : 2 וחזית  
 לשבִּעא מלאכין אילין דקדם אלהא קימין הו דאִתיהבו להון שבִּעא שיפורין :  
 3 ואחרנא מלאכא אִתא וקם על מדבחא ואית לה פירמא דדהבא נאִתיהב לה  
 בסמא סגיאא דנתל בצלחא דלהון קדישא על מדבחא דקדם פורסיא : 4 וסלק  
 עטרא דבסמא בצלחא דקדישא מן יד מלאכא קדם אלהא : 5 ונסב מלאכא  
 לפירמא ומליה מן גורא דעל מדבחא נארמי על ארעא והו נעמא וקלא וברקא  
 ונודא : 6 ושבִּעא מלאכין דעליהון שבִּעא שיפורין טיבו נפשהון למזעקו : 7 והו  
 קדמא אזעק והנא ברדא וגורא דפתִיכין במיא נאִתרמיו על ארעא ותולתה  
 דארעא יקד ותולתא דאִילנא יקד וכל עסבא דארעא יקד : 8 ודִּתרין זעק והנא  
 איך טורא רבא דיקד נפל בימא והנא תולתה דימא דמא : 9 ומית תולתא דכל  
 בריִתא דבימא דאית בה נפשא ותולתא דאלפא אִתחבל : 10 ודִּתלִתא זעק  
 ונפל מן שמא כוכבא רבא דיקד איך שלהִבִּיתא ונפל על תולתא דנהרנא  
 ועל עינתא דמא : 11 נשמה דכוכבא מִתאמר אפסיתנא והנא תולתהון דמא  
 איך אפסנתין וסגאא דבינינשא מיתו מטל דאִתמרמרו מִיא : 12 ודארבעא זעק  
 ובלע תולתה דשמשא ותולתה דסהרא ותולתא דכוכבא נחשכו תולתהון ויומא  
 לא חוי תולתה ולליא הִכִּנת : 13 ושמצת לנשרא חד דפִּרח בשמא דאמר וי  
 וי לעמוריה דארעא מן קלא דשיפורא דתלִתא מלאכין דעִתִּידין למזעקו :

32 "Tail of blood" is the preferred reading of Lamsa, but Murdock and Etheridge suspect a bad translation into Aramaic. As Etheridge observed: "Here the Syrian translator was at fault. His Greek copy, without separating the words, read εἰνὴ ἐν μέσῳ, "in the midst of heaven;" which he appears to have decomposed thus: ἐν μέσῳ ("the midst") οὐρα ("a tail") αἷμα ("blood"), so as to produce the singular expression given above."

1. And the fifth Messenger sounded; and I saw a star which fell from heaven upon the earth. And there was given to him the key of the pit of the abyss. 2. And he opened the pit of the abyss; and smoke issued from the pit, like the smoke of a furnace that is in blast; and the sun and the air were darkened by the smoke of the pit. 3. And out of the smoke came locusts upon the earth: and power was given them, like that which scorpions have on the earth. 4. And it was commanded them that they should not hurt the grass of the earth, nor any herb, nor any tree; but (only) the persons who had not the seal of Elohim upon their foreheads. 5. And it was given them, that they should not kill them, but should torment them five months: and their torment was like the torment of a scorpion when it strikes a person. 6. And in those days, men will desire death and will not find it; and they will long to die, and death will fly from them. 7. And the appearance of the locusts (was this): they were like the appearance of horses prepared for battle; and on their heads was, as it were a crown, resembling gold; and their faces were like the faces of men. 8. And they had hair, like the hair of women: and their teeth were like those of lions. 9. And they had breastplates, like breastplates of iron: and the sound of their wings was like the sound of the chariots of many horses rushing into battle. 10. And they had tails like those of scorpions, and stings; and with their tails they had the power of hurting men five months. 11. And they had a king over them, the Messenger of the abyss;<sup>33</sup> and his name, in Hebrew, is Abaddon;<sup>34</sup> and in Greek, his name is Apollyon.<sup>35</sup> 12. One woe is past; behold, there come yet two woes after them. 13. And the sixth Messenger sounded; and I heard a voice from the horns of the golden altar which was before Elohim, 14. that said to the sixth Messenger having a trumpet: "Loose the four Messengers that are bound at the great river Euphrates." 15. And the four Messengers were loosed; who are prepared, for an hour, and a day, and a month, and a year, to slay the third part of men. 16. And the number of the warrior horsemen was two myriads of myriads: and I heard their number. 17. And while I looked on the horses in the vision, and on them who sat on them (I saw) that the breastplates were of fire and of jacinth and of sulfur. And the heads of the horses were like the heads of lions; and from their mouths issued fire and smoke and sulfur. 18. And by these three plagues, a third part of the men were slain; (namely,) by the fire, and by the smoke, and by the sulfur which issued from their mouths. 19. For the power of the horses was in their mouth and in their tails; for their tails were like serpents, having heads to strike with. 20. And the remnant of men who were not slain by these plagues repented not of the works of their hands and worshipped demons, and idols of gold, and of silver, and brass, and stone, and wood, which cannot see nor hear. 21. And they repented not of their murders nor of their sorceries, nor of their sexual sins, nor of their thefts.

33 *Abyss* is rendered from numerous Hebrew words in the Tanakh such as *bore*, *sheol*, *pachath*, *shachath* and *be'er*. Psalm 55:23 says; "You, Elohim, will thrust them down to the abyss (*be'er*) of destruction, men bloodthirsty and deceptive, before half their days are spent. For my part, I put my trust in you." The Hebrew *be'er* could also be translated as "well", "pit" or "slimepits" depending on context and how each translator chooses to render it. There is no sense of a bottomless fiery mythological abyss in the Tanakh, terms like "abyss" and "pit" are simply used to denote separation from YHWH's love and mercies. When men choose rebellion and unrighteous living they separate themselves from YHWH. Torah calls us to live *Kodesh* (Set Apart) lives unto our Father YHWH. He is a Father who desires all men to draw close to Himself. In 1 Chron 29:18 David prays, "O YHWH Elohim of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of your people, and prepare their heart unto you," illustrating how our thoughts, and intents of our hearts are being called to dwell according to righteousness in YHWH's Spirit. In Luke 8:30-31 extreme separation from YHWH is applied to demons; "And Y'shua asked him, 'What is your name?' He said to him, 'Legion' because many demons had entered into him. And they were beseeching him that he would not command them to go to the abyss." Regrettably, some theologians use the testimony of demons and the abyss in Luke to conclude that their theology of Tartarus and Hades must be true, but in reality demons are not reliable witnesses of truth. Please see footnotes on Mark 9:47, Luke 12:5, 2 Peter 2:4.

34 *Abaddon* is mentioned 6 times in the Tanakh, the first mention is Job 26:6, "*Sheol (the grave) is naked before him; abaddon (destruction) lies uncovered.*" Psalm 88:12 says, "*Will your grace be declared in sheol (the grave), or your faithfulness in abaddon (destruction)?*" Proverbs 27:20 states, "*Sheol and abaddon are never satisfied, and human eyes are never*

## : גלינא דיוחנן ט :

1 וְדַחַמְשָׁא זַעַק נַחֲזִית בְּוִפְכָּא דְנַפְל מִן שְׁמִיָּא עַל אַרְעָא וְאַתְיָהֵב לָהּ קְלִידָא  
דְּבִאֲרוּהִי דִתְהוּמָא: 2 וְסִלֵּק תַּנְנָא מִן בֶּאֱרָא אִיךְ תַּנְנָא דִּאֲתוּנָא רַבָּא דְּמִשְׁתַּגֵּר  
נַחֲשֵׁךְ שְׁמִשָּׁא וְאַאֲר מִן תַּנְנָא דְּבִאֲרָא: 3 וּמִן תַּנְנָא נִפְקוּ קַמְצָא עַל אַרְעָא וְאַתְיָהֵב  
לְהוֹן שׁוּלְטָנָא דֵּאִית לְעֻקְרָבָא דִּארְעָא: 4 וְאַתְאֲמַר לְהוֹן דְּלֹא נַהֲרוֹן לְעֻסְבָּה דִּארְעָא  
וְלִכְל יוֹרֵךְ אֶפְלָא לֵאלִינָא אֶלָּא אֵן לְבַנִּינְשָׁא אִילִין דְּלִית לְהוֹן חֲתָמָא דֵּאֲלָהָא  
בֵּית עֵינִיָּהוֹן: 5 וְאַתְיָהֵב לְהוֹן דְּלֹא נִקְטְלוֹן אֲנוֹן אֶלָּא נִשְׁתַּנְקוֹן יֶרֶחָא חֲמִשָּׁא  
וְתִשְׁנִיקְהוֹן אִיךְ תִּשְׁנִיקָא דְּעֻקְרָבָא מָא דְנַפְלָא עַל אֲנָשׁ: 6 וּבִיּוֹמָתָא הֵנוּן נִבְעוֹן  
בִּנְיָנְשָׁא לְמוּתָא וְלֹא נִשְׁכַּחְוִיָּהִי וְנִתְרַגְרָגוֹן לְמִמֶּת וְנַעֲרוֹק מוּתָא מִנְהוֹן: 7 וְדִמוּתָא  
דְּקַמְצָא אִיךְ דִּמוּתָא דְּרַכְשָׁא דְּמִטְיָבִין לְקַרְבָּא וְעַל רִשְׁיָהוֹן אִיךְ כְּלִילָא דִּדְמוּתָא  
דְּדִהָבָא וְנִאֲפִיָּהוֹן אִיךְ אֶפְא דִּאֲנָשָׁא: 8 וְסַעֲרָא אִית לְהוֹן אִיךְ סַעֲרָא דְּנָשָׁא וְשִׁנְיָהוֹן  
אִיךְ דִּאֲרִינְתָא: 9 וְאִית הָנָא לְהוֹן שְׁרִינָא אִיךְ שְׁרִינָא דְּפִרוּזָא וְקָלָא דְּגִפְיָהוֹן אִיךְ  
קָלָא דְּמִרְכַּבְתָּא דְּרַכְשָׁא סִגְיָא דְּרַהֲטִין לְקַרְבָּא: 10 וְאִית לְהוֹן דְּוִנְבִיתָא אִיךְ  
דִּמוּתָא דְּעֻקְרָבָא וְעוֹקְסָא דִּין בְּדוֹנְבִיתָהוֹן וְשׁוּלְטָנְהוֹן לְמַהֲרוֹ לְבַנִּינְשָׁא יֶרֶחָא  
חֲמִשָּׁא: 11 וְאִית עֲלִיָּהוֹן מִלְכָּא מִלְאָכָה דִּתְהוּמָא דְּשִׁמְהָ עֲבָרָאִית עֲבָדוּ וְאַרְמָאִית  
שְׁמָא לָהּ אִית שְׁרָא: 12 וְיַ חַד אֶזֶל הָא תוּב אֶתִּין תַּרְיָן וְיַ: 13 בְּתַר הֵלִין מִלְאָכָא  
דְּשַׁתָּא זַעַק וְשִׁמְעַת קָלָא חַד מִן אַרְבַּע קֶרְנֵתָה דְּמִדְּבַחָא דְּדִהָבָא דְּקֶדֶם אֶלָּהָא:  
14 דִּאֲמַר לְמִלְאָכָא שְׁתִּיתָא דֵּאִית לָהּ שִׁיפּוּרָא שְׂרִי לְאַרְבַּעָא מִלְאָכָא דִּאֲסִירִין עַל  
נַהֲרָא רַבָּא פֶּרֶת: 15 וְאַשְׁתִּרִי אַרְבַּעָא מִלְאָכִין אִילִין דְּמִטְיָבִין לְשַׁעֲתָא וְלִיּוּמָא  
וְלִירְחָא וְלִשְׁנָתָא דְּנִקְטְלוֹן תּוֹלְתָא דְּבַנִּינְשָׁא: 16 וּמִנִּינָא דְּחִילוּתָא דְּפִרְשָׁא תַּרְיָן  
רַבּוֹ רַבּוֹן שְׁמַעַת מִנִּינְהוֹן: 17 וְהִכְנָא חֲזִית רַכְשָׁא בַּחוּזָא וְלִדְיָתָבִין עֲלִיָּהוֹן אִית  
שְׁרִינָא דְּנוּרָא וְקֶרֶדְנָא דְּכִבְרִיתָא וְקֶרֶקְפֶּתָא דְּרַכְשָׁהוֹן אִיךְ קֶרֶקְפֶּתָא דִּאֲרִינְתָא  
וּמִן פּוֹמָהוֹן נִפְקָא נוּרָא וְכִבְרִיתָא וְתַנְנָא: 18 וּמִן הֵלִין תֵּלֶת מַחוּן אֶתְקַטְלוּ  
תּוֹלְתָא דְּבַנִּינְשָׁא וּמִן נוּרָא וּמִן כִּבְרִיתָא וּמִן תַּנְנָא דְּנַפֵּק מִן פּוֹמָהוֹן: 19 מְטַל  
דְּשׁוּלְטָנָא דְּרַכְשָׁא בְּפּוֹמָהוֹן וְאַף בְּדוֹנְבִיתָהוֹן: 20 וְשִׁרְכָּא דְּבַנִּינְשָׁא דְּלֹא  
אֶתְקַטְלוּ בְּמַחוּתָא הֵלִין וְלֹא תָבוּ מִן עֲבָד אִידִיָּהוֹן דְּלֹא נִסְגִּדּוּן לְדִינָא וְלַפְתְּכָרָא  
דְּדִהָבָא וְדִסְאָמָא וְדִנְחָשָׁא וְדִקִּיסָא וְדִכְאַפָּא אִילִין דְּלֹא לְמַחוּזָא וְלֹא לְמִשְׁמַע  
מִצִּין אוֹ לְמַהֲלָכוֹ: 21 וְלֹא תָבוּ מִן קְטִלִיָּהוֹן וּמִן חֲרִשִּׁיָּהוֹן וּמִן זְנוּיָתִיָּהוֹן:

satisfied.” The language of the Tanakh does not personify abaddon as an angel or demon, it is derived from the prime root *abad* meaning to perish or destroy. Notice that when *sheol* and *abaddon* are used together in the Tanakh it simply denotes the chronological sequence of complete destruction. It was not until the influences of mythological Greek culture in the NT that *abaddon* took on the personified form of *Apollon*. See also Job 28:22; 31:12; Prov 15:11 and footnote on Matthew 10:6.  
35 *Apollon* (or *Apollyon*) is derived from the Greek *apollumi*, which simply means “destruction” as does the Hebrew *abaddon*. Although Greek mythology (ancient deity soap operas) record a player (deity) named Apollo, it does not appear that there is any association with Apollyon, except that the Greek verb *apollymi* means, “to destroy”.

1. And I saw another mighty Messenger that descended from heaven, clothed with a cloud; and a cloud-bow was over his head, and his face was like the sun, and his feet like pillars of fire.<sup>36</sup> 2. And he had in his hand an open little book and he placed his right foot upon the sea, and his left upon the land: 3. and he cried with a loud voice, as a lion roars: and when he had cried, the seven thunders shouted their voices. 4. And when the seven thunders had spoken, I was about to write. And I heard a voice from heaven, saying: "Seal up the things which the seven thunders have spoken, and write them not." 5. And the Messenger whom I saw standing upon the sea and the land, raised his right hand to heaven, 6. and swore by him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that the time should be no longer; 7. but, in the days of the voice of the seventh Messenger, when he will sound and the mystery of Elohim will be consummated; as he announced to his servants the prophets. 8. And the voice which I heard from heaven spoke to me again, and said: "Go, take the little open book in the hand of the Messenger that stands on the sea and on the land." 9. And I went to the Messenger, telling him to give me the little book. And he said to me, Take, and eat it: and it will make your bowels bitter, but in your mouth it will be sweet as honey. 10. And I took the little book from the hand of the Messenger, and ate it: and it was in my mouth sweet like honey: and when I had eaten it, my bowels were bitter. 11. And he said to me, "You must again prophesy upon many nations and peoples, and princes, and kings."

## Chapter 11

1. And a reed was given to me, like a rod; and the Messenger stood, saying, "Arise and measure the Temple of Elohim,<sup>37</sup> and the altar, and them that worship inside it."<sup>38</sup> 2. But the court which is without the Temple, leave out, and do not measure it, because it is given to the Gentiles; and they will tread down the Set Apart city forty and two months. 3. And I will give my two witnesses; and they will prophesy a thousand and two hundred and sixty days, clothed in sackcloth." 4. These are the two olive-trees and the two menorahs which stand before the Master of all the earth. 5. And if any person will harm them, fire comes out of their mouth and consumes their adversary; and if anyone will harm them, thus must he be slain. 6. They have power to shut up heaven so that the rain will not fall in those days: and they have power over the waters, to turn them into blood; and to smite the earth with all plagues as often as they please. 7. And when they will have completed their testimony, the beast of prey that came up from the abyss will make war upon them and will overcome them. 8. And their dead bodies (will be) in the open street of that great city which is spiritually called Sodom and Egypt, where also their Master (Y'shua) was executed on the stake. 9. And (they) of the nations and tribes and peoples and tongues will look upon their dead bodies, three days and a half; and will not suffer their dead bodies to be laid in the grave.

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36 To have one's "*feet as pillars of fire*" does not seem logical. However, in Aramaic the same word for "feet" also means "legs." Both Peshitto and Crawford Revelation contain the word *regel*, so either feet or legs is a possibility. "*And I saw another strong angel coming down out of heaven having been wrapped in a cloud. And a rainbow (was) on his head of him and the face of him (was) as the sun, and the feet of him as pillars of fire*" (Revelation 10:1 The Greek-English Interlinear New Testament, UBS 4th Edition, Nestle-Aland 26th Edition).

37 In Zechariah 2:1-13 it is the entire city of Jerusalem that gets measured prior to judgment.

38 Those who are worshipping are measured/judged, along with the Temple (see Matthew 7; 1 Peter 4:17). In addition, the 42 months that are to be mentioned in 11:2 and again in 13:5 are part of the same 360 day/year prophetic system uses sometimes by the prophet Daniel. In the 360 time system, each of the 12 months has only 30 days in it and  $42 \times 30 = 1,260$  days. However, Daniel's use of 1,290 days indicates that during a 7 year period a leap month of 30 days is added to the 1,260 days, and this is the same mathematical process for the 360 day calendar.



## : גלינא דיוחנן י :

1 וחזית אחרנא מלאכא דנחת מן שמיא נמעטף עננא וקשפתא דשמיא על רשה וחזנה איך שמשא ורגלוי איך עמודא דנורא: 2 ואית לה באידה כתרבונא פתיחא וסם רגלה דימינא על ימא דסמלא דין על ארעא: 3 וקעא בקלא רמא איך אריא דגסר וכד קעא מללו שבועא רעמין בקליהון: 4 וכד מללו שבועא רעמין מטב הית למכתב ושמעת קלא מן שמיא דשבועא דאמר חתום הו מא דמללו שבועא רעמין ולא תכתביוהי: 5 ומלאכא הו דחזית דקאם על ימא ועל יבשא דארים אידה לשמיא: 6 וימא בהו דחי לעלם עלמין הו דברה לשמיא ודבה ולא רעא ודבה דתוב זבנא לא נהנא: 7 אלא ביומא דמלאכא דשבועא מא דעתיד למזעק נאשתלם ארזה דאלהא הו דסבר לעבדוהי נביא: 8 וקלא שמעת מן שמיא תוב דממלל עמי נאמר זל סב לכתרבונא דבאידה דמלאכא דקאם על ארעא ועל ימא: 9 נאזלת לנת מלאכא כד אמר אנא לה למתל לי לכתרבונא נאמר לי סב נאכוליה ונמר לך פרסך אלא בפומך נהנא איך דבשא: 10 ונסבת לכתרבונא מן אידה דמלאכא נאכלתה ואית הנא בפומי איך דבשא חליא וכד אכלתה מרת פרסי: 11 נאמר לי יהיב לך תוב זבנא למתנביו על עממא נאמנתא ולשנא ומלכא סגיאא:

## : גלינא דיוחנן יא :

1 נאיתיב לי קניא דמותא דשבטא וקאם הנא מלאכא נאמר קום ומשוח להיפלא דאלהא נלמדבחה ולאלין דסגדין בה: 2 ולדרתא דלגו מן היכלא אפק מן לבר ולא תמשחיה מטל דאתיהבת לעממא ולמדינתא קדישתא נדושון ירחא ארבעין ותריין: 3 נאתל לתרין סהדי למתנביו יומין אלה ומאתין ושתין כד עטיפין סקא: 4 הלן אנון תרין זיתין ותרתין מנרן דקדם מרא דכלה ארעא קימין: 5 ומן דבועא דנהר אנון נפקא נורא מן פומהון נאכלא לבעלדבכיהון ולאיןא דצבא דנהר אנון הכן יהיב להון למתקטלו: 6 והלן אית להון שולטנא דנאחדון לשמיא דלא נחות מטרא ביומא דנביותהון ואית להון שולטנא דנהפכון מרא לדמא ודנמחון לארעא בכל מחון פמא דנצבון: 7 ומא דשמליו סהדותהון חיותא דסלקא מן ימא תעבד עמהון קרבא ותזכא אנון ותקטול אנון: 8 ושלדיהון על שוקא דמדינתא רבתא אידא דמתקרא רוחנאית סדום ומצרין איכא דמרהון אצטלב: 9 וחזין מן אמנתא ושרבתא ולשנא ועממא לשלדיהון תלתא יומין ופלגה ולשלדיהון לא נשבקון למתסמור בקברא:

10. And they who dwell on the earth will rejoice over them and will be merry, and will send presents to one another; because those two prophets tormented them who dwell on the earth. 11. And after these three days and a half, the Spirit of Life from Elohim entered into them, and they stood upon their feet: and great fear fell on those who saw them. 12. And they heard a great voice from heaven, which said to them: "Come up here." And they ascended to heaven in a cloud; and their enemies saw them. 13. And in the same hour there was a great earthquake, and the tenth part of the city fell: and the persons killed in the earthquake were seven thousand names: and they who remained were afraid and gave glory to Elohim. 14. The second woe is passed: behold, the third woe comes quickly. 15. And the seventh Messenger sounded; and there were voices and thunders which said: "The kingdom of the world has become (the Kingdom) of our Master and of his Mashiyach; and he will reign for ever and ever." 16. And the twenty and four Elders who are before the throne of Elohim, (and) who sit upon their seats, fell upon their faces and worshipped Elohim, 17. saying: "We praise you, O Master YHWH Elohim, Omnipotent, who is and who was,"<sup>39</sup> because You have assumed your great power, and have reigned. 18. And the nations were angry; and your anger is come, and the time of the dead, that they should be judged: and that You should give a reward to your servants, the prophets, and the Set Apart believers, and to them that fear Your Name, the small and the great; and that You should destroy them who destroyed the earth." 19. And the temple of Elohim in heaven was opened; and the ark of His Covenant<sup>40</sup> was seen in his temple: and there were flashes of lightning and thunders, and voices and an earthquake, and great hail.

## Chapter 12

1. And a great wonder was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.<sup>41</sup> 2. And, being with child, she cried and labored, and had the pangs of giving imminent birth. 3. And there appeared another wonder in heaven; and behold, a great fiery dragon which had seven heads and ten horns, and upon his head seven diadems. 4. And his tail drew along the third part of the stars of heaven, and cast them on the earth. And the dragon was standing before the woman, who was about to bring forth so that, when she should bring forth, he might devour her child. 5. And she brought forth a male child who was to rule all nations with a rod of iron. And her child was caught up to Elohim and to his throne. 6. And the woman fled into the wilderness where she had a place which was prepared for her by Elohim; so that they might nourish her there a thousand and two hundred and sixty days.<sup>42</sup> 7. And there was war in heaven: Michael and his Messengers fought against the dragon, and the dragon and his Messengers fought, 8. and did not prevail; nor was their place found any more in heaven. 9. And the great dragon was cast out, the old serpent who is called the Deceiver, and Satan, who seduces all the inhabited world: he was cast upon the earth and his Messengers were cast out with him.

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<sup>39</sup> See Exodus 3:1-16.

<sup>40</sup> Future judgment is already established; the Ark of His Covenant (*Aron haBrit*) contains the Ten Commandments (*Atzeret haDibrot*) which will be called upon to judge all souls, regardless of their religious persuasion. Those who have spoken evil or lived against Torah will give account to YHWH and His Mashiyach; the Word of YHWH warns, "*You shall not follow a multitude to do evil; neither shall you speak in a cause to turn aside after a multitude to twist justice...*" (Sh'mot/Exodus 23:2). See *Torah in the Renewed Covenant* in Appendix.

<sup>41</sup> This is also a massive Biblical calendar clue regarding "signs, seasons, days and years" (Genesis 1:14-19). The crown or Wheel of Stars is above the woman's head and she is clothed in the sun with the moon at her feet. Of course, the earth must be below the moon. This tells us plainly (see also Job 38:31-33) that order of hierarchy in the calendar to bring in the year is 1) stars, 2) sun, 3) moon, 4) earth. The earth sign is when the ripened barley becomes ready for harvest. Please see *Wheel of Stars* in appendix.

<sup>42</sup> That is to say 42 months in 360 day/year time. With all 12 months 30 days long, 42 x 30 = 1,260. This is also the timescale for "time, times and half a time".

## : גלינא דיוחנן יא :

10 ועמוריה דארעא נחדון עליהון ונתפצחון ומוהבֿתָּא נשדרון לחדָדָא מְטל תרין נביין דשנקו לעמוריה דארעא: 11 ומן בְּתַר תִּלְתָּא יומין ופֿלגָה רוחא חיתָא מן אֵלֶּהָ עֵלֶת בָּהוֹן וקִמוּ עַל כְּגִלְיָהוֹן ורוּחָא דחִיָּא נִפְלֵת עֲלֵיהוֹן ודָּחִלְתָּא רַבְתָּא הֵנָּה עַל אֵילִין דְּחִזִּין לָהוֹן: 12 ושמעו קֵלָא רַבָּא מִן שְׁמִיא דָּאמַר לָהוֹן סְקוּ לְכָא ונסִלְקוּ לשְׁמִיא בַּעֲנָנָא וּמַצְדִּין בָּהוֹן בַּעֲלֵדְכִיָּהוֹן: 13 וּבִשְׁעֵתָּא הִי הוּא זֹעָא רַבָּא וחד מן עֶסְרָא דַּמְדִּינְתָּא נִפְּלוּ וְאַתְקִטְלוּ בַּזֹּעָא שְׁמָהּ דַּגְבְּרָא אֶלְפָּא שְׁבַעַא וְדִשְׁרָפָא הוּוּ בְּדָחִלְתָּא וַיהוֹן תִּשְׁבוּחַתָּא לֵאלֹהָא דִּבְשִׁמְיָא: 14 הָא תַרְיָן וַיִּי אֲזָלוּ וְהָא וַיִּי תִלְתָּא אֲתָא מְחִדָּא: 15 וּמִלֵּאכָא דִּשְׁבַעַא זַעַק וְהוּוּ קֵלָא רֹורָא בִּשְׁמִיא דָּאמַרִין הֵנָּה מַלְכוּתָּהּ דַּעֲלָמָא דֵּאלֹהִין וְדַמְשִׁיחָהּ נִאמְלֵךְ לַעֲלֵם עֲלָמִין: 16 וְעֶסְרִין נִארְבַּעַא קִשְׁיָא אֵילִין דְּקִדְּם אֵלֶּהָ יִתְבִּין עַל פֿורסִנְתָּהוֹן נִפְּלוּ עַל אֲפִיָּהוֹן ונסִגְדוּ לֵאלֹהָא: 17 לְמֵאמַר מוֹדִינִן לָךְ מָרִיא אֵלֶּהָ אַחִיד כֹּל דֵּאִיתְּוִהִי וְאִיתְּוִהִי הוּא דַּנְסַבֿת בַּחִילָךְ רַבָּא נִאמְלָכֶת: 18 וְעַמְמָא רָגְזוּ וְאַתָּא רֹגְזוּ וּזְבִנָּא דַּמִּיתָּא דַּנְתִּינִין וְתִתֵּל אַגְרָא לַעֲבָדִיךְ נְבִיא וְלִקְדִּישָׁא וְלִדְּחִלִי שְׁמֵךְ לִזְעוּרָא עִם רֹורָא וְתִתְכַּבֵּל לֵאלֵינִי דַּחֲבָלוּ לֵאדְרָא: 19 וְאַתְפֿתַּח הִיכְלָא בִּשְׁמִיא נִאֲתַחְזִית קִיבּוּתָא דִּדְיִתְקָא דִּילָהּ בַּהִיכְלָא וְהוּוּ בִּרְקָא וְרַעְמָא וְקֵלָא וְנוּדָא וְכִרְדָּא רַבָּא:

## : גלינא דיוחנן יב :

1 וְאַתָּא רַבְתָּא אֲתַחְזִית בִּשְׁמִיא אֲנַתְתָּא דַּעֲטִיפָא שְׁמָשָׁא וְסַהֲרָא תַחִית רִגְלֵיהּ וְכִלִּילָא דְּכּוּכָא תַרְעֶסַר עַל רֶשֶׁהּ: 2 וּבִטְנָא וְקַעֲיָא נִמְחַבְלִין אָף מְשַׁתְּנָקָא דִּתְאַלֵּד: 3 וְאַתְחִזִּית אֲתָא אַחֲרֵתָא בִּשְׁמִיא וְהָא תַנִּינָא רַבָּא דַּנוּרָא דֵּאִית לָהּ שְׁבַעַא רִשִּׁין וְעֶסַר קִרְנֵתָא וְעַל רִשְׁוֵיהּ שְׁבַעַא תְּאֵגִין: 4 וְדוֹנוּבָה גְּרָשָׁא לִתְּלִיתָא דְּכּוּכָא דִּבְשִׁמְיָא וְאַרְמִי אָנוּן עַל אֲרַעָא וְתַנִּינָא קָאֵם הוּא קִדְּם אֲנַתְתָּא דַּעֲתִידָא דִּתְאַלֵּד דְּמָא דִּילְדִת נִאֲכִלִיוֹהִי לְכֶרָה: 5 וְיִלְדֵת בְּרָא דְּכֶרָא הוּוּ דַּעֲתִיד לְמַרְעָא לְכָלֵּהוֹן עַמְמָא בִּשְׁבַטָא דַּפְּרוּזָלָא וְאַתְחִטֵּף בְּרָה לִנְתָּ אֵלֶּהָ וְלִנְתָּ פֿורסִיָּה: 6 וְאַנַּתְתָּא עֲרַקֵת לְחֹרְבָא אֲתֵר דֵּאִית הוּא לָהּ תַמֵּן דּוּכְתָּא דַּמְטִיבָא מִן אֵלֶּהָ דַּנְתִּרְסוּנָה יוֹמִין אָלָף וּמֵאֲתִין וְשִׁתִּין: 7 וְהוּא קִרְבָּא בִּשְׁמִיא מִיכָאֵיל וּמִלֵּאכֹוִהִי מְקַרְבִּין עִם תַּנִּינָא וְתַנִּינָא וּמִלֵּאכֹוִהִי אִקְרַבּוּ: 8 וְלֵא אֲתַמְצִיו וְלֵא אֲתֵרָא אֲשַׁתְכַּח לָהוֹן בִּשְׁמִיא: 9 וְאַתְרַמִּי תַנִּינָא רַבָּא הוּוּ חֹוִיא רֶשָׁא הוּוּ דַּמְתְּקָרָא אֶבְלַקְרָצָא וְסִטְנָא הוּוּ דַּאֲטַעִי לְכָלֵּה אֲרַעָא וְאַתְרַמִּי עַל אֲרַעָא וּמִלֵּאכֹוִהִי עֲמָה אֲתַרְמִיו:

10. And I heard a great voice in heaven which said: "Now is there deliverance, and the power and the Kingdom of our Elohim, and the dominion of his Mashiach: because the Accuser of our Brothers is cast out, who accused them day and night before our Elohim. 11. And they overcame him, because of the blood of the Lamb, and because of the word of their testimony: and they loved not their own lives, even to death. 12. Therefore, be joyful, O heaven and you that dwell there. Woe to the earth, and to the sea; for the Deceiver has come down to you, being in great wrath since he knows that his time is short." 13. And when the dragon saw that he was cast out upon the earth, he persecuted the woman who brought forth the male child. 14. And to the woman were given the two wings of the great eagle, that she might fly into the wilderness, to her place; where she is nourished a time and times and half a time, from the face of the serpent. 15. And the serpent spewed from his mouth waters like a river after the woman, that he might cause her to be carried away by the flood. 16. And the earth helped the woman: and the earth opened its mouth and drank up the flood which the serpent ejected from his mouth. 17. And the dragon was enraged against the woman; and he went to make war upon the remnant of her seed who keep the Commandments of Elohim<sup>43</sup> and have the testimony<sup>44</sup> of Y'shua.

### Chapter 13

1. And he stood on the sand of the sea. And I saw a beast of prey come up from the sea, having ten horns and seven heads; and upon his horns ten diadems, and upon his heads names of blasphemy. 2. And the beast of prey which I saw, was like a leopard; and his feet like (those) of a wolf,<sup>45</sup> and his mouth like the mouth of lions: and the dragon gave to him his own power and his throne, and great authority. 3. And one of his heads was wounded as it were to death; and his deadly wound was healed. And all the earth wondered after the beast of prey. 4. And they worshipped the dragon, because he had given authority to this beast of prey, and (they said), who can make war upon him? 5. And there was given to him a mouth speaking great things, and blasphemies: and authority was given him to operate forty and two months.<sup>46</sup> 6. And he opened his mouth in blasphemy towards Elohim, to blaspheme his name and his tabernacle, and them who dwell in heaven. 7. And authority was given him over every tribe and people and tongue and nation: and it was given him to wage war with the Set Apart believers, and to overcome them. 8. And all that dwell on the earth whose names are not written in the book of life of the Lamb slain from the foundation of the world, will worship him. 9. If any one has ears, let him hear. 10. If (anyone) carries into captivity, he will himself go into captivity; and if anyone slays with the sword, he must be slain with the sword: here is the patience and the faith of the Set Apart believers. 11. And I saw another beast of prey which came out of the earth; and he had two horns like those of a lamb, and he spoke like the dragon. 12. And before him he exercised all the authority of the first beast of prey whose deadly wound was healed.

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43 Two very distinct groups; one willfully breaks the Commandments of Elohim and causes others to do the same, but the other group keeps the Commandments of Elohim and observes Torah.

44 Isaiah 8:20.

45 Translators seem split on whether the word spelled dalet-beyt-alap is *debah* (wolf as Murdock translates it) or *diabaa* (bear, following the Greek and translated as such by Lamsa and Etheridge). The question is whether the leading dalet is the first letter or a proclitic, the latter being a prepositional prefix that would be "of". Both readings are possible, however there is no way to prove either authoritative but it is understandable why folks go with "bear" due to the Greek reading.

46 Again, 1,260 days, or 3 ½ years. The 360 day system will need a 30 day leap month at the end of every 6th year and again at the end of every 39th year in a given 40 year cycle to balance with the tropical 365.2422 day long year. Though this is not a practical calendar suitable for planting and harvesting, it is used for prophecy math. See the note in Revelation 12:6 and also Daniel 12:11. The 1290 days are essential for when the latter 3 ½ year part of a 7 year cycle needs the extra 30 day leap month to balance according to this system.

## : גלינא דיוחנן יב :

10 ושמעת קלא רבא מן שמיא דאמר הא הוא שוויזבא וחילא ומלכותא דאלהן  
דאתרמי מסורא דאחין הו דמסר הוא להון לליא ואיממא קדם אלהן: 11 והנון  
זכו בדמא דאמרא ובניד מלתא דסהדותה ולא אחבר נפשהון עדמא למותא:  
12 מטלהנא שמיא אתפצחו ואילין דבהון שרין ניי לארעא ולימא על דנחת  
אכלקרא לאיתלהון דאית לה חמתא רבתא כד ידע דקליל זבנא אית לה: 13 וכד  
חזא תנינא דאתרמי על ארעא רדף לאנתתא אידיא דילדת דכרא: 14 נאיתיהב  
לאנתתא תרין גפין דנשרא רבא דתפרחי לחורבא לדופתה למתפרסיו תמן עדן  
עדנין ופלגות עדן מן קדם אפוחי דחויא: 15 נארמי חויא מן פומה בתר אנתתא  
מזא איך נהרא דשקילת מזא נעבדיה: 16 ועדרת ארעא לאנתתא ופתחת ארעא  
פומה ובלעתה לנהרא הו דארמי תנינא מן פומה: 17 ורגז תנינא על אנתתא  
נאזל למעבד קרבא עם שרפא דורעה קלין דנטרין פוקדנוהי דאלהא ואית להון  
סהדותה דישוע:

## : גלינא דיוחנן יג :

1 וקמת על חלא דימא נחזית דסלקא חיותא מן ימא דאית לה עסר קרנן ושבע  
קרקפן ועל קרננה עסרא תאגין ועל קרקפתה שמא דגודפא: 2 וחיותא הי דחזית  
דמותא הנת דנמרא ורגליה איך דרבא ופומה איך דארינותא ויהב לה תנינא חילה  
וכורסיה ושולטנא רבא: 3 וחדא מן קרקפתה איך פעיעתא למותא ומחיותא  
דמותה אתאסית נאתדמרת כלה ארעא בתר חיותא: 4 וסגדו לתנינא דיהב  
שולטנא לחיותא וסגדו לחיותא למאמר מנו דמא לחיותא דא ומנו משבח  
למקרביו עמה: 5 נאיתיהב לה פומא דממלל רורבתא וגודפא נאיתיהב לה שולטנא  
למעבד ירחא ארבעין ותתין: 6 ופתחת פומה למגדפו קדם אלהא דתגדפי בשמא  
נבמשריא דאילין דשרין בשמיא: 7 נאיתיהב לה למעבד קרבא עם קדישא ולמזכא  
אנון נאיתיהב לה שולטנא על כלהין שרבתא נאמותא ולשנא ועממא: 8 ונסגדון  
לה כלהון עמוריה דארעא הנון אילין דלא פתיבין בכבתא דחיא הו דאמרא  
קטילא קדם תרמיתיה דעלמא: 9 מן דאית לה אדנא נשמע: 10 מן דבשבאי מופל  
בשבאי אזל ואינא דבחרבא קטל בחרבא נתקטל הרפא הי הימנותא ומסיבננותא  
דקדישא: 11 נחזית חיותא אחרתא דסלקא מן ארעא ואית הוא לה תרתין  
קרנן ודמיא לאמרא וממללא הנת איך תנינא: 12 ושולטנא דחיותא קדמיתא  
כלה תעבד קדמוהי ותעבד לארעא ולדעמרין בה ונסגדון לחיותא קדמיתא הי  
דאתחלמת מחיותא דמותה:

13. And he brought about great signs, even so as to make fire come down from heaven upon the earth, before men. 14. And he seduced them that dwell on the earth to erect an image to the beast of prey who had the wound from a sword and recovered. 15. And it was given him to put life into the image of the beast of prey; and to cause that all they who would not worship the image of the beast of prey, should be slain: 16. and to cause that all, great and small, rich and poor, bond and free, should receive a mark on their right hands, or upon their foreheads; 17. so that no one might be able to buy or to sell, except those who had the mark of the name of the beast of prey, or the number of his name. 18. Here is wisdom: let him that has intelligence compute the number of the beast of prey; for it is the number of a man: and its number is six hundred and sixty and six.<sup>47</sup>

## Chapter 14

1. And I looked, and behold, a Lamb stood on mount Tsiyon; and with him the number of a hundred and forty and four thousand,<sup>48</sup> having his name and the name of his Father written upon their foreheads. 2. And I heard a sound from heaven, as the sound of many waters, and as the sound of great thunder; and the sound which I heard was like that of harpers striking on their harps. 3. And they sang a new song before the throne, and before the four Creatures and the Elders: and no one was able to learn that song except the hundred and forty and four thousand who were redeemed from the earth. 4. These are they who have not defiled themselves with women,<sup>49</sup> for they are virgins.<sup>50</sup> These are they who followed the Lamb, wherever he went. These have been redeemed by Y'shua from among men, the first fruits to Elohim and the Lamb. 5. And in their mouth was found, no deceit; for they are without faults. 6. And I saw another Messenger flying in heaven: and with blood, he had the everlasting Good News to proclaim to dwellers on the earth, and to every nation and tribe and tongue and people; 7. saying with a loud voice, "Worship Elohim, and give glory to Him; because the hour of his judgment is come; and adore you Him, who made heaven and earth, and the sea, and the fountains of water." 8. And another, a second Messenger followed him, saying: "Fallen, fallen is Babylon the great, which made all nations drink of the wine of the rage of her whoredom." 9. And another, a third Messenger followed them, saying with a loud voice: "If any man will worship the beast of prey and its image and will receive its mark upon his forehead or on his hand, 10. he also will drink of the wine of the wrath of Elohim which is poured undiluted into the cup of his indignation, and will be tormented with fire and sulfur before the Set Apart Messengers and before the throne. 11. And the smoke of their torment ascends up for ever and ever; and there is no rest, by day or by night, to those that worship the beast of prey and its image."

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47 In terms of the number of the Beast, the name "Nero Caesar" adds up to 666 in Hebrew and Aramaic. Rome has long been the focal point of evil, so how much more would the Emperor reflect that, especially when he murdered both Rav Shaul and Shimon Keefa (Peter). However, one of the main titles of the head of the Roman Catholic church "Vicarius Filii Dei" also adds up to 666 in Latin (Lucius Ferraris' *Prompta Bibliotheca*, 1858 Paris edition, Vol. 5, column 1828, "PAPA", "Article II"). Although the Vatican has changed "*times and laws*" (Daniel 7:25) many view the Roman Catholic hierarchy as the successor to the Roman Empire. While the book of Revelation is written outside of specific "time" as we know it, the examples and instances of the past and present ultimately repeat themselves while racing towards their final fulfillment. We must also remember that, although 666 is the identifying number of haSatan, this number also applies to all other Anti-Mashiyach types. Rav Shaul taught that the Anti-Messiah is the "man of lawlessness" but still a man; and 2 Thess. 2:3-8 clearly reveals that the man has false divine aspirations.

48 144,000 refers to a type of people, rather than the numerical sum; 10 = testimony 12 = the Yisrael of Elohim; 10 x 10 x 10 is a three fold testimony representing YHWH Eloheinu YHWH Echad; 12 x 12 is the Israel of Elohim who are spiritually re-born in Mashiyach. These sing the song of Moshe and have the Testimony of the Lamb. This can also be understood as "the 144,000's" (plural); a Kedoshim (Set Apart) people. There is a Mishchah (anointing) placed on this faithful remnant, according to Torah (Moshe) and Mashiyach.

49 "Defiled" with women refers to defilement with the "harlot" and her daughters, which also includes all forms of Gnosticism, false traditions, anti-Torah values and paganism that has worked its way into Jewish and Christian religions.

## : גלינא דיוחנן יג :

13 ותעבד אתותא כורכתא איפנא דנורא תעבד למחת מן שמיא על ארעא קדם  
בנינשא: 14 ותטעא לדעמרין על ארעא ביד אתותא דאתיהב לה למעבד קדם  
חיותא למאמר לדעמרין על ארעא למעבד צלמא לחיותא אינא דאית לה מחותא  
דחורבא נחית: 15 ואתיהב לה דתתל רוחא לצלמא דחיותא ותעבד דכל דלא  
נסגדון לה לצלמא דחיותא נתקטלון: 16 ותעבד לכלהון זעורא ורורכא עתירא  
ומספנא מריא ועבדא דנתייב להון רושמא על אידיהון דימינא או על בית  
עיניהון: 17 דלא אנש נזבן או נזבן תוב אלא אינא דאית עלוהי רושמא דשמא  
דחיותא או מנינא דשמה: 18 הרפא איתיה חכמתא ודאית ביה הונא נחשכיוהי  
למנינא דחיותא מנינא הו גיר דברנשא שתמאא ושתין ושת:

## : גלינא דיוחנן יד :

1 ונחית והא אמרא קאם על טורא דצהיון ועמה מאא נארבעין נארבעא אלפין  
דאית עליהון שמה ושמא דאבוהי כתיב על בית עיניהון: 2 ושמעת קלא מן  
שמיא איך קלא דמיא סגיאא נאיך קלא דרעמא רבא קלא אינא דשמעת איך  
קיתרודא דנקש בקיתרוהי: 3 ומשבחין איך תשבוחתא חדתא קדם כורסיא  
נקדם ארבע חין ונקדם קשישא ולא אנש אתמצי למאלפה לתשבוחתא אלא אן  
מאא נארבעין נארבעא אלפין זבני מן ארעא: 4 הלין אנון אילין דעם נשא לא  
אתטושו בתולא גיר איתיהון הלין דנקפוהי לאמרא כל כר דנאזל הלין אזדגנו  
מן אנשא רשיתא לאלהא ולאמרא: 5 דבפומהון לא אשתכחת דגלותא דלא מום  
גיר אנון: 6 ונחית אחרנא מלאכא דפרח מצעת שמיא ואית לה עלוהי סברתא  
דלעלם למסבדו על יתפי ארעא ועל כל עם נאמן ושרבן ולשן: 7 למאמר  
בקלא רבא דחלו מן אלהא והבו לה תשבוחתא מטל דאתת שעתא דדינה  
נסגודו לדעבד שמיא נארעא וימא ועינתא דמיא: 8 נאחרנא דתריין נקיף הנא  
לה נאמר נפלת נפלת בכיל רבתא אינא דמן חמתא דזניותה אשקית לכלהון  
עממא: 9 נאחרנא מלאכא דתלתא נקף להון למאמר בקלא רבא אינא דסגד  
לחיותא ולצלמה ושקל רושמה בית עיניה: 10 אף הו נשתא מן חמרא דחמתה  
דמריא דמזיג דלא חלטא בכסא דרוגזה ונשתנק בנורא וכבריתא קדם מלאכא  
קדישא וקדם אמרא: 11 ותננא דתשניקהון לעלם עלמין נסק ולית להון נפאשא  
איממא ולליא אילין דסגדין לחיותא ולצלמה ולמן דשקל רושמא דשמה:

50 Marriage and childrearing is of course *Kadosh l'YHWH* (Set Apart unto YHWH) so from the context here virginity refers to those who have not committed idolatry with the woman of Revelation 17:5 or her daughters. The beauty and purity of physical virginity is being likened to spiritual purity.



12. Here is the patience of the Set Apart believers who keep the commandments of Elohim, and the faith of Y'shua. 13. And I heard a voice from heaven, saying: "Write, 'Blessed are the dead that die in Master YHWH from now on.' 'Yes,' says the Spirit, 'that they may rest from their toils; for their deeds do accompany them.'" 14. And I looked, and lo, a white cloud; and upon the cloud sat one who was like the Son of man; and on his head was a crown of gold, and in his hand a sharp sickle. 15. And another Messenger came out of the temple, crying with a loud voice to him that sat on the cloud.<sup>51</sup> 16. And he thrust his sickle over the earth; and the earth was reaped. 17. And another Messenger came out of the temple that is in heaven, having also a sharp sickle. 18. And another Messenger came out from the altar, having authority over fire. And he cried with a loud voice to him who had the sharp sickle, saying: "Thrust in your sickle which is sharp, and gather the clusters of the vineyard of the earth, because the grapes of the earth are ripe."<sup>52</sup> 19. And the Messenger thrust in his sickle on the earth and gathered the vintage of the earth, and cast (it) into the wine-press of the wrath of the great Elohim. 20. And the wine-press was trodden,<sup>53</sup> up to the horses' bridles, for a thousand and six hundred furlongs.

## Chapter 15

1. And I saw another sign in heaven, great and wonderful; seven Messengers having seven plagues,<sup>54</sup> the last in order, because with them the wrath of Elohim is completed. 2. And I saw as it were, a sea of glass mixed with fire: and they, who had been innocent<sup>55</sup> over the beast of prey and over its image, and over the number of its name, were standing on the sea of glass; and they had the harps of Elohim. 3. And they sing the song of Moshe the servant of Elohim, and the song of the Lamb, saying: "Great and marvelous are your deeds, Master YHWH Elohim Almighty; just and true are your ways, O King of worlds."<sup>56</sup> 4. Who will not Fear you, O Master YHWH, and glorify Your Name? Because You only are Set Apart and just: Because all nations will come and worship before you, since your righteousnesses have been revealed." 5. And after this I beheld, and the temple of the tabernacle of the testimony in heaven was opened. 6. And the seven Messengers who had the seven plagues went forth from the temple, clothed in clean splendid linen, and girded about their breast with girdles of gold. 7. And one of the four Creatures gave to those seven Messengers seven cups of gold full of the wrath of Elohim who lives forever and ever. 8. And the temple was filled with smoke from the glory of Elohim and from his power; and no one was able to enter the temple until the seven plagues of the seven Messengers were accomplished.

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51 The words of the Messenger in the Greek, "Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe", are not recorded in Aramaic Revelation, and were not included by Lamsa, Murdock or Etheridge.

52 Grapes ripen prior to Succoth, or the Feast of Tabernacles. This may be a clue about when this terrible period of judgment will commence.

53 The phrase "outside the city" is not recorded in Aramaic Revelation.

54 These plagues bring to remembrance the plagues of the Exodus but also provide a warning that these ones will be exceedingly more powerful. This is also why the song of Moshe is mentioned in verse 3.

55 Aramaic word *zeka* could also mean "victorious" as is translated into Greek; however the context demands the word "innocent" as the preferable reading.

56 "*Singing the song of Moshe and the song of the Lamb*" shows the clear continuity between YHWH saving the Israelites back at the time of the Exodus and those who follow the true halakha of Moshe's testimony as given by Y'shua Mashiach. Also the "song" of the Lamb may refer to a very early Netzari hymn sung in the synagogues, perhaps along the lines of Philippians 2:6-11.

## : גלינא דיוחנן יד :

12 הרפא איתיה מסיבננותא דקדישא אילין דנטרו פוקדנוהי דאלהא והימנוטה  
דישוע: 13 ושמעת קלא מן שמיא דאמר כתוב טוביהון למיתא אילין דענדו  
במין מן השא אין אמר רוחא מטל דנתתניחון מן עמליהון: 14 והא עננא חורפא  
ועל עננא יתב דמותא דברנשא ואית לה על רשה כלילא דדהבא ועל אידה  
מגלתא חריפתא: 15 ואחרנא מלאכא נפק מן היכלא וקעא בקלא רבא לדיתב על  
עננא שדר מגלתך וחצוד מטל דאתת שעתא למחצד: 16 וארמי הו דיתב על עננא  
מגלתה על ארעא ואתחצדת ארעא: 17 ואחרנא מלאכא נפק מן היכלא דבשמיא  
ועלוהי אית מגלתא חריפתא: 18 ואחרנא מלאכא נפק מן מדבחא דאית לה  
שולטנא על גורא וקעא בקלא רבא לדאית לה מגלתא חריפתא שדר אנת מגלתך  
חריפתא וקטוף לסגולא דכרמה דארעא מטל דרבי ענבוהי: 19 וארמי מלאכא  
מגלתה על ארעא וקטף לכרמה דארעא וארמי במעצרתא רבתא דחממה דאלהא:  
20 ואתתדישת מעצרתא לבר מן מדינתא ונפק דמא מן מעצרתא עדמא לפגודא  
דרכשא על אלף ומאתין אסטדון:

## : גלינא דיוחנן יה :

1 וחזית אחרתא אתא בשמיא רבתא ותמיהתא מלאכא דאית עליהון מחנתא שבע  
אחריתא דבקיין אשתמלית חממה דאלהא: 2 וחזית איך ימא דזוגיתא דפתיתא  
בגורא ולדזכו מן חיותא ומן צלמה ומן מנינא דשמה דקימין לעל מן ימא  
דזוגיתא ואית עליהון קיתרוהי דאלהא: 3 ומשבחין תשבוחתא דמושא עבדה  
דאלהא ותשבוחתא דאמרא נאמרין כורבין ותמיהין עבדיך מריא אלהא אחיד  
כל כאנין ושרירין עבדיך מלפא דעלמא: 4 מן לא נדחל לך מריא ונשבח לשמך  
מטל דאנת הו בלחוד חסיא מטל דכלהון עממא נאתון ונסגדון קדמיך מטל  
דתריץ אנת: 5 ומן בתר הלין חזית נאתפתח היכלא דמשכנא דסהדותא בשמיא:  
6 ונפקו שבעא מלאכין מן היכלא הגון דאית עליהון שבע מחנן כד לבישין כתנא  
דכיא ונהירא ואסירין על חדייהון אסרא דדהבא: 7 וחדא מן ארבע חיותא יהבת  
לשבעא מלאכין שבע זבורין דמלן חממה דאלהא דאיתוהי חיא לעלם עלמין  
אמין: 8 ואתמלי היכלא מן תננא דתשבוחתא דאלהא ומן חילה ולית דמצא הו  
למעל להיכלא עדמא דנשתמלן שבע מחנן דשבעא מלאכין:

1. And I heard a voice which said to the seven Messengers: “Go forth and pour those seven cups of the wrath of Elohim upon the earth.”<sup>57</sup> 2. And the first went and poured his cup upon the earth; and there was a malignant and painful sore upon those men who had the mark of the beast of prey, and who worshipped its image.<sup>58</sup> 3. And the second Messenger poured his cup upon the sea; and it became blood, like that of a dead person; and every living soul of things in the sea, died. 4. And the third Messenger poured his cup upon the rivers and the fountains of water; and they became blood. 5. And I heard the Messenger of the waters say: “Righteous are you, Who is and Who was and are Set Apart<sup>59</sup>; because You have done this judgment. 6. For they have shed the blood of Set Apart believers and prophets; and you have given them blood to drink, for they deserve it.” 7. And I heard (one from) the altar say: “Yes, Master YHWH, Elohim Almighty: true and righteous is your judgment.” 8. And the fourth poured his cup upon the sun: and it was permitted him to scorch men with fire. 9. And men were scorched with great heat; and men blasphemed the name of Elohim who has authority over these plagues; and they did not repent, to give glory to Him. 10. And the fifth poured his cup on the throne of the beast of prey; and his kingdom became darkness; and they gnawed their tongues from pain; 11. and they blasphemed the Elohim of heaven on account of their pains and their ulcers, and did not repent of their deeds. 12. And the sixth poured his cup upon the great river Euphrates; and its waters dried up so that a way might be prepared for the kings from the rising of the sun. 13. And I saw (issuing) from the mouth of the dragon, and from the mouth of the beast of prey, and from the mouth of the false prophet, three unclean spirits like frogs: 14. (for they are the spirits of demons who work signs;) and they go forth to all the kings of all the habitable world, to gather them to the battle of the great day of Elohim Almighty. 15. (And lo, I come as a thief. Blessed is he that watches and keeps his garments; or else he walk naked and they see his shame.) 16. And they collected them together in a place called, in Hebrew, Armageddon. 17. And the seventh poured his cup on the air; and there issued a loud voice from the temple, from the throne, which said: “It is done!” 18. And there were flashes of lightning, and thunders, and voices; and there was a great earthquake, the like of which there was never, since men were on the earth, such an earthquake, and so great. 19. And the great city became three parts. And the city of the nations fell; and Babylon the great was remembered before Elohim, to give her the cup of the wine of the heat of his wrath. 20. And every island fled away; and the mountains were not found. 21. And a great hail, as it were of a talent weight, fell from heaven upon men: and the men blasphemed Elohim on account of the plague of hail; for the plague of it was very great.

## Chapter 17

1. Then came one of the seven Messengers who have the seven cups, and talked with me, saying: “Come, I will show you the judgment of the great harlot who sits upon many waters; 2. with whom the kings of the earth have practiced illicit sexuality, and the inhabitants of the earth have been intoxicated with the wine of her harlotry.”

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<sup>57</sup> See Jeremiah 10:25 and Ezekiel 10:21.

<sup>58</sup> See *Humanism* in Appendix.

<sup>59</sup> Another very key interpretation of the name of YHWH as expressed in Exodus 3:14-16 and throughout the Torah. *Ehyeh Asher Ehyeh* is “I am that I am” but can also be “I was who I was” or “I will be who I will be.” The third person version of this name, in other words going from “I am” to “he is” is YHWH, and so this passage also co-opts later statements like “*Be set-apart, as I (YHWH) am also set-apart*” (Leviticus 11:44).

## גלינא דיוחנן יו :

1 ושמעת קלא רבא מן היכלא דאמר לשבעא מלאכין זלו ואשודו שבע זבורין  
דחמתה דאלהא על ארעא: 2 ואזל קדמא ואשד זבורה על ארעא והוא שוחנא  
בישא וכאכנא על אנשא דאית להון רושמא דחיותא ואילין דסגדין לצלמה:  
3 ומלאכא דתריין אשד זבורה בימא והוא ימא איך מיתא וכל נפשא חיתא מיתא  
בימא: 4 ומלאכא דתלתא אשד זבורה בנהרותא ובעינתא דמא והו דמא:  
5 ושמעת למלאכא דמא דאמר ודיק אנת הו דאיתוהי ואיתוהי הנא וחסא  
דהלין דנת: 6 מטל דמא דנביא ודקדישא אשדו ודמא יחבת להון למשתא  
שניין אנון: 7 ושמעת למדבחה דאמר אין מריא אלהא אחיד כל שריין ונדיקין  
דיניך: 8 ומלאכא דארבעא אשד זבורה על שמשא ואיתיהב לה דנחם לבנינשא  
בנורא: 9 ואתחממו בנינשא בחומא רבא וגדפו לשמא דאלהא דאית לה שולטנא  
על מחותא הלין ולא תבו למתל לה תשבוחתא: 10 ומלאכא דחמשא אשד  
זבורה על פורסיה דחיותא והות מלכותה חשוכתא ומלעסין הו לשנייהון מן  
כאכא: 11 וגדפו לשמא דאלהא דשמא מן כאכיהון ומן שוחניהון ולא תבו  
מן עבדיהון: 12 ומלאכא דשתא אשד זבורה על נהרא רבא פרת ויכשו מוהי  
דתטיב אורחא דמלכא מן מדינחי שמשא: 13 וחזית מן פומה דתנינא ומן פומה  
דחיותא ומן פומה דנביא דגלא רוחא תלת לא דכיתא איך אורדעא: 14 איתיהין  
גיר רוחא דשאדא אילין דעבדן אתותא דאזלן על מלכא דתאכיל למכנשו אנון  
לקרבא דיומא הו רבא דאלהא אחיד כל: 15 הא אתא איך גנבא טובוהי להו דעיר  
ונטר מאנוהי דלא ערטל נהלך ונחזון בהתתה: 16 ונכנש אנון לאתרא דמתקרא  
עבראית מגדו: 17 ומלאכא דשבעא אשד זבורה באאר ונפק קלא רבא מן היכלא  
מן קדם פורסיה דאמר הנא: 18 והו ברקא ורעמא ונודא הנא רבא דאכנתה לא  
הנא מן דהו בנינשא על ארעא דאיך הנא זועא הכנא רב הנא: 19 והות מדינתא  
רבתא לתלת מנון ומדינתא דעממא נפלי ובכיל רבתא אתדכרת קדם אלהא למתל  
לה כסא דחמרא דחמתה נדרוגזה: 20 וכל גזרתא ערקת וטורא לא אשתכחו:  
21 וברדא רבא איך כפרא נחת מן שמא על בנינשא וגדפו בנינשא לאלהא על  
מחותא דברדא מטל דרבא הי מחותה טב:

## גלינא דיוחנן יז :

1 ואתא חד מן שבעא מלאכא דאית עליהון שבע זבורין ומלל עמי למאמר תא  
פתרי אחוריך דינא דזניתא דיתבא על מא סגיא: 2 דעמה וניו מלכיה דארעא  
וריו פלהון עמוריה דארעא מן חמרא דזניתה:

3. And he led me in spirit into the wilderness: and I saw a woman sitting on a red beast of prey, which was full of names of blasphemy, and had seven heads and ten horns. 4. And the woman was clothed in purple and scarlet, and gilded with gold and precious stones and pearls; and she had a cup of gold in her hand which was full of the pollutions and impurity of her whoredoms of the earth. 5. And upon her forehead was the name written: Mystery: Babylon the great; the Mother of Harlots,<sup>60</sup> and of the contaminations of the Earth. 6. And I saw that the woman was intoxicated with the blood of the Set Apart believers, and with the blood of the witnesses of Y'shua. And when I saw her, I wondered with great amazement. 7. And the Messenger said to me, "Why do you wonder? I will tell you the mystery of the woman and of the beast of prey that bears her, which has the seven heads and the ten horns. 8. The beast of prey which you saw, was and is not; and he will ascend from the abyss and go into destruction: and the dwellers on the earth whose names are not written in the book of life from the foundation of the world, will wonder when they see the beast of prey which was, and is not, and approaches. 9. Here is intelligence for him who has wisdom. Those seven heads are the seven mountains<sup>61</sup> on which the woman sits. 10. And there are seven kings: of whom five have fallen, one exists, and the other has not yet come; and when he comes he must continue for a short time. 11. And the beast of prey which was and is not, is the eighth, and is from the seven, and is for destruction. 12. And the ten horns which you saw, are ten kings. These persons have not yet received royalty; but they receive authority as if kings, with the beasts of prey, for one hour. 13. They have one mind; and they will give their power and authority to the beast of prey. 14. They will make war upon the Lamb; and the Lamb will vanquish them; because he is Master of Masters<sup>62</sup> and King of Kings, and these with him (are) called and chosen and faithful." 15. And he said to me: "The waters which you saw, where the harlot sits are peoples and multitudes and nations and tongues. 16. And the ten horns which you saw, and the beast of prey, will hate the harlot; and they will make her desolate and naked, and will eat her flesh, and burn her with fire. 17. For Elohim has put into their hearts to do His will and to execute one purpose, and to give their kingdom to the beast of prey until these Words of Elohim will be fulfilled. 18. And the woman whom you saw is the great city which has dominion over the kings of the earth.

## Chapter 18

1. After these things, I saw another Messenger come down from heaven; and he had great authority and the earth was illuminated by his glory. 2. And he cried with a strong voice, saying: "Fallen, fallen is Babylon the great: and has become a cavern of demons, and the home of every unclean spirit, and the home of every unclean and hateful bird and the home of every unclean and hateful beast of prey. 3. For all the nations have drunken of the wine of her wrath; and the kings of the earth have practiced whoredom with her; and the merchants of the earth have been enriched by the abundance of her luxuries."

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60 Jeremiah 51:7 says, "*Babylon has been a golden cup in YHWH's Hand, that made all the earth drunken; the nations have drunk of her wine, therefore the nations are senseless.*" Religion, materialism and humanism is the modern Babylon that is blinding eyes to the Kingdom of Heaven and the *nature* of Mashiach's Government. Notice that YHWH holds all elements of life, and the spiritual worlds within His Hand, good and evil.

61 The only city on Earth that boasts of sitting on seven hills is Rome. The Catholic Encyclopedia states: "It is within the city of Rome, called the city of seven hills, that the entire area of Vatican State proper is now confined."

62 See *King of Kings and Master of Masters Part 1 Revelation 17:14* in Appendix.

## גלינא דיוחנן יז :

3 ואפקני לחורבא ברוח וחזית אנתתא דיתבא על חיותא סומקתא דמליא שמא  
דגודפא דאית לה רשא שבשא קרנתא דין עסר : 4 ואנתתא אית הןא דמעטפא  
ארגונא וזחוריתא דמדהבן בדהבא וכאפא טבתא ומרגניתא ואית לה פסא דדהבא  
על אידה ומלא טמאותא וסויבא דזניותה : 5 ועל בית עיניה כתיב ארנא בכיל  
רבתא אפא דזניתא ודסויבא דארשא : 6 וחזית אנתתא דרויא מן דמא דקדישא  
ומן דמא דסהדוהי דישובע ואתדמרת דומרא רבא פד חזיתתה : 7 ואמר לי מלאכא  
למנא אתדמרת אנא אמר לך ראנא דאנתתא ודחיותא דטעינא לה דאית  
לה שבשא רשין ועסר קרנן : 8 חיותא דחזית איתיה הנת וליתיה עתידא דתסק  
מן ימא ולאבדנא אולא ונתדמרון עמרי על ארשא הנון דלא כתיבין שמיהון  
בספרא דחיא מן תרמיתיה דעלמא דחזין חיותא דאיתיה הנת וליתיה וקרבת :  
9 הרפא הונא לדאית לה חכמתא שבשא רשין שבשא אנון טורין איפא דיתבא  
אנתתא עליהון : 10 ומלאכא שבשא אנון חמשא נפלו וחד איתוהי הו אחרנא לא  
עדפיל אתא ומא דאתא קליל יהיב לה למכתרו : 11 ותנינא וחיותא הי דאיתיה  
וליתיה והי דתמניא ומן שבשא הי ולאבדנא אולא : 12 ועסר קרנן דחזית עסרא  
מלפין אנון אילין דמלכותא לא עדפיל נסבו אלא שולטנא איך מלאכא חדא שעתא  
שקלין עם חיותא : 13 הלין חד צבינא אית להון וחילא ושולטנא דילהון לחיותא  
יהבין : 14 הלין עם אמרא נקרבון ואמרא נזפא אנון מטל דמרא הו דמרותא  
ומלך מלאכא דעמא קריא וגביא ומהימנא : 15 ואמר לי מנא דחזית דעליהון  
יתבא זניתא עממא וכנשא ואמנותא ולשנא איתיהון : 16 ועסר קרנתא דחזית  
לחיותא הלין נסנין לזניתא וחרבתא וערטליתא נעבדונה ובסרה נאכלון ונוקדונה  
בנורא : 17 אלקא גיר יהב בלפותהון דנעבדון צבינה ונעבדון צבינהון חד ונתלון  
מלפותהון לחיותא הי עדמא דנשתמלין מלוהי דאלהא : 18 ואנתתא אידא דחזית  
מדינתא רבתא אידא דאית לה מלכותא על מלכיה דארשא :

## גלינא דיוחנן יח :

1 ומן בחר הלין חזית אחרנא מלאכא דנחת מן שמיא דאית לה שולטנא רבא  
וארשא נהרת מן תשובותה : 2 וקעא בקלא רבא נפלת נפלת בכיל רבתא והנת  
מעמרא לשאדא ונטורתא לכל רוחא לא דכיתא וסניתא : 3 מטל דמן חמרא  
דזניותה מזגת לכלהון עממא ומלכיה דארשא עמה זניו ותגרא דארשא מן חילא  
דשניה עתרו :

4. And I heard another voice from heaven, saying: "Come out of her<sup>63</sup> my people; that you may not participate in her sins, and may not partake of her plagues. 5. For her sins have reached up to heaven; and Elohim has remembered her iniquities. 6. Recompense you to her, as she also has recompensed; and render to her double, according to her deeds; in the cup which she has mixed, mix you to her two fold. 7. As much as she pleased herself with lusting, so much of anguish and sorrow give you to her. Because she says in her heart, 'I sit a queen, and am no widow, and I will see no sorrow;' 8. therefore, in one day, will these her plagues come, death, and mourning, and famine; and she will be burned with fire: for strong is Master YHWH, Elohim, who judges her." 9. And the kings of the earth who committed whoredom and were lustful with her will weep and mourn and bewail her when they will see the smoke of her burning, 10. standing afar off from fear of her torment (and) saying, "Alas, alas! that great city Babylon, that powerful city; for in one hour is your judgment come!" 11. And the merchants of the earth will mourn over her, because no one purchases their cargo; 12. no more, the cargo of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and every aromatic wood, and all vessels of ivory, and all vessels of very precious wood, and of brass, and of iron, and of marble, 13. and cinnamon, and amomum, and aromatics, and unguents, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts of burden, and sheep, and horses, and chariots, and the bodies and souls of men. 14. And the fruits which your soul desired, have departed from you; and all things delicious and splendid have perished from you; and the traders in them will obtain them no more. 15. And they who were enriched from her, will stand far off, for fear of her torment; and will weep and mourn, 16. saying: "Alas, alas! that great city, which was clothed in fine linen, and purple, and scarlet, and gilded with gold, and precious stones, and pearls; because, in one hour, such riches are laid waste." 17. And every pilot, and every navigator to the place, and the sailors, and all who do business by sea stood afar off 18. and cried when they saw the smoke of her burning, saying: "What (other) is like this great city!" 19. And they cast dust on their heads, and cried, weeping, and mourning, and saying: "Alas, alas that great city, in which all that have ships in the sea became rich, by her preciousness; for in one hour she has become desolate." 20. Rejoice over her, O heaven and you (heavenly) Messengers and Shlichim (Apostles) and Prophets; because Elohim judges your cause with her.<sup>64</sup> 21. And a Messenger took up a stone like a great millstone and cast it into the sea, saying: "So will Babylon, the great city, be thrown down with violence, and will no more be found: 22. and the voice of harpers and musicians and pipers and trumpeters will no more be heard in you;<sup>65</sup> and no artificer of any trade will be found any more in you. 23. And the light of a candle will not be seen in you;<sup>66</sup> and the voice of a bridegroom and bride will no more be heard in you: for your merchants were the great men of the earth, because all nations were seduced by your sorceries. 24. And in her was found the blood of prophets and Set Apart believers, and of all those that have been slain on the earth."

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63 "Her" refers to spiritual Babylon which is represented by all religious organizations who make void Torah and speak against Y'shua Mashiach. All earthly governments and religious institutions have modelled their hierarchies and values after her, she is the harlot system of materialism, relativism, humanism and paganism that has installed her own religious "priesthood" by replacing YHWH and His Mashiach with her own "messiahs." "Come out of her" means to turn to YHWH, observe His Torah and walk in Mashiach according to the Image of Elohim.

64 Jeremiah 51:48 says, *"Then the heaven and the earth, and all that is therein, shall sing for joy over Babylon; for the spoilers shall come unto her from the north, says YHWH."*

65 See Ezekiel 26:13.

66 See Jeremiah 7:34 and 16:9.



## : גלינא דיוחנן יח :

4 ושמעת אחרנא קלא מן שמאי דאמר פוקו מן גוה עמי דלא תשתותפון  
בחתהיה דלמא תסבון מן מחנתה: 5 מטל דדבכו ביה חטהא עדמא לשמאי  
ואתדכר אלהא עוליה: 6 פורעוה איפנא דאף הי פרעת ועופו לה אעפא על  
עבדיה בכסא הו דמזגת מזוגו לה אעפא: 7 על מדם דשבחת נפשה נאשתעלית  
דאיך הכן שונקא ואבלא מטל דבלבה אמרא דיתבא אנא מלכתא נארמלתא  
ליתי ואבלא לא אחזא: 8 מטלהנא בחד יומא נאתין עליה מחנתא מותא ואבלא  
וכפנא ובגורא תאקד מטל דחילתן מריא דדנה: 9 ונכפונה ונרקדון עליה מלפיה  
דארעא הנון דוניו עמה נאשתעליו מא דחזין תננא דיקדנה: 10 פד קימין  
מן קבול מן דחלתא דתשניקה ונאמרון יי יי מדינתא רבתא בכיל מדינתא  
עשינתא מטל דבחדא שעא אתא דינכי: 11 ותגרא דארעא נכפון ונתאבלון  
עליה ומובלהון לית דזכן תוב: 12 מובלא דדהכא ודסאמא ודכאפא יקירתא  
ודמרגניתא ודבוצא ודארגנא ושארניא דזחוריתא וכל קיס דבסמא וכל מאן  
דשנא וכל מאן דקיסא יקירא ונחשא ופרזלא ושישא: 13 וקונימון ובסמא ומורון  
ולבונתא וחמרא ומשחא וסמידא וערבא ורכשא ומרכבתא ופגרא ונפשחא  
דבנינשא: 14 ואבכי רגתא דנפשכי אול מנכי וכל דשמין ושבחי אול מנכי ולא  
תוב תחזין אנון: 15 ולא נשכחון אנון תגרא דהלין דעתרו מנה מן קבול נקומון  
מן דחלתא דשונקה פד בכין ואבילין: 16 נאמרין יי יי מדינתא רבתא דמעטפא  
בוצא נארגנא וזחוריתא דמדהכין בדהכא וכאפא יקירתא ומרגניתא: 17 מטל  
דבחדא שעא אסתרק עותרא דאיך הנא וכל מדברי אלפא וכל אזלי באלפא  
לדופיתא ואלפרא וכל דבימא פלחין מן רוחקא קמו: 18 ובכאוה פד חזין תננא  
דיקדנה נאמרין מן הי דמאי למדינתא רבתא: 19 נארמיו עפרא על רישיהון  
וקעו פד בכין ואבילין נאמרין יי יי מדינתא רבתא אידא דכה עתרו אילין דאית  
להון אלפא בימא מן איקרה דבחדא שעא חרבת: 20 אתפצחו עליה שמאי  
וקדישא ושליחא ונביא מטל דדן אלהא דינכון מנה: 21 ושל חד מן מלאכא  
חילתנא כאפא רבתא איך רחיא נארמי בימא נאמר הכנא בחאפא תשתתא  
בכיל מדינתא רבתא ולא תשכח תוב: 22 וקלא דקיתרא ודשיפורא ודוני זמרא  
ודמזעוקא לא נשתמע בכי תוב: 23 ונוהרא דשרגא לא נתחזא לכי תוב וקלא  
דחתנא וקלא דכלתא לא נשתמע בכי תוב מטל דתגריפי אית הנו נורכניה דארעא  
מטל דבחרשיכי אטעיתי לכלהון עממא: 24 וכה אשתכח דמא דנביא וקדישא  
דקטילין על ארעא:

1. And after these things, I heard a loud voice of a great multitude in heaven, saying: "Hallelu-YAH:<sup>67</sup> Deliverance,<sup>68</sup> and strength, and glory, and honor to our Elohim: 2. for, true and righteous are his judgments; for he has judged that great harlot who corrupted the earth with her harlotry; and has avenged the blood of his servants at her hand."<sup>69</sup> 3. And again they said: "Hallelu-YAH: and her smoke ascends up forever and ever." 4. And the twenty-four Elders fell down, and the four Creatures, and worshipped Elohim who sits on the throne, saying: "Amen: Hallelu-YAH!" 5. And a voice came forth from the throne, saying: "Praise our Elohim, all you his servants; and such as fear Him, small and great." 6. And I heard, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of heavy thunders, saying: "Hallelu-YAH; for our Master YHWH Elohim, Omnipotent, reigns. 7. Let us rejoice and exult, and give glory to him: for the marriage supper of the Lamb has come, and his bride has made herself ready. 8. And it was granted her to be clothed in fine linen, bright and clean: for fine linen is the righteousnesses of the Set Apart believers." 9. And he said to me, "Write: 'Blessed are they who are called to the supper of the marriage feast of the Lamb.'" And he said to me, "These my (sayings) are the true Words of Elohim."<sup>70</sup> 10. And I fell at his feet to worship him. And he said to me, "See that you do not do this; I am your fellow-servant and of those your Brothers who have the testimony of Y'shua. Worship you Elohim: for the testimony of Y'shua is the Spirit of Prophecy." 11. And I saw heaven opened: and lo, a white horse; and he that sat on it is called Faithful and True: and in righteousness he judges, and makes war. 12. His eyes (were) like a flame of fire, and on his head (were) many diadems; and he had names inscribed; and the name which was written on him, no one knew, except himself. 13. And he was clothed with a vesture sprinkled with blood; and his name is called, "The Word of Elohim."<sup>71</sup> 14. And the army of heaven followed him on white horses, clad in garments of fine linen, pure (and) white. 15. And from his mouth issued a sharp two-edged sword, that with it he could strike the nations; and he will rule the nations with a rod of iron; and he will tread the wine-press of the wrath of Elohim Almighty. 16. And he has upon his vesture and upon his thigh the words written: "King of Kings, and Master of Masters."<sup>72</sup> 17. And I saw a Messenger standing in the sun;<sup>73</sup> and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven: "Come you, assemble to this great supper of Elohim; 18. that you may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of valiant men, and the flesh of horses and of those who sit on them, and the flesh of all the free-born and of slaves, and of the small and the great." 19. And I saw the beast of prey and the kings of the earth and their warriors, that they assembled to wage battle with him who sat on the (white) horse, and with his warriors. 20. And the beast of prey was captured, and the false prophet that was with him, who did those prodigies before him, whereby he seduced them who had received the mark of the beast of prey and who worshipped his image. And they were both cast alive into the lake of fire which burns with sulfur. 21. And the rest were slain by the sword of him that sat on the horse, by that (sword) which issues from his mouth: and all the fowls were satiated with their flesh.

67 *Halelu-YAH* means, "praise YAH." Yah is the same name as "Yahweh" in simplified form (Psalm 68:4). The four occurrences of this term indicate that the earliest assemblies knew and revered the name of YHWH.

68 The Aramaic word *paroqa* here is the same word used to describe Y'shua as "Savior" or more accurately, "Life Giver". The synonym for "deliverance" is yeshua or "salvation" in Hebrew.

69 See Psalm 19:9.

70 See Luke 14:15.

71 Perhaps for some, a terrifying vision of Y'shua! But, this proves that when **he** went "into heaven" **he** became "the Word" just as when his spirit was revealed "out of heaven" as the Word of YHWH.

72 Aramaic "*malka d' malka mara maraota*," see *King of Kings and Master of Masters, Part 2 Revelation 19:16* in Appendix.

73 The NASB reads, "And I saw an angel standing in the sun, and he cried out with a loud voice to all the birds which fly in mid-heaven, 'Come, assemble for the great supper of Elohim...'" (Revelation 19:17). It appears as the messenger could not be "in the service" as some suggest, but "in the air" and therefore appearing in the sun. Those who try to make a "proof text" here in attempt to prove Crawford as an original text can show nothing with regard to either Crawford or Greek being an original reading. Reason being, the Peshitto Aramaic Revelation, which we know is a translation from Greek, also has

## גלינא דיוחנן יט :

1 ומן בְּתֵר הֶלֶין שְׁמַעְתָּ קָלָא רַבָּא דְכְנָשָׁא סְגִיָאא בְּשִׁמְיָא דְאַמְרִין הֶלְלוּיָא פּוֹרְקָנָא  
וְתִשְׁבּוּחָתָא וְחִילָא לֵאלֹהֵן: 2 מְטֵל דִּשְׁרִירִין וְכֹאנִין דִּינוּהִי מְטֵל דְדִן לְזִנְיָתָא רַבְתָּא  
אִידָא דַּחְבַּלְתָּ לְאַרְעָא בְּזִינְיָתָהּ וְתַבְעַ דְמָא דַּעֲבָדוּהִי מִן אִידָיָה: 3 דִּתְרַתִּין אָמְרוּ  
הֶלְלוּיָא וְתַנְנָה סִלְקַ לְעֵלָם עֲלָמִין: 4 וְנִפְּלוּ עֲסָרִין נְאַרְבַּעָא קְשִׁישִׁין נְאַרְבַּע חִינן  
וְסִגְדוּ לֵאלֹהֵן דִּתְבָּעַ עַל פּוֹרְסִיָא נְאַמְרִין אָמִין הֶלְלוּיָא: 5 וְקָלָא מִן פּוֹרְסִיָא דְאַמְרָא  
שְׁבַחוּ לֵאלֹהֵן פִּלְהוֹן עֲבָדוּהִי וְדַחֲלִי שְׁמָה פִּלְהוֹן זַעֲוָרָא עִם כּוֹרְבָא: 6 וְשְׁמַעְתָּ  
קָלָא אִידָא דְכְנָשָׁא סְגִיָאא נְאִידָא קָלָא דְמִיָּא סְגִיָאא נְאִידָא קָלָא דְרַעֲמָא חִילְתָּנָא  
דְאַמְרִין הֶלְלוּיָא מְטֵל דְאַמְלֹךְ מְרִיָּא אֱלֹהָא אַחִיד כָּל: 7 חֲדִינן וּמְתַפְצָחִינן נִתְּלָא  
לָהּ תִּשְׁבּוּחָתָא מְטֵל דְאַתְתָּ מִשְׁתּוֹתָהּ דְאַמְרָא נְאַנְתָּהּ טִיבְתָּ נִפְשָׁה: 8 וְאַתִּיָּהּ  
לָהּ דִּתְלַעֲטָטְפָּא בּוֹצָא דְכִיָּא וְנִהִירָא בּוֹצָא גִיר תְּרִיצָתָא אָנִין דְקִדִּישָׁא: 9 וְאַמְרוּ לִי  
כְּתוּב טוֹבִיָּהוֹן לֵאילִין דִּלְחַשְׁמִיתָא דְמִשְׁתּוֹתָהּ דְאַמְרָא אִיתִיָּהוֹן קְרִיָּא נְאַמְרָא לִי  
הֶלֶין מְלָא דִּשְׁרִירִין דְאַלְהָא אִיתִיָּהוֹן: 10 וְנִפְּלֵתָּ קִדְּם רְגִלְוִיָּהּ וְסִגְדָתָּ לָהּ וְאַמְרָא לִי  
לֹא כְנִתְךָ אִיתִי וְדַאחִיד הֶלֶין דְאַתָּ לְהוֹן סְהִדוּתָא דִּישׁוּעָא לֵאלְהָא סִגְדוּ יִתִּירָאִית  
סְהִדוּתָא גִיר דִּישׁוּעָא אִיתִיָּה רּוּחָא דְנִבְיָוְתָא: 11 וְחִזִּיתָּ שְׁמִיָּא דְפִתִּיחַ וְהָא סּוֹסִיָּא  
חֲנּוּרָא וְדִתְבָּעַ עֲלוּהִי מִתְקַרָּא מִהִימְנָא וּשְׁרִירָא וְכֹאנּוּתָא דָּאָן וּמִקְרָב: 12 עֲיִנוּהִי  
דִּין אִידָא שְׁלֵהֲבִיתָא דְנוּרָא וְעַל רִישָׁהּ תְּאַגָּא סְגִיָּאא וְאַתָּה לָהּ שְׁמָא כְּתִיבָא אִינָא  
דְלָא יָדַע אָלָא אָן הוּ: 13 וּמַעֲטָטְפָּא מְאַנָּא דְזִלְיַע בְּדִמָּא וּמִתְקַרָּא שְׁמָה מְלִתָּא  
דְאַלְהָא: 14 וְחִילְוִתָּא דְשְׁמִיָּא נְקִיפִין הֵנוּ לָהּ עַל כְּשָׁא חֲנּוּרָא וּלְבִישִׁין בּוֹצָא  
חֲנּוּרָא וְדִכִּיָּא: 15 וּמִן פּוֹמֵהוֹן נִפְקָא חֲרִיפָתָא דְבָהּ נְקִטְלוֹן לְעַמְמָא וְהוּ  
נִרְעָא אָנוֹן בְּשִׁבְטָא דְפִרְזָלָא וְהוּ דָּאֵשׁ מַעֲצָרְתָּא דְרוּגְזָה דְאַלְהָא אַחִיד כָּל:  
16 וְאַתָּה לָהּ עַל מְאַנוּהִי עַל עֲטֻמְתָּהּ שְׁמָא כְּתִיבָא מְלָכָא דְמִלְכָּא וּמְרָא דְמִרְנָתָא:  
17 וְחִזִּיתָּ אַחֲרָנָא מְלָאכָא דְקֶאֱם בְּשִׁמְשָׁא וְקַעָא בְּקָלָא רְמָא וְאַמְרָא לְפִרְחָתָא  
דְפִרְחָא מְצַעַתָּ שְׁמִיָּא תּוּ אֶתְכְּנִישׁוּ לְחִשְׁמִיתָא רַבְתָּא דְאַלְהָא: 18 דִּתְאַכְלוֹן בְּסִכְרָא  
דְמִלְכָּא וּבְסִכְרָא דְרִשִׁי אֱלֹפָא וּבְסִכְרָא דְעִשְׂיָנָא וּבְסִכְרָא דְרַכְשָׁא וְדֵאִילִין דִּתְבִּין  
עֲלִיהוֹן וּבְסִכְרָא דְחֵאָרָא וְדַעֲבָדָא וְדַעֲוָרָא וְדִרְוּרָבָא: 19 וְחִזִּיתָּ לְחִיּוּתָא וּלְחִילּוּתָהּ  
וּמִלְכָּא דְאַרְעָא וּלְפִלְחִיָּהוֹן דְמַכְנָשִׁין לְמַעַבְדִּי קְרָבָא עִם הוּ דִּתְבָּעַ עַל סּוֹסִיָּא וְעִם  
פִּלְחוּהִי: 20 וְאַתְתַּצִּידִתָּ חִיּוּתָא וְנִבְיָא דְגָלָא עֲמָה הוּ דַּעֲבָד אֶתְוֹתָא קְדָמִיָּה דְבִּהִין  
אַטְעִי לֵאילִין דְנִסְכּוֹ רּוּשְׁמָא דְחִיּוּתָא וּלֵאִילִין דְסִגְדוּ לְצִלְמָהּ וְנִתְּחִיָּהוֹן  
וְאַתְרִמִּי בִּימְתָא דְנוּרָא דִּיקְדָא וְדִכְרִיתָא: 21 וְדִשְׁרַכָּא דִּין אֶתְקִטְלוּ בְּחִרְבָּהּ  
דְהוּ דִּתְבָּעַ עַל סּוֹסִיָּא בְּאִידָא דְנִפְקָא מִן פּוּמָה וְכָלָה טִירָא סְבַעַת מִן בְּסִרְהוֹן:

the same **bshemsha!** And so, with “standing in the sun” clearly making more sense when the full verse is quoted, this idea becomes a non-issue. It is very troubling when many “original readings” proffered by those who uphold a Crawford original are, in fact, verbatim echoes of the Peshitto Revelation.

1. And I saw a Messenger that descended from heaven, having the key of the abyss and a great chain in his hand. 2. And he seized the dragon, the old serpent, who is the Deceiver and Satan, who seduced the whole habitable world: and he bound him a thousand years. 3. And he cast him into the abyss and closed and sealed upon him; so that he might deceive the nations no more until these thousand years will be completed: but after that, he will be released for but a short time. 4. And I saw thrones, and (persons) sat on them, and judgment was given to them, and to the souls that were beheaded for the testimony of Y'shua and for the Word of Elohim: and these are they who had not worshipped the beast of prey nor its image; neither had they received the mark upon their forehead or on their hand; and they lived and reigned with their Mashiyach those thousand years. 5. This is the first resurrection. 6. Blessed and Set Apart is he that has part in this first resurrection: over them the second death has no dominion;<sup>74</sup> but they will be, (and) are, priests of Elohim and of his Mashiyach; and they will reign with him the thousand years. 7. And when these thousand years will be completed, Satan will be released from his prison; 8. and will go forth to seduce the nations that are in the four corners of the earth, Gog and Magog; and to assemble them for battle, whose number is as the sand of the sea. 9. And they went up on the breadth of the earth and encompassed the camp of the Set Apart believers and the beloved city. And fire came down from Elohim out of heaven and consumed them. 10. And the Accuser who seduced them was cast into the lake of fire and sulfur where also were the beast of prey and the false prophet: and they will be tormented day and night, forever and ever. 11. And I saw a great white throne and Him who sits upon it; from whose presence the earth and heaven fled away, and this their place was not found. 12. And I saw the dead, great and small, standing before the throne; and the books were opened; and another book was opened, which is (the book) of life. And the dead were judged from the things written in the books, according to their deeds. 13. And the sea gave up the dead in it; and death and Sheol gave up the dead in them. And they were judged, each one according to his deeds. 14. And death and Sheol were cast into the lake of fire. This is the second death, (namely,) this lake of fire. 15. And if any one was not found enrolled in the book of life, he was cast into this lake of fire.

## Chapter 21

1. And I saw new heavens and a new earth: for the former heaven and the former earth had passed away;<sup>75</sup> and the sea was no more. 2. And I saw the Set Apart city, the New Urishlim, descending from Elohim out of heaven, prepared like a bride adorned for her husband. 3. And I heard a great voice from heaven, which said: "Behold, the tabernacle of Elohim is with men; and he dwells with them: they will be his people; and Elohim will be with them, an Elohim to them."<sup>76</sup> 4. And every tear will be wiped from their eyes; and there will no more be death, nor mourning, nor wailing; nor will pain be any more; because the former things are passed away."

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<sup>74</sup> The First Resurrection is for the righteous; the Second for the wicked who are destined for destruction. See Daniel 12:1-2, Luke 14:14 and John 11:24-25.

<sup>75</sup> See Isaiah 65:17 and 66:22.

<sup>76</sup> In a sense this phrase in Revelation 21 begins a letter to an 8<sup>th</sup> assembly – namely the rest of us believers in the world that were not covered in the first two chapters. This 8<sup>th</sup> assembly is offered the general benefits that arise from proper faith and halakha continuing all the way to the very last line of the book.

## : גלינא דיוחנן כ :

1 וחזית אחרנא מלאכא דנחת מן שמיא דאית עלוהי קלידא דתהומא ושישלתא רבתא באידה: 2 ולבכה לתנינא חוץ קדמא הו דאיתוהי אכלקרצא וסטנא ואסרה אלף שנין: 3 וארמיה בתהומא ואחד וטבע לעל מנה דלא תוב נטעא לכלהון עממא בטר הלין יהיב למשריה קליל זבנא: 4 וחזית מותבא ויתבו עליהון ודינא אתיהב להון ונפשטא הלין דאתפסק מטל סהדותא דישוע ומטל מלתא דאלהא ודאילין דלא סגדו לחיותא ולא לצלמה ולא נסבו רושמא על בית עיניהון או על אידיהון דחיו ואמלכו עם משיחא אלף שנין: 5 והדא הי קיממא קדמימא: 6 טובנא הו וקדישא מן דאית לה מנתא בקיממא קדמימא ועל הלין לית שולטנא למומא תנינא אלא נהון כהנא דאלהא ודמיחא ונמלכון עמה אלף שנין: 7 ומא דאשתלם אלף שנין נשתרא סטנא מן חבוישיה: 8 ונפוק למטעיו לכלהון עממא בארבע זויתא דארעא לגוג ולמגוג ולמכנשו אנון לקרבא אילין דמנינהון איך חלא דימא: 9 וסלקו על פתיה דארעא וחדרוה למדינתא דמשריתא דקדישא ולמדינתא חביבתא ונחתת נורא מן שמיא מן אלהא ואכלת אנון: 10 ואכלקרצא מטעניהון אתרמי ביממא דנורא וכבריתא איכא דחיותא ונביא דגלא ונשתנקון איממא ולליא לעלם עלמין: 11 וחזית כורסיא רבא חורא ולדיתב לעל מנה הו דמן קדם אפוהי ערקת ארעא ושמיא ואתר לא אשתכח להון: 12 וחזית למיתא ורובא וזעורא דקמו קדם כורסיא וספרא אתפתחו ואחרנא ספרא אתפתח דאיתוהי ודינא ואתדינו מיתא מן אילין דכתיבן בספרא איך עבדיהון: 13 ויהב ימא מיתא דבה ומומא ושיל יהבו מיתא דצאדיהון ואתדין חד חד מנהון איך עבדיהון: 14 ומומא ושיל אתרמי ביממא דנורא הנא דאיתוהי מומא תנינא: 15 ואינא דלא אשתכח דרשים בכתבא דחיא אתרמי ביממא דנורא:

## : גלינא דיוחנן כא :

1 וחזית שמיא חדפתא וארעא חדתא שמיא גיר קדמימא וארעא קדמימא אולו וימא ליתוהי תוב: 2 ולמדינתא קדישתא אורשלם חדתא חזיתא דנחתא מן שמיא מן ציד אלהא דמטיבא איך פלתא מצבתתא לבעלה: 3 ושמעט קלא רבא מן שמיא דאמר הא משריא דאלהא עם בנינשא ושרא עמהון והנון עמא דילה נהון והו אלהא עמהון ונהנא להון אלהא: 4 והו גלחא כל דמעא מן עיניהון ומומא לא נהנא מפיל ולא אכלא ולא רובא ולא כאבא תוב נהנא על אפיה:

5. And He who sat on the throne, said: "Behold, I make all things new." And he said: "Write; 'because these are the faithful and true Words of Elohim.'" 6. And he said to me: "I am Alap and the Taw,<sup>77</sup> the Beginning and the Completion: to him who thirsts, will I give of the fountain of living water, freely. 7. He that overcomes will inherit these things; and I will be his Elohim, and he will be my son. 8. But to the timid and the unbelieving, and to the sinful and polluted, and to manslayers and sexual sinners, and sorcerers, and idolaters, and to all false persons, their portion will be in the lake that burns with fire and sulfur, which is the second death." 9. And there came one of those seven Messengers who have the seven cups filled with the seven last plagues, and talked with me, saying: "Come, I will show you the bride, the wife of the Lamb." 10. And he bore me away in the spirit to a mountain great and high, and he showed me the Set Apart city, Urishlim, descending out of heaven from Elohim; 11. in which was the glory of Elohim, as a brilliant light, and resembling a very precious gem; like a jasper stone, resembling crystal. 12. And it had a wall great and lofty, which had twelve gates, and names inscribed on them, which are the names of the twelve tribes of the children of Israel. 13. On the east, three gates; on the north, three gates; (on the south, three gates; and on the west, three gates). 14. And the wall of the city had twelve foundations, and upon them the twelve names of the twelve apostles of the Lamb. 15. And he that talked with me had a measure, a golden reed; so that he could measure the city and its gates, and its wall. 16. And the city stood up four square; and its length was the same as its breadth. And he measured the city with the reed to twelve furlongs of twelve thousand; and the length and the breadth and the height of it were (all) equal. 17. And he measured its wall, a hundred and forty and four measures of the cubits of a man, that is, of the Messenger. 18. And the structure of its wall (was of) jasper; and the city was of pure gold, like pure glass. 19. And the foundations of the wall of the city were adorned with every precious stone. The first foundation, a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; 20. the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21. And the twelve gates (were) twelve pearls; each (pearl) one gate, and each (gate) one pearl: and the broad street of the city was pure gold, like brilliant glass. 22. And I saw no temple in it; for Master YHWH Almighty is its temple, and the Lamb.<sup>78</sup> 23. And the city has no need of the sun or of the moon to enlighten it; for the glory of Elohim enlightens it, and the Lamb is the lamps of it. 24. And the nations that were saved will walk by means of its light, and the kings of the earth will bring their glory and the wealth of the nations into it. 25. And its gates will not be shut by day; for there is no night there.

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<sup>77</sup> Please see *Alef Tav* in the Appendix.

<sup>78</sup> Mar Yochanan refers to the Heavenly Temple coming down to Earth predicatively four times. Furthermore, Mar Yochanan would not contradict Isaiah 66 or other prophets of YHWH who refer to the Temple in the world to come. It is just that, for the spiritual message of this particular vision, he did not need to see the Temple. Because Mar Yochanan sees no Temple, does not mean it does not exist.

## : גלינא דיוחנן כא :

5 וְאַזְלַת וְאָמַר לִי דִיתָב עַל כּוֹרְסִיאָהּ הָאֵל חֲדָתָא עֲבָד אָנָּה כָּל וְאָמַר לִי כְּתוּב הֵלִין  
מְלָא מִהִימְנָתָא וּשְׂרִירָתָא אִיתִיהִין: 6 וְאָמַר לִי הִי אָנָּה אֵלָּף וְאָנָּה תוּ רִישִׁיתָא  
וּשְׁוֹלְמָא לְדַצְחָא אָנָּה אֶתְלָן מִן עֵינָא דְמִיָּא חִיָּא מִגֵּן: 7 וְדִזְכָּא הוּא נֶאֱרַת הֵלִין וְאִיהֵנָּה  
לָהּ אֵלָּהּ וְנִהְיָ לִי בְּרָא: 8 לְקִנּוּטָתָנָא דִּין וְלֹא מִהִימְנָא וְעוֹלָא וּמְסִיכָא וְקִטּוּלָא  
וּחְרָשָׁא וּנְיָא וְפִלְחִי פִתְכָרָא וְכִלְהוֹן דְּגָלָא מְנַתְּהוֹן בִּימְתָא יְקֻדָּתָא דְנוּרָא וְכִבְרִיתָא  
אִידָא דֵאִיתִיהּ מוּתָא תְּנִינָא: 9 וְאֵתָא חֲדָא מִן שְׁבַע מְלָאכִין אֵילִין דֵּאִיתָ עֲלִיהוֹן  
שְׁבַע זְבוּרִין דְּמִלְּחָן שְׁבַע מַחֲנֵתָא אַחֲרִיתָא וּמִלְּלָא עָמִי לְמֵאמַר תָּא אַחֲוִיךָ לְכֻלָּתָא  
אַנְתָּה דְאִמְרָא: 10 וְאוּבְלָנִי בְרוּחַ לְטוּרָא רַבָּא וְרָמָא וְחוּיָנִי לְמַדְיִנְתָּא קְדִישָׁתָא  
אוּרְשָׁלַם דְּנַחְתָּא מִן שְׁמִיָּא מִן צִיד אֵלָּהּ: 11 וְאִיתָ לָהּ תְּשַׁבּוּחַתָּא דֵּאֵלָּהּ וְנִהְיָ  
אִיךְ דְּמוּתָא דְכֹאֲפָא יְקִירָתָא אִיךְ יִשְׁפָּה אִיךְ דְּוִמְיָא דְקְרוּסְטָלוֹס: 12 וְאִיתָ לָהּ  
שׁוּרָא רַבָּא וְרָמָא וְאִיתָ לָהּ תְּרַעָא תְּרַעָסָר וְעַל תְּרַעָא מְלָאכָא תְּרַעָסָר וּשְׁמַהֲיָהוֹן  
כְּתִיבָא אֵילִין דֵּאִיתִיהוֹן שְׁמָהּ דְתְּרַעָסָר שְׁבַטָא דֵּאִיסְרָיִל: 13 מִן מַדְנַחָא תְּרַעָא  
תִּלְתָּא וּמִן גְּרִבָּא תְּרַעָא תִּלְתָּא וּמִן תִּימְנָא תְּרַעָא תִּלְתָּא וּמִן מַעֲרֵבָא תְּרַעָא  
תִּלְתָּא: 14 וּשׁוּרָא דְמַדְיִנְתָּא אִיתָ לָהּ שְׁתֵּאסָא תְּרַעָסָרָא וְעֲלִיהִין תְּרַעָסָר שְׁמָהּ  
דְּשְׁלִיחוּהִי דְבְּרָא: 15 וְהוּא דְמִמְלָלָא הוּא עָמִי אִיתָ הוּא עֲלוּהִי קִנְיָא דְמַשׁוּחָתָא  
דְּדִהָבָא לְמַמְשָׁחָה לְמַדְיִנְתָּא וּלְשׁוּרָה: 16 וּמַדְיִנְתָּא מְרַבְּעָאִית סִימָא וְאוּרְכָה  
אִיךְ פִּתְיָה וּמַשְׁחָה לְמַדְיִנְתָּא בְּקִנְיָא עַל תְּרַעָסָר אֶלְפִין אֶסְטִדּוּתָא אוּרְכָה וּפִתְיָה  
וְרוּמָה שְׁנִין אָנוּן: 17 וּמַשְׁחָה לְשׁוּרָה מָאָה וְאַרְבַּעִין וְאַרְבַּע אָמִין בְּמַשְׁוּחָתָא  
דֵּאִנְשָׁא אִידָא דֵּאִיתִיהּ דְּמִלָּאכָא: 18 וְדוּמְסָא דְשׁוּרָה יִשְׁפָּה וּמַדְיִנְתָּא דְדִהָבָא דְכִיָּא  
בְּדִמּוּתָא דְזִגּוּיָתָא דְכִיָּתָא: 19 וּשְׁתֵּאסָא דְשׁוּרָא דְמַדְיִנְתָּא בְּכֹאֲפָא יְקִירָתָא מַצְבָּתָן  
וּשְׁתֵּאסָתָא קְדָמִיתָא יִשְׁפָּה וְדִתְרִיתִין סְפִילָא וְדִתְלָת קְרִכְדָּנָא וְדֵאִרְבַּע זְמִרְגָדָא:  
20 וְדִחְמָשׁ סְרָדוֹן וּטְפָרָא וְדִשִׁתְּ סְרָדוֹן וְדִשְׁבַּע כֹּאֲפָ דִּהָבָא וְדִתְמָנָא בְּרוּלָא וְדִתְשַׁע  
טוּפְנִדְיוֹן וְדִעֶסֶר כְּרוּסְפֶרְסָא דְחִדְעֶסְרָא יוֹכְנָתוֹס דְתְּרַעָסָרָא אֶמּוּתָס: 21 וְתְּרַעָסֶר  
תְּרַעָא וְתְּרַעָסָרָא מְרַגְנִיתָא חֲדָא לְחֲדָא וְכִלְחֲדָא מִן תְּרַעָא אִיתָ הוּא מִן חֲדָא  
מְרַגְנִיתָא וּשׁוּקָא דִּין דְּמַדְיִנְתָּא דְדִהָבָא דְכִיָּא אִיךְ זִגּוּיָתָא אִיתָ בָּהּ: 22 וְהִיפְלָא לָא  
חֲזִיתָ בָּהּ מְרִיָּא גִיר אֵלָּהּ אַחֲדִיד כָּל הוּא אִיתּוּהִי הִיכְלָה: 23 וְלֹאמְרָא וּלְמַדְיִנְתָּא לָא  
מִתְבַּעָא שְׁמָשָׁא וְלֹא סִהָרָא דִּנְהִירוֹן לָהּ תְּשַׁבּוּחַתָּה גִיר דֵּאֵלָּהּ אַנְהִרָתָה וּשְׂרָגָה  
אִיתּוּהִי אֶמְרָא: 24 וּמַהֲלִיכִין עֲמָמָא בְּנוּהִרָה וּמִלְכָּא דֵּאֶרְעָא מִיָּתִין לָהּ תְּשַׁבּוּחַתָּא:  
25 וְתִרְעִיָה לֹא נִתְפַּחְדּוֹן בְּאִימָמָא לְלִיָּא גִיר לָא נִהְיָ תִמָּן:



26. And they will bring the glory and honor of the nations into it. 27. And there will not enter it anything polluted, or that practices impurity and falsehood; but they who are registered in the Lamb's book of life.

## Chapter 22

1. And he showed me a river of living water, transparent (as) crystal, which proceeded from the throne of Elohim and the Lamb. 2. And in the middle of its broad avenue and near the river, on this side and on that, (was) the tree of life; which bore twelve (sorts of) fruits yielding one of its fruits each month<sup>79</sup>; and the leaves of the tree (were) for the healing of the nations. 3. And there will be no blight anymore: and the throne of Elohim and the Lamb will be in it; and his servants will minister to him. 4. And they will see his face, and his name (will be) on their foreheads. 5. And there will be no more night; and they have no need of the light of a lamp or of the light of the sun; because Master YHWH, Elohim, gives them light: and they will reign forever and ever. 6. And he said to me: "These words (are) faithful and true. And the Master YHWH, Elohim of the Spirit of the prophets, has sent me, his Messenger, to show to his servants the things that must soon occur. 7. And, lo, I come quickly: Blessed is he that keeps the words of the prophecy of this book." 8. And moreover I am Yochanan, the hearer and the seer of these things. And when I heard and saw, I fell down to worship at the feet of the Messenger who showed me these things. 9. And he said to me: "See, that you do not do this: I am your fellow-servant and of your Brothers the prophets, and of them that observe the words of this book. Worship Elohim." 10. And he said to me: "Do not seal the words of the prophecy of this book; for the time is near. 11. He that does evil, let him do evil still; and he that is filthy, let him be filthy still; and he that is righteous, let him practice righteousness still; and he that is sanctified, let him be sanctified still. 12. Behold, I come quickly; and my reward is with me to recompense everyone according to his work." 13. "I am Alap and the Taw,<sup>80</sup> the First and the Last, the Beginning and the Completion. 14. Blessed are they who do His (Master YHWH's) Mitzvot,<sup>81</sup> that they may have a right to the tree of life and may enter through the gates into the city. 15. Without (will be) dogs and sorcerers, and sexual sinners and manslayers and idolaters, and everyone that loves and does falsehood. 16. I Y'shua have sent my Messenger to testify to you these things before the assemblies. I am the root and offspring of Dawid: like the splendid star of the morning. 17. And the Spirit and the bride say, 'You come.' And let him that hears, say, 'You come.' And let him who thirsts, come; and he that is inclined, let him take the living water freely." 18. I testify to every one who hears the words of the prophecy of this book, that if anyone will add to them, Elohim will add to him the plagues that are written in this book. 19. And if any one will take away from the words of the book of this prophecy, Elohim will take away his portion from the tree of life and from the Set Apart city, which are described in this book. 20. He who testifies these things, says: 'Yes, I come quickly.'" Amen. Come, Master Y'shua! 21. The grace of our Master Y'shua the Mashiyach (be) with all the Set Apart believers. Amen.

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<sup>79</sup> This may be an early reference to imagery found many centuries later in mystical writings like the Kabbalah and the Zohar. The tree of life with twelve fruits may represent the *Ten Sefirot*, or attributes of YHWH, combined with the dwelling place of the Invisible Elohim above, and the *Shekinah* radiating into the physical realm below. This same *Sefirotic Tree* reveals the *Middle Pillar*, and mystics have long taught that Mashiyach manifests through the Middle Pillar and gives life. On the other hand, to imply that Mashiyach is not manifesting all the attributes of YHWH in his Divine Side would appear to go against Scriptural teaching elsewhere, so the reader must be extremely careful to not extend mystical metaphors into realms not directly supported by the plain reading of the Word.

<sup>80</sup> Please see *Alef Tav* in Appendix.

## : גלינא דיוחנן כא :

26 וַיִּתֵּן לָהּ תְּשׁוּבוֹתָא וַאֲיָקְרָא דַּעֲמָמָא: 27 וְלֹא נָהוּא תַּמָּן כֹּל טַמָּא וְדַעְבְּדִּי  
מַסִּיבֹתָא וְדַגְלוֹתָא אֵלֹא אֵן אֵילִין דְּכִתִּיבֵן בְּכִתְבָּה דְּאַמְרָא:

## : גלינא דיוחנן כב :

1 וְחוּיְנִי נִהְרָא דַּמִּיא חַיָּא דְּכִיָּא אִף נִהִירָא אִיךְ גְּלִידָא וְנִפְקֵן מִן כּוֹרְסִיָּה דַּאֲלֵהָא  
וְדַאמְרָא: 2 וּמַצַּעַת שׁוּקִיָּה מְכָא וּמְכָא עַל נִהְרָא קִיסָא דַּחִיָּא דַּעְבְּדִּי פֶּאֶרָא תַּרְעֶסֶר  
וּבְכָל יוֹרָח יִהְיֶה פֶּאֶרְוִהי וְטַרְפוֹהי לֹאֲסִיבֹתָא דַּעֲמָמָא: 3 וְכָל חֶרְמָא לֹא נָהוּא תַּמָּן  
וְכוֹרְסִיָּה דַּאֲלֵהָא וְדַאמְרָא בְּהָ נָהוּא וְעַבְדֹּהי נִשְׁמָשׁוּנִיָּה: 4 וְנַחְזֹן אַפּוֹהי וְשִׁמְהָ  
עַל בֵּית עֵינִיָּהוּן: 5 וְלֵלִיא לֹא נָהוּא תַּמָּן וְלֹא נִתְבַּעַא לְהוֹן נִוְהֶרָא וְשִׁרְגָא וְנוֹהֶרָה  
דְּשִׁמְשָׁא מְטַל דְּמַרְיָא אֲלֵהָא מְנַהֵר לְהוֹן וּמִלְפָּהוֹן לְעֵלְמָא עֲלָמִין: 6 וְאִמֵּר לִי הֵלִין  
מְלָא מִהִימָנִן וְשִׁרִירָן וּמַרְיָא אֲלֵהָא דְּרוּחָתָא דְּנִבְיָא קְדִישָׁא שְׂדֵר לְמִלְאכָה לְמַחְזִי  
לְעַבְדֹּהי מָא דִּיהִיב לְמַהוּא בַּעֲגָל: 7 וְהָא אֲתָא אֲנָא בַּעֲגָל טוֹבוֹהי לְמִן דְּנִטֵּר מְלָא  
דְּנִבְיֹתָא דְּכִתְבָּא הָנָא: 8 אֲנָא יוֹחַנָן דַּחֲזָא וְשָׁמַע הֵלִין וְכִד חֲזִית וְשָׁמַעַת נִפְלֵת  
לְמַסְגֵּד קְדָם רְגֵלוֹהי דְּמִלְאכָא דְּמַחְזָא לִי הֵלִין: 9 וְאִמֵּר לִי חֲזִי לֹא כְּנִתְךָ אִיתִי  
וְדַאחִיד נְבִיא וְדַאֲלִין דְּנִטְרִין הֵלִין מְלָא דְּכִתְבָּא הָנָא לֹאֲלֵהָא סִגְרָד: 10 וְאִמֵּר לִי  
לֹא תַחֲתוּם מְלָא דְּנִבְיֹתָא דְּכִתְבָּא הָנָא וּבְנָא גִיר קֶרֶב: 11 וְדַמְעוּל תּוֹב נַעֲוֵל וְדַעַע  
תּוֹב נַצְטַעַע וּדְזִיקָא תּוֹב נַעֲבֵד וּדְזִיקוֹתָא וְקְדִישָׁא תּוֹב נִתְקַדֵּשׁ: 12 הָא אֲתָא אֲנָא  
מִחֲדָא וְאִגְרִי עָמִי וְאִתֵּל לְכַלְנֵשׁ אִיךְ עַבְדָּה: 13 אֲנָא אֲלֵף וְאִנָּא תּוֹ קְדִמָּא וְאִחֲרָא  
וְשׁוּרָא וְשׁוּלָמָא: 14 טוֹבִיָּהוּן לֹאֲלִין דַּעְבְּדִין לְפּוֹקְדֻנּוּהי אִיכְנָא דְּנִהוּא שׁוּלְטָנְהוּן  
עַל קִיסָא דַּחִיָּא וְכִתְרָעָא נַעֲלוֹן לְמַדִּינָתָא: 15 וּזְנִיָּא וְקַטּוּלָא וְפִלְחִי פִתְכָרָא לְכָר  
וְטַמָּא וְחֶרְשָׁא וְכָל חֲזִי וְעַבְדֵי דַּגְלוֹתָא: 16 אֲנָא יֵשׁוּעַ שְׂדֵרֵת לְמִלְאכֵי דְּנִסְהֵד  
בְּכּוֹן הֵלִין קְדָם עֲדָתָא אֲנָא אֲנָא עֲקָרָא וְשִׁרְבִתָּה דְּדִוִיד וְעַמָּה וְכּוֹפֵב צַפְרָא נִהִירָא:  
17 וְרוּחָא וְכִלְתָּא אֲמַרִין תָּא וְדַשְׁמַע נִאמֵר תָּא וְדַצְהָא נִאֲתָא וְנִסֵּב מִיָּא חַיָּא מִגֵּן:  
18 מַסְהֵד אֲנָא לְכָל דַּשְׁמַע מְלִתָּא דְּנִבְיֹתָא דְּכִתְבָּא הָנָא דַּאֲיָנָא דְּנִסִּים עֲלִיָּהוּן נִסִּים  
עֲלוֹהִי אֲלֵהָא מַחְזִיבֵן בְּכִתְבָּא הָנָא: 19 וְאִינָא דְּמַבְצָר מִן מְלָא דְּכִתְבָּא  
דְּנִבְיֹתָא הָדָא נִבְצָר אֲלֵהָא מִנְתָּה מִן קִיסָא דַּחִיָּא וּמִן מַדִּינָתָא קְדִישָׁתָא אֵילִין  
דְּכִתְיֵבֵן בְּכִתְבָּא הָנָא: 20 אִמֵּר כִּד מַסְהֵד הֵלִין אִין אֲתָא אֲנָא בַּעֲגָל תָּא מַרְיָא  
יֵשׁוּעַ: 21 טִיבֹתָה דְּמָרְךָ יֵשׁוּעַ מְשִׁיחָא עִם כְּלָהוֹן קְדִישׁוֹהִי אָמִין:

81 Very important! Y'shua is talking, so these are **יְהוָה** YHWH's *Mitzvot* (Commandments), not his. This is also the original reading in Revelation. The "wash your robes" line was substituted later, as a way to downplay the obvious pro-Torah message at the end of the New Testament. This is, in effect, the last speech Y'shua gives to the world. There are actually two ancient Greek witnesses that are split on the matter, and one may have arisen as a scribal error to the other between *plunontes tas stolas* (wash their robes) and *poiountes tas entolas* (do his commandments).

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## APPENDIXES

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# אֵת

## Alef Tav

“Alef” is the first and “Tav” is the last letter of the Hebrew alphabet. Just like the English phrase “from A to Z” suggests a full spectrum of thought, Alef-Tav does the same thing in Hebrew and Aramaic. This must especially be borne in the mind because it appears inside the creative act and affirms YHWH’s authorship of creation as “the First and the Last, the Beginning and the End”.

In English characters the key phrase is *et* hashamayim v’*et* ha’arets and could literally be thought of in total as “In the beginning, Elohim sent creation to the heavens and the earth”. Alef Tav is “the energy force” behind Creation Who reveals Himself in the name of YHWH.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:

In the beginning, Elohim created the heavens and the earth

וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

And the earth was without form and void and darkness was upon the face of the waters.

וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי אוֹר:

And Elohim said, “Let there be light” and there was light.

Genesis (B’re sheet) 1:1-3

Within these first three lines Torah reveals wonderfully deep elements of Mashiyach, that are far beyond coincidence. The very first word בְּרֵאשִׁית (b’re sheet) contains a hidden Messianic prophecy teaching us that the son will be the head of all things. **Bar** is the Aramaic word for “son” and **resh** means “head, chief” as well as “starting point”. The use of the direct object pointer, as showing what part of a Hebrew sentence receives an action, is also a hint for the deeper truth of the son as the Alef and Tav (the first and the last), the beginning and the completion.

Notice the chronological pattern within creation itself. First YHWH speaks (“the Word”) and then He creates (became flesh). His first creation is light which is **aur** in Hebrew, the Aramaic word for “Torah” is related to that root and used by the rabbis of the Talmud: **aurayta**. So “let there be light” also suggests, “let there be Torah”; just as within the word **b’re sheet** (in the beginning) is the word **breet** (covenant). These are clues about who the Son was from the very beginning (the Word), but also that he would be the Living Torah. Mashiyach himself would keep (observe) Torah and as the “first fruits” of all creation he would write Torah upon the hearts of everyone who puts their trust in him.

## Almah

“...behold a virgin shall conceive...” Isaiah 7:14

Over the past 2,000 years, perhaps no passage of Scripture has elicited more controversy between Jews and Christians than the virgin or maiden of Isaiah 7:14. Modern Rabbinical Jews insist that the prophet is writing about people and events – including himself and his family – that are rooted solely in his time and therefore cannot be relevant to the birth of Y’shua some 700 years later.

Christians, on the other hand, insist with equal fervor that the word in question, *almah*, refers to a virgin birth that would have nothing to do with Isaiah at all. Their studies often focus on how *almah* was rendered as “virgin” in two key translations of the Tanakh that were done prior to the controversy.

Regardless of our personal perspectives, one Jew two millennia ago took a radical view of this passage and greatly influenced the entire field of biblical studies, only to have his unique vision lost, even to his most ardent supporters. His name: Levi Bar Alphaeus, known more popularly to the world as the Apostle Matthew.

To Rabbinical Jews, Matthew was a heretic, plain and simple. However, recent scholarship, such as Paul Bradshaw's *Passover and Easter: Origin and History to Modern Times* (University of Notre Dame Press, 2000), suggests that the rabbis' ancient counterparts were not so closed-minded. The First Century Rabbi Gamaliel, tutor to the Apostle Paul (Acts 22:1-2) and grandson of the great Rabbi Hillel, is recorded as having written a parody on Matthew's Gospel in Hebrew<sup>1</sup>. That being the case, it would have required the Rabbi to have at least read the Gospel in the first place and become familiar with its approach and terminology. It is also worth pointing out that large portions of Y'shua's parables were copied and inserted almost verbatim into the Talmud 200 years later.<sup>2</sup>

Furthermore, the picture that continues to emerge is that there was a frequent dialogue and mutual influence between the Nazarene and Rabbinic camps during the First Century which later editors of the Mishnah tried to edit out of their official records. However, fortunately for us, they did not completely succeed.<sup>3</sup>

### First to the Jews

The strongest aspect to the Jewish argument on Isaiah 7:14 is also the most obvious. It's called "reading the first thirteen verses before talking about verse fourteen"! To wit: ***In the days of Ahaz the son of Jotham, son of Uzzi'ah, king of Judah, Rezin the king of Syria and Pekah the son of Remali'ah the king of Israel came up to Jerusalem to wage war against it, but they could not conquer it. When the house of David was told, "Syria is in league with E'phraim," his heart and the heart of his people shook as the trees of the forest shake before the wind.***

*And YHWH said to Isaiah, Go forth to meet Ahaz, you and She'ar-jash'ub your son, at the end of the conduit of the upper pool on the highway to the Fuller's Field, and say to him, 'Take heed, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands, at the fierce anger of Rezin and Syria and the son of Remali'ah. Because Syria, with E'phraim and the son of Remali'ah, has devised evil against you, saying, "Let us go up against Judah and terrify it, and let us conquer it for ourselves, and set up the son of Ta'be-el as king in the midst of it,"'*

*Thus says YHWH ELOHIM: 'It shall not stand, and it shall not come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin. (Within sixty-five years E'phraim will be broken to pieces so that it will no longer be a people.) And the head of E'phraim is Sama'ria, and the head of Sama'ria is the son of Remali'ah. If you will not believe, surely you shall not be established.'*"

*Again YHWH spoke to Ahaz, 'Ask a sign of YHWH your Elohim; let it be deep as Sheol or high as heaven.' But Ahaz said, 'I will not ask, and I will not put YHWH to the test.' And he said, 'Hear then, O house of David! Is it too little for you to weary men, that you weary my Eloah also?'"*

If Isaiah 7:1-13 sets the scene for us this is what we know:

- The start of Isaiah's prophecy in this chapter is rooted during his day, specifically the time of King Ahaz, and not seven centuries later. In fact, as early as verse 3, we see YHWH

1 That is, in Hebrew letters, but in the Aramaic language. There is no question that *ktav asshuri* script was used for both Hebrew and Aramaic inscriptions in First Century Israel.

2 See Andrew Gabriel Roth's *Signs of the Cross*, p. 17-41 for a thorough treatment about how parables such as those in Luke 14:1-24 were largely adapted by Judah the Prince in his version of the Mishnah.

3 See Neal Altman, *Support for the Authenticity of the Gospel of Matthew Comes from an Unlikely Place*, (Kansas City Star, June 7, 2003).

telling Isaiah to speak these words of comfort to Ahaz directly.

- The time-limit for this prophecy is clearly established in verse 8 as 65 years, so once again this is not talking about Y'shua's day.
- The "sign" that is about to be revealed in verse 14 is one that YHWH prompts Ahaz to ask of Him, yet another indicator tying the prophecy to the time of Isaiah.

Therefore, it is only with this background that the next line can be interpreted: "*Therefore YHWH Himself will give you a sign. Behold, a **young woman** (*almah*--אִמָּה) shall conceive and bear a son, and shall call his name Imman'u-el. He shall eat curds and honey when he knows how to refuse the evil and choose the good. **For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.**"*

As we can easily see, the birth of *Immanuel* is within the lifetime of the two earthly kings mentioned earlier. So where is Y'shua in all of this, the rabbis rightly ask? In fact, if you follow the line to the end of chapter 7, and even well into chapter 8, there is no indication of a future well beyond the 65-year window that the prophet himself gives. That being the case, by this reasoning, Matthew's direct quoting of this passage in support of a *virgin birth* seems at best misguided and at worst, irresponsibly deceptive....

### And then to the Christians

The Christian side of this argument has the unfortunate general and prevailing attitude that the Tanakh should simply be ignored in favor of the "higher" revelation of the New Testament. This particular attitude, however, was condemned by another group of very pious and orthodox Jews, straight out of the "New Testament" who warned us to keep the Torah at all costs: Luke, James, Peter, John and Paul who made comments such as the following:

*"Do we nullify the Torah through faith? YHWH forbid! Rather, we **establish** the Torah"* (Romans 3:31). See also Luke 16:17, Romans 7:12, James 1:22-25; 2:8-10, 1 Peter 1:23-25, 2 Peter 1:19, 1 John 3:4 and Revelation 12:17.

The Rabbinical school points out that *almah* means "young woman" as does the NKJV Christian translation. When the Christian then asks, "But it says it's a sign, so what is so miraculous about a young woman bearing a son and calling him a common Jewish name?" The rabbi has a ready-made answer: Put simply, YHWH is clearly asking Ahaz to select a miracle that will make the king feel more confident. Then, in line 14, Isaiah says to Ahaz that, because he did not pick a sign, YHWH would pick one for him.<sup>4</sup> This young woman, who turns out to be Isaiah's wife and a prophetess in her own right, is *herself a sign by her very existence, as well as the existence of her son*. In other words, the pregnancy alone is the sign of encouragement that YHWH is giving to Ahaz.

When the Christian follows up with the fact that Rebekah, who was a virgin, is also called *almah*, the rabbis show Proverbs 30:18-20, where an adulteress was called the same thing.<sup>5</sup> As if that was not bad enough, the rabbis can even show that the most ancient version of Isaiah, the Dead Sea Scrolls, also says *almah*.<sup>6</sup> But, as good as the Rabbinical argument is, it also has a serious flaw, a nasty snaking crack in its otherwise perfect interpretive wall: "*Behold a **parthenos** (*virgin*--παρθενος) will conceive and bear a son, and you will call him Immanuel*" (Isaiah 7:14 Septuagint reading, ca. 250 BCE).

4 But not exclusively for Ahaz alone, as we will see later on.

5 This reading, linking the adulterous woman with *almah*, is granted somewhat controversial. Nevertheless, it is easy to see why such a linkage is widely held among rabbinical adherents. They are probably right, but the distance of those two words in the text makes a definitive verdict impossible. The bottom line is that I am willing to grant the full argument to the rabbis in this instance, because even if everything they say is true, their fundamental flaw in not seeing the embedded characteristics of Isaiah 7-9 remains.

6 See Martin Abegg Jr., Peter Flint & Eugene Ulrich, *The Dead Sea Scrolls Bible*, p. 281. Not only does the Dead Sea Scrolls version read "young woman" but the rest of the line is "has conceived and is bearing a son"; yet more proof that this part of the prophecy applies to Isaiah's time, not Y'shua's.

The Jewish scholars from Jerusalem knew Isaiah 7:14 relates to Isaiah's time, and more to the point, they knew Isaiah's wife did not have a virgin birth and translated *almah* into the virgin-exclusive term *parthenos* anyway! How could that be Christian bias then, if the translation was done by Jews more than two centuries before Y'shua was even born? Now, here is what the Jews of Babylon, whose descendants helped compile the Talmud, wrote in their Aramaic version of Isaiah almost 200 years later:

*"Behold a beytola (virgin--בתולה) will conceive and bear a son, and you will call him Immanuel" (Isaiah 7:14 Aramaic Peshitta Tanakh reading, ca. 100 BCE).*

Once again, we see virgin exclusive terminology, and this time by a Jewish group universally acknowledged by biblical scholars to be much closer to the Apostolic Age than the LXX redactor was. Furthermore, the fact is, there is an ancient Hebrew variant behind both the LXX and the Peshitta Tanakh reading, as is testified by both groups involved in their respective works' production.

Now let's compare the Greek with the Aramaic:

*"Behold a parthenos will conceive and bear a son..." (Matthew 1:23).*

*"Behold a beytolta<sup>7</sup> will conceive and bear a son..." (Matthew 1:23).*

Suddenly, Matthew is not as simple as some might posture, here is a man adding his voice to the traditions of his own scholarly ancestors since these are the exact same words! There are all kinds of definitions for the word "virgin" but let's take a look at the definition the Torah gives for "marriageable maiden":

*"The girl was very beautiful, a virgin (בתולה/παρθενοσ)<sup>8</sup> and no man had had relations with her; and she went down to the spring and filled her jar and came up" (Genesis 24:16).*

*"A widow, or a divorced woman, or one who is profaned by harlotry, these he (the high priest) may not take; but rather he is to marry a virgin (בתולה/παρθενοσ), of his own people..." (Leviticus 21:13-14).*

*"If a man takes a wife and, after lying with her, dislikes her and slanders her and give her a bad name, saying, 'I married this woman, but when I approached her I did not find proof that she was a virgin (בתולה/παρθενοσ), then the girl's father and mother shall bring proof that she was a virgin (בתולה/παρθενοσ) to the town elders at the gate. The girl's father shall say to the elders, 'I gave my daughter in marriage to this man, but he dislikes her. Now he has slandered her and said, I did not find your daughter to be a virgin (בתולה/παρθενοσ), but here is proof of my daughter's virginity.'"*

*Then the parent shall display the cloth before the elders of the town, and the elders shall take the man and punish him. They shall fine him a hundred shekels of silver and give them to the girl's father, because this man has given an Israelite virgin (בתולה/παρθενοσ) a bad name. She will continue to be his wife; he must not divorce her as long as he lives" (Deuteronomy 22:13-19).*

*"If a man happens to meet in town a virgin (בתולה/παρθενοσ) pledged to be married and he sleeps with her, you shall take both of them to the gate of that town and stone them to death" (Deuteronomy 22:23-24).*

*"For as a young man marries a virgin (בתולה/παρθενοσ), so your sons will marry you; and as the bridegroom rejoices over the bride, so your Elohim will rejoice over you" (Isaiah 62:5).*

<sup>7</sup> These are the exact same words, *beytola* and *beytolta*, rendered slightly differently due to dialectical variances that arise regionally and also with the passage of time. The Hebrew version of the word, *beytola* (בתולה), also retains this precise meaning.

<sup>8</sup> It should be pointed out that because of conjugation issues in Greek, technically speaking the spelling of *parthenos* is not uniform. However, whatever form such variations appear in, they are the same word. For example, in the LXX version of Joel 1:8, the word appears as *parqenkon*.



*"Can a virgin (בתולה/παρθενοσ) forget her ornaments, Or a bride her attire? Yet My people have forgotten Me days without number"* (Jeremiah 2:32).

*"Wail like a virgin (בתולה/παρθενοσ) girded with sackcloth, for the bridegroom of her youth"* (Joel 1:8).

Put simply, there is not a single biblical reference to a *beytolta* or a *parthenos* having had sexual relations prior to meeting their husbands.<sup>9</sup>

### The Almah Connection

Thus far, we have only discussed two meanings of the word *almah* (אַלְמָה), that of "young woman" and "virgin". These are the two meanings that are most apparent given the context of the passage. However, Hebrew has a tendency to have additional meanings heaped onto a given collection of letters that are not necessarily the exact same word, but nevertheless are valid owing to the divine arrangement of every stroke of every letter. If we then can study the numerical value of Hebrew words in an attempt to understand their deep relationships, then surely looking at identical spelling configurations and their concordant meanings is an equally beneficial pursuit. In terms of the gematria of course, these words would be related to one another anyway because their numerical values would be identical. Going by this standard then, אַלְמָה does not just have two meanings that are relevant to our study, but five, and these meanings could very well be the key that unlocks Matthew's understanding of Isaiah 7:14. Without going into much further detail, however, it is also important to note that, in Ezekiel 36:24-27, the nations are scattered throughout the Earth, and this references the wider world – which also happens to be a phrase spelled the same as *almah*!

*"And behold I am with you always, even unto the end of the world (almah--אַלְמָה)"* (Matthew 28:20).

And of course Y'shua is called the "light of the world" (אוֹר, אֶלְמָה),<sup>10</sup> in John 1:4 and 9:5, marrying the dual meanings of light/Torah and young woman/world perfectly. There is also a clear linkage between the "light of men" in John 1:4, and the "light of the nations" language in Isaiah. On the other hand, that line in Matthew 28:20 can also be read another way, due to yet another meaning of this phrase:

*"And behold I am with you always, even unto the end of the age (almah--אַלְמָה)"* (Matthew 28:20).

Interestingly enough, the Greek word *aion* which is also used here, means "world" and "age", one of the few times such a precise match between languages has been found in their respective versions of the Renewed Covenant. Be that as it may, however, the fact is "world" and "eternity" are ideas bound together in Hebraic thought. When the rabbis for example talk about *olam haba*, the world that is to come, it is also known as the eternal place. Surely then the use of אַלְמָה by Isaiah when more precise terms could have been utilized, hints that there is more to this prophecy than a young woman bearing a son named Immanuel! This "son" instead, is the shadow for the type of the other Son, who is born of and whose goings forth are from *eternity* (Micah 5:1-2)<sup>11</sup>, and yet he also rules the *world*, (Daniel 7:1-13)!

9 Torah however does allow for a virgin who is seduced to be married to the man who forced himself on her. In that case, while technically the בתולה/παρθενοσ did have sex, she is not blamed and retains that title, because the man who took her virginity did shortly thereafter become her husband, just as a regular young maiden who was not seduced would have been (Exodus 22:16). The salient point is that Scripture never calls a woman who did not marry the first man she had sex with a בתולה/παρθενοσ, and so by that definition Joseph expected his wife Mary to be fully chaste.

10 It should be noted that the word for "light" in Aramaic is different from the Hebrew; however that is fine because *nohra*, which means "flame" or "light" and is the phrase from which the Hanukkah *menorah* is derived, also dovetails with evidence in John's Gospel that Y'shua was conceived during this time, the Festival of Lights!

11 Granted, the word in Micah is a synonym for אֶלְמָה, which is *meqedem*, but that works too for two reasons. First, the word is derived from *qedem/qadim* that also means "eastern or ancient". Micah himself was born in the town of Moresheth Gath (Micah 1:14, Jeremiah 26:18), and so from his perspective he is writing about events in Bethlehem, located directly northeast from his position! And second, Micah uses *meqedem* as a synonym for *olam* in 5:1-2, and this is of course the cognate of the Aramaic *almah* that we have linked with identical spelling to the *almah* in Isaiah 7:14!

## The Rest of the Vision

Moving onto Isaiah 9, we see that the infant being talked about there is not the same one that began in Isaiah's time two chapters earlier. Let's see why: *"Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with joy at the harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, thou hast broken as on the day of Mid'ian. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty Elohim, Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of YHWH of hosts will do this"* (Isaiah 9:3-7).

So, after the people in Galilee see a great light, the conditions at that time also appear ripe for war. Can this be an apt description of the troubles of King Ahaz with Syria? Absolutely. However, it is equally apt to the position Jews found themselves in seven centuries later, under the oppression of the Roman Empire, so here again we see that the *shadow* of chapter 7 has manifest itself in chapter 9. Obviously, Isaiah's own child is not called "Wonderful, Counselor..." because we already know the name of that child as *Maher-shalal-hash-baz* (Isaiah 8:3), since that portion of the prophecy is still within the 65-year window. Isaiah would also surely not name his son *the Mighty Elohim, the everlasting Father*, because that would be blasphemous!

However, those titles would be appropriate for a promised Messiah whom Isaiah himself referred to as a righteous branch and to having the Spirit of YHWH rest upon him (Isaiah 11:1-2), because the Spirit of YHWH is that of the Mighty Elohim and the Everlasting Father, since they are one and the same! As for the rest of the portion, *and the government will be on his shoulder* cannot refer to Isaiah's child either, because only the king's descendants had the right to rule in Israel. And so, even though the sign of Isaiah's newborn son was meant for Ahaz, that son cannot be the ruler referred to here in chapter 9, and yet *almah* links them both!

Then, as if this were not a strong enough point, we are told that this child's government is eternal and that he himself will rule forever – something not even Ahaz or his descendants could rightfully claim. The text literally reads that *"he will uphold it now and forevermore."*

Notice that after 9:7 another stray letter appears; a *samekh*. Its appearance and symbolism tells us that the long-term prophecy is now also sealed up, and the balance of chapter 9 shifts back to present and near future. This was done, at the key juncture between 8:15 and 8:16, when the short-term prophecy was also sealed symbolically and by direct reference with this same letter.

However, before wrapping this up, it is fair to ask where that last meaning of *almah*, namely "virgin" is finally found. The answer is in the lines we just looked at, because in order to have a ruler live forever, as 9:1-5 clearly states, that person must also be without sin, because the soul that sins surely dies (Ezekiel 18:4, Romans 6:23). So, if sin prevents us from immortality, as is clearly the case with Adam and Eve, then it stands to reason that another process must occur in order for that person to escape the inheritance of Adam.

This seems to be why Matthew saw the *almah* word in Isaiah 7:14 as a root from which multiple lexical branches sprang, reaching all the way to the time when he would have to talk about another *almah*, this time a virgin, conceiving and bearing a son. In doing so, Matthew then saw the same thing that the compilers of the LXX and Peshitta Tanakh did, and therefore quoting the first part (7:14) in Matthew's mind must have been tantamount to bringing all these future shadow-type-extra meanings also to the table.

Furthermore, Matthew surely would have seen the Zechariah 12:10 image of YHWH saying He was pierced but they mourned for *him* - the Suffering Servant (Isaiah 52:14-53:12), as the *only*

*begotten son*. The word in Hebrew, *yachid*, is an exclusive singularity, meaning that the rules for Messiah could never apply to anyone else, either before or since Y'shua. Hence, referring to 7:14 and then part of Isaiah 9 just a little bit later (Matthew 4:15-16), was sufficient for the Gospel writer to make his case from Tanakh.

And finally, it is probably also the case that Matthew himself expected his readers to search the Scriptures to see why he made the choices he did, which may also go a long way to explaining why Matthew quotes from Tanakh 128 times, way more than any other Gospel writer.

## A Prophet like Moshe

*"YHWH will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him..." Deuteronomy 18:15*

Contrary to popular opinion, Moshe was not *"the Lawgiver"*; he was the man whom YHWH chose to reveal His Torah. Y'shua Mashiyach was not *"the Lawgiver"* either; he was and is the Word of YHWH who came from the Father in physical bodily form to "reveal the Father."

Many of the commandments that Moshe taught were clearly given before the flood, specifically the *Eser haDibrot* (Ten Commandments). In the same fashion Mashiyach Y'shua did not bring any of his own *"new"* commandments, but rather, he brought a Renewed Covenant. In Aramaic *"khawdata"* literally means "renewal" or "to make new," therefore the New Covenant is a "renewal" or a "making new" of the Covenant YHWH had formerly established between Himself and His people. Every commandment that Y'shua taught had its origin in Torah, and Mashiyach magnified the Torah. Torah is a book of Love, Grace and Mercy which is the basis for all Justice on earth and in heaven; but it is Mashiyach who is a prophet like Moshe who harmonizes Torah and Covenant according to the original Truth and intent of Torah.

"The Torah" which Mashiyach revealed is "very broad" – far beyond the boundaries of human intellect. Rav Shaul taught that "the Torah is Spiritual"; therefore to have Torah written upon our hearts means to have the Spirit of Mashiyach within us. Mashiyach is the focal point of life; everything is harmonized and unified in the spiritual and physical worlds according to Mashiyach. As Moshe clearly spelled out the "blessings and curses," Mashiyach elucidated mankind on how to draw close to YHWH – or how to deny Him by turning away from Torah.

Torah is a universe within itself, with dimensions that mankind has not begun to either plumb or comprehend; yet many foolishly "brush off" both Torah and Y'shua because they erroneously believe they are intellectually and spiritually equipped to assess the Word of Elohim according to their own "higher criticism." Y'shua said "...if you desire to enter into life, keep the commandments" (Matthew 19:17); in other words, life begins when we surrender ourselves and keep YHWH's commandments. *"He who desires to do His will can comprehend my teaching, if it is from Elohim, or if from my own will I speak"* (John 7:17). Therefore, if we do not "do His will" neither will we understand or experience how Mashiyach and Torah unify all things.

*"I will raise them up a Prophet from among their brethren, like unto you, and will put my words in his mouth, and he shall speak to them all that I shall command him"* (D'varim/Deut. 18:18). (See also John 6:14.) Torah came and dwelt among us in the body of Mashiyach ben Yoseph who is the Salvation of YHWH. Through the Mashiyach, *"Messiah Consciousness"* is accessible to bring humankind into harmony with each other, with Creation around us and to the Father. A careful examination of Torah reveals that mankind has been endowed with limitless potential, but we have struggled to bring harmony to ourselves and to the worlds over which we were given responsibility – which is why Mashiyach came to bring redemption.

If mankind is enslaved by injustice, we can only blame ourselves for choosing to live contrary to Mashiyach who is the Prophet like Moses. Though most of the world is busy remodeling the

tower of Babel, the followers of Mashiyach recognize the futility of man's rebellion against the Perfection of Mashiyach which is able to preserve humankind and ensure abundant prosperity for everyone. Even while mankind continues to destroy the "pale blue dot," leaving devastating moral poverty, famine, injustice and horror in his wake, Mashiyach is setting forth the Standard that judges all manner of unrighteousness. Moshe demanded of Pharaoh to "*Let my people go*" (Sh'mot/Ex. 5:1), but it is Mashiyach who vests his followers with the power of freedom from within to stop sinning, and stop rebellion, and to turn from all manner of destructive habit to be conformed into the "*Image of Elohim*." Y'shua came in the authority of his Father, he said; "*These words that I speak, I do not speak of myself but He who dwells in me, my Father does these works*" (John 14:10).

## Aramaic or Greek Lingua Franca?

All of Rav Shaul's epistles (with the possible exception of Philemon since it was sent through a Roman contact, then to the assembly) were sent to Synagogues that contained Jewish and Gentile believers whose *halakha* (legal faith practices) were governed by Ya'akov HaTzadik (James the Just) head of the Jerusalem Assembly. This is why in Acts 9 and 15 James writes letters in Aramaic (about circumcision and other matters) for individuals like Rav Shaul to deliver. Once delivered, a meturgeman (targumist) would translate the letters into Greek for Greek speaking members. There is plenty of evidence indicating inconsistency of Greek translation quality of Paul's original Aramaic letters. Galatians was a terrible translation disaster, but 1 Corinthians was reasonably well translated. But there is clear evidence that Rav Shaul was well aware that "wolves" were going to misconstrue everything he said to posture their own ideas, for example:

1) 1 Corinthians 16:22 has the Aramaic phrase Maran Atha (our Master [Y'shua] comes) but why would he write this to a Greek audience? Using Maran Atha indicates two things: a) This is a "distinguishing mark" that Rav Shaul refers to elsewhere as being in all his letters, a code word to authenticate his material from the many fakes that we know were circulating early. See also 2 Thess. 3:17. Since the autographs are lost but the text is faithfully preserved in the Peshitta Aramaic traditions, it appears that Maran Atha appeared as some kind of seal or marking, but in 1 Cor. Rav Shaul chose to insert it in the body of the text. b) The expectation by this distinguishing mark indicates that at least *one person* at the synagogue would be able to translate that Aramaic phrase for a Greek audience. The NT shows elsewhere in Acts 10 that Hebrew synagogue services were translated into Greek for the benefit of people like Cornelius. There is no reason to assume given the similar letters that James has delivered to Jews and Gentiles that the exact same process did not happen from the Aramaic to Greek Epistles. By this method, everything Rav Shaul wrote, with the possible exception of Philemon, can be easily shown to have been targummed from Aramaic into Greek at the assembly level.

2) Paul states that he has a poor scribal hand/training in Galatians 6:11. He also admits in a variety of places that he has both co-writers and co-translators into Greek, as well as those who help him speak wherever he goes. We read in 2 Peter 3:15 and 16 where Peter states that Paul's letters are "*difficult to understand*" and those who are "*ignorant and unstable pervert*" what he writes as well as the "*other scripture*". Paul's letters were not considered as "Scripture." The Scripture was and is the Torah, Prophets and Writings (Tanakh) and evidently the "theologians" that Peter talks about did not have a foundation in Tanakh; plus, they most likely bungled Paul's writings because of it. However, we also see that both letters to the Thessalonians are from "Paul, Silas and Timothy." That is also why the scribe Tertius writes his own name at the end of Romans (16:22) and why John Mark's absence at Pamphylia results in Rav Shaul needing to travel with Luke and others instead. Put simply, Rav Shaul goes nowhere outside of Israel without a Greek translator like Barnabbas, John-Mark, Luke, etc.

3) There are many examples indicating good and bad targumming from Aramaic and into Greek, clearly indicating that Paul's writings or dictation was originally in Aramaic.

### **If Luke was a Gentile why then would he write in Aramaic rather than Greek?**

Luke's Greek is the best by far in the Renewed Covenant writings, but the First Century Jewish historian Josephus' Greek is superior; and Josephus admits several times that he wrote his histories in Aramaic and that even after nearly 30 years of living in Rome he was still not proficient in Greek. What is true for Josephus must also be considered for both Luke and Paul. Rav Shaul was a Pharisee who studied under Rabbi Gamaliel but Josephus descended from both priests and kings and was a leading Pharisee of his day.

Luke may have been a Gentile, but he was likely a Semitic Gentile. Although he worked in Troas, Asia Minor, he was born and raised in, "Antioch boomeus en" or "The famous Antioch," meaning the one in Syria, not Pisdia. Syrian Antioch had a huge native Aramaic speaking population and it is from "Syria" that we get Syriac, a synonym for Aramaic. Aramaic speaking Jews and pagans have been living there for millennia. On the other hand, Antioch was also the seat of Roman power from at least 65 BCE (the Seleucids 100 years earlier, also Greek speakers), and the other half of the city was fully Hellenized as well. It was a center of tremendous Greco-Roman learning eclipsed perhaps only by Alexandria Egypt and her great library there. There was perhaps no city on earth at that time more capable of producing the most sophisticated bi-lingual scholars than was the city of Luke's birth. Therefore, his Greek mastery should be no surprise or unexplainable within the Aramaic primacist model. But even if Luke's Greek is superior to the rest of the NT, this is not saying it is at par with wider classical standards, but only in comparison to the other targumists. From the reality of the Roman occupation there was no such thing as "KOINE Greek," only good and bad classical Greek. The Alexandrian dialect of Classical Greek was likely similar to the way Americans mangle the English language and yet it is still understood by British folks even though they might wince at the different accents and expressions.

Frequently what we see in the NT Greek are attempts to retain Semitic word order which is opposite from the Classical or retain other Semitisms like *casus pendens* (and it happened while in the doing...). The tendency for Semitisms in NT Greek (things like NOT FEAR instead of FEAR NOT) were so great that some scholars in the 19th century posited a "Jewish Greek" dialect. The Western theological posturing of Greek *lingua franca* among the original followers of Y'shua versus tribal Hebrew and Aramaic vernacular is extremely far fetched when we understand that the original followers of Y'shua relied on the Hebrew Tanakh to prove or disprove Y'shua being Mashiach. The highest authority of Scripture and ideas from which to make your best arguments come from the Tanakh. When evangelizing both Jews and Gentiles it was and is imperative to teach from the Tanakh to establish context and history. When sharing ideas, values, terms and definitions that pertain to the Kingdom of Elohim and are as important as life itself, every individual prefers their vernacular language, most certainly not a vehicular language.

Brooke Foss Westcott (1825 - 1901) wrote that the Greek NT had an original Aramaic autograph; *"Moreover it is known that books were soon translated from Syriac into Greek, and while such an intercourse existed it is scarcely possible to believe that the Scriptures themselves remained untranslated. The same conclusion follows from the controversial writings of Bardesanes [154 - 222] which necessarily imply the existence of a Syriac Version of the Bible. Tertullian's [160 - 225] example may show that he could hardly have refuted Marcion [85 - 160] without the constant use of Scripture. And more than this, Eusebius tells us that Hegisippus [110 - 180] 'made quotations from the Gospel according the Hebrews and the Syriac and especially from [writings in] the Hebrew language,' showing thereby that he was a Christian of Hebrew descent. This testimony is valuable coming from the only early Greek writer likely to have been familiar with Syriac literature.... Ephraem Syrus [306 - 373], a deacon of Edessa, treats the [Aramaic] Version in such a manner as to prove that it was already old in the fourth century. But meanwhile there is no sufficient reason to desert the opinion that has obtained the sanction of the most competent scholars that its formation should be fixed to the first half of the second century: The text, even in its present revised form, exhibits remarkable agreement with the most ancient Greek Manuscripts and the earliest quotations from. The very obscurity that hangs over its origin is a proof of its venerable age."* A General Survey of the History and Canon of the New Testament" (Seventh Edition, 1896), p. 244-8.

## Aramaic Primer

Both the Hebrew and Aramaic alaph-beet (alphabet) are relatively easy to learn. The many transliterated words throughout this publication will give the reader a familiarity with the sounds and easier identification of the Aramaic words in Hebrew letters, and perhaps even inspire the reader to learn the languages.

Original ancient Aramaic and Hebrew writings did not originally have written vowels, but centuries later various vowel pointing systems were introduced to standardize pronunciation of the text. However, it is simple to show how the ancient pronunciation was well known in the Middle East and harks back directly to Y'shua's time, as well as to the dialect that he and his followers originally spoke.

As the centuries passed, rivalries between various assemblies forced the competing religious groups to alter the original Aramaic Estrangela alaph-beet and introduce vowel pointing systems so no one group's manuscripts could be mis-construed as coming from the rival group.<sup>12</sup> In the end, this divergence in pronunciation and new appearance of the Aramaic alaph-beet marked the divisions that we broadly know today as Eastern and Western Aramaic.<sup>13</sup>

The Eastern system is comprised of a series of dots that go above and below a letter and, in addition, the Eastern style slightly modified five of their letters from the older Estrangela style. By contrast, the Western system used reverse Greek letters to indicate which vowels were intended, but then turned the Estrangela into an extremely hard to read Arabic-looking alaph-beet known as Serto.

Throughout the rest of the 19<sup>th</sup> and 20<sup>th</sup> centuries, many great academic works in Europe and America, such as *Compendious Syriac* by Payne Smith, then adopted full Serto style. The result was that Serto, while most familiar to these academics, nevertheless became frowned by later Peshitta Primacist scholars who were familiar with the original.

That being said, the reversal of Serto is evident in newer works such as Daniel Mahar's "Aramaic Made E-Z" (Aramaic Bible Society, 2001), which went with the best of both worlds, retaining the original Estrangela consonants for easy reading, combined with the Western vowel pointing.

The result: A beautiful modified font known as Estrangela Midyat that maintains the overall original manuscript look while giving the intermediate Bible student a much easier way to approach the general pronunciation of the text. This approach is very much consistent with trends in Hebrew education. Hebrew students know that the prayer books are vowel pointed but Torah scrolls are not. And so, after weighing all these factors such as purity of original presentation against scholarly clarity, the first two editions of the AENT employed this compromise solution; however, the reader must understand that this is not exactly how the original manuscripts appeared. So, with these ideas in mind, the chart indicates both the consonants and vowels that form the basis for this system.

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12 Ironically western scholars in the 19th century ignored Middle Eastern traditions on this score and provided the lone exception to this easy rule. They thought the Western Aramaic manuscripts were the oldest and most original even when the Syrian Church told them otherwise! Even today, most authoritative western studies on Aramaic remain in the Western dialect of Serto, along with their pointing. The problem even extends to the fact that later additions to the Peshitta on the Western side were accepted as original readings, even though they clearly were not.

13 Both combating groups, the Church of the East and the Syrian Orthodox Church, maintain the use of Estrangela for headings and titles of important documents and acknowledge Estrangela as the oldest alaph-beet, the original style of the oldest manuscripts that they have preserved. Both sides also agree the Eastern pronunciation is the original one used by Y'shua and the apostles. Finally, both groups have actively begun talks that are, if not bringing them back together, are creating greater understanding and agreement between them, even though this linguistic divide is likely to stay intact for the foreseeable future.

## Understanding How Aramaic Impacts Hebrew Pointing

While the text in this diglot is meant for the average Hebrew reader to approximate Aramaic sounds, there are numerous elements we must bear in mind when vocalizing Aramaic:

- Not all Aramaic sounds are carried over into Hebrew. In particular, the letter *beyt* occasionally takes on a W sound whereas a standard ruchaka pointing of it as a BGDKPT<sup>14</sup> letter might have normally called for something closer to a V. For example, “Abraham” lacking a *dagesh lene* (“heart dot”) would more likely be rendered as “Avraham” in Hebrew but is actually “Awraham” in Aramaic.<sup>15</sup> As this is quite common in Aramaic pronunciation of names, the reader should check the transliterated English words of the AENT for the proper sounding.
- Aramaic has one extra prepositional prefix or proclitic than Hebrew, the letter *dalet* which can mean “of, that, who, or which” and that will change the way the rest of the word is accented as a leading syllable. Other uses of *dalet* in genitive form or as “because” are more complex and fall outside of the scope of this discussion.
- In general terms a *segol* is treated the same way as a *sere*. Even though technically speaking some grammarians look at the *segol* as a long vowel and the *sere* as a short one, each for the medium length “e” sound (as in “Elephant” or “end”).
- A similar thing applies generally but not exclusively to the vowels *patah* and *kamets*. The former is thought of as a short vowel and the latter the long version of the same medium “a” sound (as in “bat” or “cat”). However, it is more precise to point out that a *patah* is most appropriate in a closed syllable where the consonant containing the *patah* is stressed. A *kamets* is most appropriate in an open syllable attached to a consonant that is not stressed in a word.
- Kamets Hatuf is a variation of the Kamets where the Hatuf is pronounced ha-toof; the *h* sound is the *h* or *ch* of the Aramaic letter Chet. It looks identical to the Kamets; a small inverted T shape under the letter. However, it is pronounced *o*, like on or gone. Almost always the normal Kamets is used (pronounced a), but in a small number of words Kamets Hatuf is used instead. Kamets Hatuf (pronounced *o*) is only used when there is a closed, unaccented syllable. Two common Hebrew words with the Kamets Hatuf are *kol*: all, each, every; is pronounced *kol*, not *kal*. *Wisdom* is pronounced *hoch-ma*, not *hach-ma*.
- Kamets or Patah followed by Yood, the Aramaic vowels are immediately followed by the *ee* sound of the Aramaic letter Yood. Pronounced together, they are similar to the English words *eye* or *I*. Kamets or Patah followed by Waw, the Aramaic Vowels are followed by the *v* sound of the Aramaic letter Waw. Pronounced together, they are similar to the “av” in English words such as *have*.
- Dagesh is a dot which occurs inside a Aramaic letter. Dagesh in Aramaic is not really a vowel, but it affects the way the Aramaic letters are pronounced. It occurs when an Aramaic letter is doubled, for emphasis. Most of the time the presence of Dagesh makes

<sup>14</sup> BGDKPT is a shorthand employed by Hebrew grammarians to indicate six letters that can have either a hard or a soft pronunciation: beyt (b), gimel (g), dalet (d), kaph (k), peh (p) and taw (t).

<sup>15</sup> The reader should bear in mind that these general descriptions are no substitute for a solid biblical Hebrew grammar. My favorite one, *Biblical Hebrew: An Introductory Grammar* by Paige Kelley, is especially targeted at showing the reader examples in Biblical passages as opposed to more modern Hebrew phraseology. They also provide an excellent companion handbook to provide the student exercises to bolster their study. This resource correctly points out (p. 12-13) that what I call a “heart dot” can be either a dagesh lene, or a dot that instructs a hard pronunciation for BGDKPT letters or a dagesh forte that doubles the sound of a letter. They look identical, the only way to know which is correct is to understand that a dagesh lene never stands after a vowel whereas a dagesh forte always stands immediately after a vowel. It’s rules like these that make supplementing this guide absolutely essential for proper understanding of all the rules of Hebrew vowel pointing.



Hebrew	Letter Name	English Equivalent	Numerical Value	Aramaic (Estrangelo)	Estrangelo Midyat
א	Aleph	A	1	ܐ	ܐ
ב	Beyt	B	2	ܒ	ܒ
ג	Gimel	G	3	ܓ	ܓ
ד	Dalet	D	4	ܕ	ܕ
ה	Heh	H	5	ܗ	ܗ
ו	Waw/Vav <sup>16</sup>	W/V	6	ܘ	ܘ
ז	Zayin	Z	7	ܙ	ܙ
ח	Kheth	H	8	ܚ	ܚ
ט	Teth	T	9	ܛ	ܛ
י	Yodh	Y	10	ܝ	ܝ
כ	Kaph	K, Kh	20	ܟܟ <sup>17</sup>	ܟܟ <sup>18</sup>
ל	Lamed/ Lamed-Alap <sup>19</sup>	L	30	ܠܠ	ܠܠ
מ	Meem	M	40	ܡܡ	ܡܡ <sup>20</sup>
נ	Noon	N	50	ܢܢ	ܢܢ <sup>21</sup>
ס	Semkath	S	60	ܣ	ܣ
ע	Aih	Ai, or silent	70	ܥ	ܥ
פ	Peh	P	80	ܦ	ܦ
צ	Tsade	Ts	90	ܥ	ܥ
ק	Kuph	Q	100	ܩ	ܩ
ר	Resh	R	200	ܪ	ܪ
ש	Sheen	Sh	300	ܫ	ܫ
ת	Taw/Taw-Alap	T, Th	400	ܬܬ	ܬܬ

no difference to the way the Aramaic letter is pronounced. The Aramaic letters Beet, Kap and Pe, sound differently when a Dagesh is added. These Aramaic letters are pronounced b, k and p, but without Dagesh they are pronounced v, ch and f.

Vowel	Name	Vowels and Special Letters
𐤀      𐤁	Qamats	<b>ah</b> as in father
𐤂      𐤃	Patach	<b>ah</b> as in father
𐤄      𐤅	Segol	<b>eh</b> as in pet
𐤆      𐤇	Chiraq	<b>ee</b> as in bee
𐤈      𐤉	Qibbutz	<b>u</b> as in blue
𐤊      𐤋	Ruchaka	soft pronunciation of BGDKPT
𐤌      𐤍      𐤎	Dagesh	without dagesh Beet, Kap and Pe are pronounced v, ch and f

From here, it is easy to see how these same vowels are applied to the Aramaic text, in this case the very first line from the Epistle to Titus:

פּוֹלוֹס עֲבָדָה דַּאֲלֵהָא וְשְׁלִיכְהָ דִּישׁוּעַ מְשִׁיכְהָ בְּהִימָנוּתָא  
דְּגַבְיָא דַּאֲלֵהָא וִידְעוּתָא דְּשַׁרְרָא דְּבִדְחִלַת אֲלֵהָא :

*Paw-los, aib-deh d'Eloah,<sup>22</sup> w'shlikha d'Ey-shoo-wah<sup>23</sup> Meshikha b'haymanootha d'gabaya d'Eloah w'yadota d'sharara d'abdekhlat Eloah.*

Paulos, a servant of Eloah and an apostle of Y'shua the Messiah, by the faith of those chosen of Eloah, and the knowledge of the truth of the awe of Eloah.<sup>24</sup>

16 Waw or the W sound, is the more ancient pronunciation in both Hebrew and Aramaic. However, later Hebrew literature leans more to the Vav or V sound for the 6th letter.

17 Any joined and final forms of these letters are represented after the main forms, provided there are significant differences in appearance. This is done even if the actual writing methods between the main and joined forms diverge significantly.

18 Letters Kaph, Mem and Noon are written differently when at the end of a word, here the two letters are joined together.

19 A calligraphic style of Estrangela is to combine the Lamed and Aleph letters, as well as the Taw and Aleph letters, when they are the last two letters of a word. Both endings are very common in Aramaic words.

20 The Mem and final Mem that is used at the end of a word are joined together here.

21 The Noon appears in three forms in both the Estrangela and Midyat columns. In the Midyat column the right-most figure is a combination of the letter as it appears at the beginning of a word (𐤎) followed by how it looks at the end of a word (𐤏). The remaining figure (𐤐) is also a final Noon as appears after a letter that it could not connect to.

22 Technically pronounced “Alaha”, which is simply Eloah/Elohim in this Aramaic dialect.

23 Aramaic pronunciation of yodh-sheen-waw-ayin, or Yay-shoo-wah, in Hebrew.

24 This Aramaic word means something closer to “awe/fear” rather than the Greek translation “godliness”. In Aramaic, the awe/fear of YHWH is a righteous act.

## Assemblies

Ya'akov (James) stated he was writing to Jews who were scattered “among the peoples,” a key divergence from “nations.” He addresses Jews who were and are living among, and as Gentiles. In every culture including Jewish, there is distinction made between the people (Israel) and the peoples (everyone else). In this case the phrase b’ammeh literally means “in/among peoples” with the “b” proclitic having these prepositional meanings attached to ammeh. When we say “nation” in English, we envision a fixed place with borders and limits set by treaty and legal convention. While there are surely “peoples” living in these locations for long periods of time, we do not consider the nation dissolved if many were to pack up and leave. By contrast, James is writing to Jews of the dispersion, and his intent is clearly to pull them out from their national ties and have them return to their tribal/ethnic ones.

The reason we can be certain of this has to do with the second term: “*For if there come into your assembly a man with rings of gold or splendid garments, and there come in a poor man in sordid garments*” (James 2:2). Most of the time when Paul, Peter or other Renewed Covenant writers address a group of believers, they use the term *eidta*, the Greek equivalent is *ekklesia* which refers to a body of people. This term is closest to the Hebrew term *adat*, usually “congregation” in English (Exodus 12:3), which is indicative of a general gathering of believers.

However, in spite of its Hebrew counterpart having strong usage in Tanakh, the fact of the matter is that *adat/eidta* or *ekklesia* is a later concept that emerges in the letters of Paul and others in the Renewed Covenant. A more primitive and direct word is *knooshta* which James uses, usually translated as “assembly”; it is also the word from which the Israeli Cabinet, or *Knesset* (assembly) is derived. *Knooshta* is the original word from which the Greek word synagogue was derived. Ya'akov then is not only writing from his *Beit Knesset* (synagogue), but is sending his letter to Jewish believers among the nations about their *Beit Knessets* which must, by virtue of their taking instruction from James, be *Netzarim*: Torah observant Believers in Y'shua Mashiyach.

What we have then is nothing less than an international network of “synagogues” comprised of believers in Y'shua Mashiyach. These “houses of meeting” as evidenced by the letter sent out from Jerusalem in Acts 15, are clearly comprised of both Jews and Elohim Fearers (Gentile proselytes) who worship together, just as their conventional Israeli counterparts (Acts 10). The letters also serve as powerful proof that Ya'akov was the Rosh Beit Din (head of the Beit Din) in Jerusalem, the overseer of all legal matters affecting the worship of Jews and Gentiles alike, regardless of their location.

The “assemblies” are meeting places where the Ruach haKodesh is invited and welcomed; a place of studying the Word of YHWH, prayer and all form of worship, which facilitates education and emulation of Torah values for the common good of the community. Karaites use the term *Kenesa*, which is derived from Aramaic to denote “Beit Knesset,” but the modern Yiddish term *shul* that is commonly used for a synagogue, comes from the German word for school.

*Netzarim* Assemblies existed as a recognized people group up until 400 CE; however, heavy opposition from both Christian and Rabbinical sources forced them underground. There are rapidly increasing numbers of people today who are interested in returning to the *Netzari* Faith and, in most cases, they come from either Christian or traditional Jewish backgrounds. However, whether they remain in or leave traditional religious institutions, their calling is to observe Torah and preach Mashiyach. Whether Jewish or not, Israel and her seed are they “*who keep the commandments of Elohim, and have the testimony of Y'shua*” (Revelation 12:17). This unified covenant exemplifies the Faith that is upheld by all *Netzari* Assemblies.

## **A survey of Peshitta Primacist scholarship 19th and early 20th Century**

“The material of our four Gospels is all Israeli<sup>25</sup> and the language in which it was originally written is Aramaic, then the principle language of the land.”

C.C. Torrey, *Our Translated Gospels*, p. ix (1936)

Precious few Bible students have researched the Peshitta Aramaic text on their own volition; most have relied on the commentary and opinions of others. Among some who are counted as “scholars” there are those who were unable to discern the difference between Eastern Aramaic originals and the Western Aramaic-Serto texts with which they have become most familiar; and even up to the present, most conventional resources reflect bias toward the more modern Western Aramaic traditions. But up until a century ago, many scholars studied the Aramaic texts to recognize the discoveries that are revealed in this publication. Unfortunately, many modern scholars have no knowledge of who these former scholars were; neither do they understand the importance of their discoveries.

Many scholars disregarded the ancient testimony about the originality of the Peshitta text, while “replacing” reliable traditions with their own theories that later became discredited by successive scholars. Such was the case with Burkitt’s hypothesis on Rabulla of Edessa being the author of the Peshitta, when in fact Rabulla wrote Old Syriac instead. These issues are discussed at length in numerous publications and online studies by Andrew Gabriel Roth. Dr. Charles Cutler Torrey, one of the most capable Peshitta scholars, has already weighed in with his assessment of the Peshitta in the opening quote.

In 1843 Dr. Asahel Grant, a missionary and physician to Aramaic assemblies in Babylon, published a definitive work on the Church of the East based on his travels throughout Iraq, which he called *The Nestorians or Lost Tribes*. Additionally, while explaining his thesis, Dr. Grant also came away with some very important observations about Peshitta traditions. Then, in 1889 William Norton published a masterpiece on Peshitta Primacy called: *A Translation in English Daily Used, of the Peshitto-Syriac Text, and of the Received Greek Text, of Hebrews, James, I Peter and I John*. All his quotations are taken from this key resource. Norton also frequently quotes from many sources including Dr. Grant, but the overall treatise is from Norton’s pen. Unless Dr. Grant or the other sources are specifically indicated, the reader should assume it is Norton, who is referencing them. What follows then is a topical organization from these sources.<sup>26</sup>

### **The Ancient Netzarim (Nazarene) link to the Nestorians**

The original followers of Y’shua Mashiyach were referred to as Netzarim, while the Nestorians, who preserved the Peshitta text, were better known as the Church of the East. “Nazareans is a term very commonly employed by themselves and others to designate the Nestorians. It is never applied to other Christian sects. The term Nazareans has been well defined to mean Christians converted from Judaism...who adhered to the practice of the Jewish ceremonies...Jerome speaks of them as Hebrews believing in Christ. We have good reason from Acts xv.5, to believe that the Gentiles never adopted the rites of the Jews, nor the name of Nazareans, to whom these rites were peculiar. It must then have been applied exclusively to the Jewish converts. Hence, the conclusion that the Nestorians must have been Jews. (Grant, p. 153-4)

### **The Connection between Hebrew and Syriac (Aramaic<sup>27</sup>) as the languages of the Tanakh and NT Scripture**

Syriac was the native tongue of Syria. There were two territories called Syria; one to the east, the

25 Where 19th Century scholars have referred to Israel as “Palestine” and Israelis as “Palestinians,” we have restored all such occurrences to “Israel” and “Israelis.”

26 Emphases within quotations are not the original writer’s.

27 Whenever “Syriac” is used, “Aramaic” is intended.

other to the west of the Euphrates. The capital of Syria, west of the Euphrates, was Damascus. In 2 Samuel 8:6, “*The Syrians of Damascus*” are mentioned. Before the ten tribes were carried captive into Assyria, the kings of Syria had reduced them to long servitude (2 Kings 8:12; 10:32; 13:4-7). Dr. Grant suggests that this tended to change the language of the ten tribes from Hebrew to Syriac. (p. 147)

Syria, to the east of the Euphrates included the important city called Edessa. Bar Hebraeus, a very learned Syrian of the Thirteenth Century, said: “Of the Syriac language there are three dialects. Of these the most elegant is the Aramaean spoken by the inhabitants of Edessa and Haran, and Syria the Exterior,” that is, Syria in Mesopotamia. (Walton’s Poly. Prol. xiii. 4; Asseman’s Bibliotheca, Vol. I., p. 476)

G. Amira, a Syrian of note, and the author of a Syriac Grammar, made a statement that indicates how widely the Syriac language was used in that he was “able to define the Syriac or Chaldaic tongue to be that which was born, and had chief rule in the East; which could alike be called Assyrian, Babylonian, Aramaean, Hebrew, or Christian; since it was known by nations of those names, and used by them.” (Wichelhaus on N. C. Peshitto, p. 21) Walton also, in his Polyglot, (Prol. xiii. 2) says that the language in which the books of the Old and New Covenants exist in the east, and which to-day is called Syriac, “has been called Chaldaic, Babylonian, Aramaean, Syriac, Assyriac, and even Hebrew.” The dialect in which the Chaldeans spoke to the king of Babylon, Dan. ii. 4; and that in which Rabshakeh, the Assyrian, was asked by the elders of Israel to speak to them, Isa. xxxvi. 11, are both called in those passages, Aramaean, a name which includes different Syriac dialects. (Norton, page 8)

#### **On the general regard in Israel of non-Semitic languages as the proper vehicle for sacred Scripture**

“Prof. Neubauer provides many reasons for his belief that *‘few Jews in Israel had a substantial knowledge of Greek.’* One of them is that ‘no events had occurred which could have made Greek prominent in Israel,’” (Norton pg. 62); that no nation ever makes so great a change in its language as to adopt “a totally different” one, unless the conqueror transports the greater part of the inhabitants, and introduces foreign colonists who are far more numerous than the remaining inhabitants; and that the Greeks had never this superiority of numbers in Israel (pg. 64). He says that few Greek words occur in the Jewish writings such as the Mishnah, the Targums, and the Talmud of Jerusalem; that “no apocryphal book, as far as our knowledge goes, was composed in Greek by an Israeli Jew,” (pg. 65); that so far as he can judge, “all that the Jews in Israel learned of Greek was at most a few sentences, sufficient to enable them to carry on trade, and to hold intercourse with the lower officials; and that even this minimum certainly ceased after the Maccabean victory over Antiochus Epiphanes; because it was the interest of the Asmonean Princes to keep the Jews aloof from the influence of the neighboring dialects” (pg. 66).

“Professor Neubauer concludes that those Hebrews who lived in cities occupied chiefly by Greeks, “may have acquired a fair knowledge of conversational Greek, but not to such an extent as to enable them to speak it in public” (pg. 67). He says that even those Jews of Egypt and Asia Minor who spoke Greek, maintained a connection with the mother-land by going to Jerusalem for feast-days; and that “we may infer that they all still spoke, more or less, their native Hebrew dialect, because no mention is made of interpreters being required for them either in the temple or outside of it” (pp. 62, 63).

The Septuagint is a Greek translation of the Hebrew Scriptures that was made in Egypt and existed before the New Covenant writings; but Prof. Neubauer says, “we may boldly state that this Greek translation of the Bible was unknown in Israel, except to men of the schools, and perhaps a few of the Hellenistic Jews. It is said in the Talmud that when the Greek translation of the Seventy appeared, there came darkness upon the earth, and that the day was as unfortunate for Israel, as that on which the golden calf was made” (pg. 67). The fact that the Jews at Jerusalem

who spoke Greek are called HELLENISTS, that is, GRECIANS, in Acts vi. 1, and ix. 29, shows that their Greek speech made them a peculiar class quite distinct from the rest of the people. (Norton, page 13)

### **Evidence for Aramaic supremacy in Israel derived from traditions preserved in the Greek New Testament**

“The Greek Scriptures record some of the exact words used by Jesus. Many of these are words which were used only in Syriac dialects. This fact is often referred to as proof that Christ spoke in Syriac. Bishop Walton, in the 13th of his Prolegomena, section 19, says, *There are many purely Syriac words left in the Greek NT, which cannot be explained without a knowledge of Syriac*; as *raca*, Matt. v. 22; *momuno*, riches, vi. 24; *bar de yauno*, son of a dove, xvi. 17; *kurbono*, offering, Mark vii. 11; *shebakthonia*, thou has forsaken<sup>28</sup> me, Matt. xxvii. 46; *benai regesh*<sup>29</sup>, sons of thunder, Mark iii. 17; *talitho kumi*, Damsel, arise, Mark v. 41; *khekal demo*, the field of blood, Acts i. 19. Many others occur in Acts v. 1; ix. 36; John i. 47; 1 Cor. xvi. 22, --*moran etho*<sup>30</sup> our Lord has come]; and elsewhere. Indeed Jesus, the name of our Lord, is Syriac for Savior; the name *Messiah* is also Syriac, meaning Anointed.....The writers of the New Covenant first made known the heavenly words to the Jews, and to other surrounding populations in this their native tongue, and afterwards wrote in the Greek language, but in doing so retain everywhere a flavor of Syriac.” Prof. Neubauer says, with reference to 1 Cor. xvi. 22, written to Greeks, “Is not the watchword<sup>31</sup>, *Moran etho*, [our Lord has come], which passed to Greek-speaking populations, a sufficient proof that the speech of the first Christians was Aramaic,” (pg. 54). A still more decisive proof that it was so occurs in a remark made by Luke. He, guided by God’s Spirit, said that the word *akeldama*, (in the Peshitto *khekal demo*), the field of blood, was part of the language commonly used in Jerusalem. There is no such word as *khekal*, field, in Ancient Hebrew. *The only languages in which Castle, in his Lexicon of the six related languages: Hebrew, Chaldee, Syriac, Samaritan, Aethiopic and Arabic, says it occurs, are Chaldee, Syriac, and Arabic. It does not occur in Gesenius’s Lexicon of ancient Hebrew. When therefore Luke says--“And it became known to all the dwellers in Jerusalem, insomuch that in their language that field is called akeldama, that is, the field of blood,” (Acts i. 19), we have infallible proof that the Syriac language was the language of Jerusalem.* (Norton, page 14)

### **Preservation of the Peshitto traditions by this community from Apostolic times and the accuracy of their liturgy and Scripture**

Concurring proofs seem to make it certain that these Nestorian Christians received the gospel from some of the apostles; that there has been a succession of them from that time to this; *that their copies of the Peshitto-Syriac Scriptures are derived from copies received at a very early date; that they have been carefully made and preserved, and are of great value in determining the true text and meaning of God’s word.*

A similar settlement to that in Coordistan, of Christians and Hebrews dwelling near to each other has also existed from the time of the apostles until now, in Travancore and the Malabar Coast of India. These Christians, as well as those of Coordistan, use the ancient Peshitto-Syriac Scriptures in their worship at the present day. They believe they have had these Scriptures from before A. D. 325, in which year their bishop signed his name at the council of Nicea. *There is ancient testimony that the Gospel of Matthew in Syriac was left with them by the apostle Bartholomew,*

28 See footnote on Matthew 27:46.

29 These transliterations are from Western Aramaic, not the original Eastern Aramaic used in this diglot. As a result, the words here have the western –oh sound on the last syllables, not the more ancient –ah sound that the Eastern has. The letters in Aramaic are exactly the same; it is merely a pronunciation variant due to dialect and changes over time and place.

30 Again, Western emphasis of Aramaic pronunciation is very evident here, as the original Eastern version is well known as *Maran atha*.

31 Neubauer here seems to be echoing a point I made in Ruach Qadim, again not knowing of this scholarship in advance of my own opinions. In Ruach Qadim I called Maran atha the “distinguishing mark” that Rav Shaul refers to elsewhere, a code to authenticate his manuscripts for the local assemblies as having legitimately come from his pen.

***and that the apostle Thomas preached the gospel among them. The Hebrews, to whom these Apostles preached, must have been settled there at a still earlier period.***

Dr. Asahel Grant said of the Christians of Travancore, “They may be, in part at least, a branch of the present Nestorians of Media and Assyria. We have good evidence that they were formerly of the Nestorian faith, though they have more recently become connected with the Jacobite Syrians. It is worthy of inquiry whether they have not traditions, rites, customs, or other evidence of Jewish origin” (pg. 155). “That the apostle Thomas preached in India, we have the testimony of numerous Greek, Latin, and Syrian authors quoted by Asseman in his *Bibliotheca Orientalis*, vol. iv., pp. 5-25, 435.” (Grant, pg. 156, note. Norton, p 5)

***Eusebius says that in the reign of Commodus (A. D. 180-192), Pantaenus, a Christian who had been a philosopher, went as an evangelist from Egypt as far as India; and was said to have found there “the Gospel of Matthew in Hebrew,” that is, in Syriac, then called Hebrew, “among some who there knew Christ; to whom Bartholomew<sup>32</sup>, one of the apostles, had proclaimed Him.”*** Dr. Buchanan says that these Christians now possess the Peshitto-Syriac Scriptures of both covenants in writing; that they believe they possessed them “before the year A. D. 325” (pg. 118); that “they have preserved the manuscripts of the Holy Scriptures incorrupt” (pg. 124); and with such care that in one written copy which he saw, “the words of every book are numbered.” (pg. 118)<sup>33</sup> (Norton, page 7)

### **The errors of Westcott, Hort<sup>34</sup> and others who supported the fraudulent manuscripts known as Old Syriac**

Drs. Westcott and Hort published in 1881, six years after Dr. Westcott’s fourth edition of his work on the Canon, dated 1875, a long and mysteriously made introduction to a new Greek text full of strange changes. Both editors are responsible for the principles, arguments and conclusions set forth in this introduction, but it was “written by Dr. Hort.” (Intro. pg. 18)

The following suggestions made by the above-mentioned people are founded wholly on imagination, without one word of proof. “The popular Peshitto version, till recently, has been known only in the form it finally received by an evidently authoritative revision.....An Old Syriac must have existed as well as an Old Latin. Within the last few years the surmise has been verified. An imperfect Old Syriac copy of the Gospels, assigned to the fifth century, was found by Cureton among MSS. brought to the British Museum from Egypt in 1842, and was published by him in 1858.” This is assumed by the writers to be the Peshitto “in its original form,” and is said to “render the comparatively late and revised character” of the Peshitto, “a matter of certainty” (pg. 84). Upon this dream of the imagination, continued references are made to the Peshitto as “not coming up to the requirements of criticism,” etc. (Norton, pp. 84, 92, 136, 156, 158-159)

Sadly, “false witnesses rose up against” the teachings of Mashiyach and his disciples. But it must be deemed an alarming proof of the diseased state of biblical criticism if we find even leading men indulging not only in wild fancies, but even in false accusations against the most truthful of witnesses.

The late Dean Burgon in his work, “The Revision Revised, 1883,” pp. 273-278, said in reference to these conjectures: “Not a shadow of proof is forthcoming that any such recension as Dr. Hort

32 The Gospel of John calls this disciple Nathanael, whereas the Synoptics use his surname, Bar Tulmay (the son of Tulmay), which is later corrupted in Greek as “Bartholomew.” Many ancient Eastern and Western traditions, though, insist this must be the same man, primarily because we cannot get a list of twelve apostles as mentioned by all four Gospel writers without doing so. All other double-names (e.g. Shimon-Keefa) of the apostles are referenced between the Synoptics; this is the only disciple who is referred to exclusively by one name in the Synoptics and the other in John.

33 This last fact is extremely important, as it shows that the Aramaic NT scribes employed similar methods that the Jewish sopherim did in ensuring perfect transmission of their Scripture. Hebrew and Aramaic letters are also numbers, and so by recording the numeric value of whole lines, words or letters, we can be certain that the text is fixed.

34 Westcott and Hort are the two scholars most responsible for developing the most widely accepted critical edition of the Greek New Testament.



imagines, ever took place at all.” He has, “firstly, assumed a ‘Syrian Recension;’ secondly, invented the cause of it; and thirdly, dreamed the process by which it was carried into execution.”

***After reminding Dr. Hort that Bishop Ellicott has said that, “It is no stretch of the imagination to suppose that portions of the Peshitto might have been in the hands of the Apostle John,” Dean Burgon said, “The abominably corrupt document known as ‘Cureton’s Syriac,’ is by another bold hypothesis, assumed to be the only surviving specimen of the unrevised version, and is thenceforth invariably designated by these authors as the Old Syriac.”***

***“Not a shadow of reason is produced why we should suppose, first, that such a Revision took place, and secondly, that all our existing manuscripts represent it.” “These editors even assure us that ‘Cureton’s Syriac’ renders the comparatively late and ‘revised’ character of the Syriac Vulgate,” i. e., the Peshitto “a matter of certainty. The very city in which it underwent revision, can, it seems, be fixed with ‘tolerable certainty.’ Can Dr. Hort be serious?”***

These painful details are given for the double purpose of guarding the reader, first, against wrong conclusions as to the Peshitto itself; and secondly, against placing confidence, without due examination, in the conclusions of the most influential critics of the day. The habit of substituting mere conjecture for proof is far too common with respect to the Peshitto. (Norton, page 24)

### **Other evidences to the Peshitta’s ancient origins**

A manuscript of the four Gospels in Syriac, bearing the date A.D. 78, is mentioned by J. S. Asseman, in his Bibliotheca. The manuscript was preserved at Baghdad on the river Tigris; at the end it had these words under written; “This sacred book was finished on Wednesday, the 18th day of the month Conun, in the year 389,” that is of the Greeks, which was A. D. 78, “by the hand of the Apostle Achaeus, a fellow labourer of Mar Maris, and a disciple of the Apostle Mar Thaddeus, whom we intreat to pray for us.” This prayer implies that the statement was written after the time of Achaeus (who is probably the person called also Aggaeus), and Dr. Gloucester Ridley says that Achaeus died A. D. 48. For this and other reasons J. D. Michaelis says that the statement “is of no authority.” (Marsh’s Michaelis, 1823, vol. ii., pg. 31)

The great number of converts made by Thaddeus, needed to be supplied immediately with written divine records in Syriac, to teach them what to believe and what to do. Greek books would not have been suitable, for their language was Syriac. The ancient Syriac copy of “The Teaching of Thaddeus,” from which the above extracts are taken, states that not only King Abgar, and many of the people of that city, were converted, but many also throughout “all Mesopotamia, and the regions round about it.” It says that Thaddeus “received all those who trusted in the Anointed, and immersed them in the name of the Father, and of the Son, and of the Spirit of Holiness”; that the king gave money with which a house of worship was built; that in it they “offered praises all the days of their lives;” that in the worship conducted there, the teachers “read in the Old Covenant and in the New, and in the Prophets, and in the Acts of the Apostles every day.” By the New Covenant seems to be meant the Gospels; for the New Covenant is distinguished from the Acts of the Apostles, and a little afterwards it is said that many people assembled from day to day, and came to the prayers of the service, and the [reading of the] Old Covenant and of the New in four parts. (Syriac, pp. 13, 15)

The Syriac of this narrative is like that of the Peshitto itself; a fact which corroborates the statement that the Peshitto was made by the care of Thaddeus.

Some doubt, however, attaches to some of the above statements, because, “The Teaching of Thaddeus” has at the end, received forged additions. Dr. Gloucester Ridley says that Achaeus (sometimes called Aggaeus), a disciple of Thaddeus, died A. D. 48.

Serapion was bishop of Antioch about A. D. 192-214; Zephyrinus was bishop of Rome 202-217. Yet in this record it is said that when Aggaeus died, “Palut received the hand of priesthood from

Serapion, bishop of Antioch, which hand Serapion received from Zephyrinus, bishop of Rome, from the succession of the hand of priesthood of Simon Cephas.” Although the above extracts do not seem to be corrupted, some of them may be.

Bardesanes was a Syrian writer of note in the Second Century. Cave says that he flourished about A. D. 172. Dr. Nathaniel Lardner, in his *Credibility*, 1735, vol. ii., pg. 673, says, “Eusebius speaks favourably of him, though most later writers call him a heresiarch.” Eusebius says that he was “a most eloquent writer in the Syriac language”; and that he “wrote several dialogues in his own language against Marcion and other authors of different opinions.” (See Eusebius’ *Hist.*, Cent., iv., ch. 30) Also that he was at first a follower of Valentinus, and that though he gave up some of his errors, he did not get rid of all the filth of his former heresy. Epiphanius says that he was a native of Edessa and very intimate with the king then reigning there, who was also called Abgar, and a professed Christian; that Bardesanes “went into several great errors but continued to use the Law and the Prophets, both the Old and the New Covenant, joining with them some apocryphal books.” (Lardner ii. 677-678) This is evidence that at that time a Syriac “New Covenant” existed. Canon Westcott says also of the controversial writings of Bardesanes that they “necessarily imply the existence of a Syriac Version of the Bible.” (On the Canon, pg. 237)

Hegesippus lived in the latter part of the Second Century. Eusebius, bk. iv., ch. 22, says, “He sets forth some things from the Gospel according to the Hebrews, and from the Syriac, and from the Hebrew dialect as his own, showing that he was one of the Hebrews who had trusted. Dr. Westcott (on Canon, pg. 238) says, “This testimony is valuable, as coming from the only early Greek writer likely to have been familiar with Syriac literature.” The bare reference of Hegesippus to “the Syriac,” leaves it uncertain to what part of the Scriptures in Syriac he referred; but it shows that he made use of some Syriac copy, and the Peshito is the only one which can be supposed to be intended.

Aphraates, a Persian sage, wrote twenty-two Syriac homilies, A. D. 337-345. The citations from the gospels met with in these homilies, are said by Professor Wright to be very loose; to have some occasional resemblance to Cureton’s Syriac, but to be on the whole, much nearer to the text of the Peshito. (Scrivener’s Int. pg. 323, note.)

Ephraem, of Edessa, was a very eminent Syrian writer. He died A. D. 373. J. S. Asseman devotes 140 folio pages to extracts from his writings, and to comments on them. They are in the same Syriac dialect in which the Peshito is written. Dr. Westcott (on Canon, pg. 238) says, “Ephraem treats the version in such a manner as to prove that it was already old in the fourth century.” One of Ephraem’s similes will show the beauty of his style, and though it does not prove that he believed the New Covenant Peshito to have divine authority, yet his constant use of it seems to imply that he was referring to it when he spoke of the New Covenant as a harp, the notes of which have been played by the finger of God. He said, “Praise be to the Lord of all, who framed and fitted for himself two harps, those of the Prophets and of the Apostles; but it is the same finger which has played upon the two, the different notes of the two covenants.” (Asseman’s *Bib. Or.*, vol. i., pg. 103) (Norton, pages 29-30)

Read almost any encyclopedia or commentary on the New Testament, and you are bound to come across a reference to Rabbula (died 433 A.D.), the Monophysite “Tyrant of Edessa”, supposedly “suppressing” the Diatesseron - which they claim was the “earliest” gospel in Aramaic. If we are to believe that, then how does one explain the following subscription to an Arabic translation of the Diatesseron made in the 11th century by the Church of the East?

“Here endeth the Gospel which Tatianus compiled and named Diatessaron, i.e., The Fourfold, a compilation from the four Gospels of the holy Apostles, the excellent Evangelists (peace be upon them). It was translated by the excellent and learned priest, Abu’l Faāraāj ŌAbdulla ibn-at-Tayyib (may God grant him favour), from Syriac into Arabic from an exemplar written by Isa ibn-Ali’ al-Motatabbib, pupil of Honain ibn-Ishaq (God have mercy on them both). Amen.”

A little history is in order here. This is from an Arabic translation of the Diatesseron made by Ibn-at-Tayyib (died 1043). He is a well known man, a Church of the East monk and scholar who was secretary to Eliyah I, Patriarch of the Church of the East (c.f., Ciasca's Introduction, p. xi. f. and Steinschneider's *Polemische and apologetische Lit. in Arabische Sprache*, pp. 52-55). Honain ibn-Ishaq (also mentioned in the subscription) was a famous physician, a member of the Church of the East who is well known for his contributions to modern medicine.

Of this Arabic translation today we have 7 manuscripts which survive. Four of them happen to contain the subscription above. The most well-known manuscript is called the "Borgian" and it currently resides in the Vatican Library (and is listed in the Ante-Nicene Fathers series.)

So here we have a translator living in the 11th century (a full 600 years *after* Rabbula died) who plainly states that he translated the Syriac (Aramaic) Diatesseron into Arabic.

Notice, also, that this is the only translation of the Diatesseron which explicitly states that it was made from the Syriac (Aramaic). No other manuscript makes this claim (not the Latin nor the Armenian.)

Also, notice that the Arabic harmony begins with John 1:1, which we know to be a trademark of Tatian's harmony (c.f., bar-Salibi (12th century in Bib. Or., ii., Volume I pp. 59) who states "Its commencement was, 'In the beginning was the Word.'"

But I thought Rabbula "suppressed" the Diatesseron? At least the dated material in encyclopedias and commentaries state this. In fact, these are the words of Rabbula, verbatim: Rabbula wrote: "Let the presbyters and deacons give heed that in all the churches there be provided and read a copy of the Distinct Gospel," i.e., not the harmonized or mixed gospel.

The truth of the matter is: while it's possible that Rabbula had the power to suppress the Diatesseron in his little corner of the world called Edessa (in Byzantine territory), that hardly gives him the power to extend into Persia and destroy their copies of the Diatesseron.

The subscription to a 600-year later Arabic translation of the Aramaic Diatesseron proves that Rabbula did not suppress the Diatesseron - at least not in Persia where the Church of the East reigned independent of him and his maniacal rantings.

This Arabic translation so *exactly* matches the Peshitta against the so-called "Old Syriac", that F.C. Burkitt found it necessary to make the unfounded charge that the text of the Arabic translation must have been tampered with to make it read like the Peshitta. (c.f., Burkitt, *Evangelion de-Mepharreshe* (2 Vols; Cambridge; University Press, 1904, 1.200)

In Burkitt's worldview, the Peshitta couldn't have existed before Rabbula's time - so the Diatesseron (created ~175 A.D.) couldn't *possibly* read like it against the so-called "Old Syriac." All this accusation, by the way, without a shred of evidence to support his theory (like his "Rabbula created the Peshitta" theory, which has already been disproved by many scholars).

It makes perfect sense that a harmony of the Gospels would necessarily require that the distinct 4 Gospels actually existed prior to the harmony. This is common sense. It makes ever more sense that an *Aramaic* harmony of the Gospels, which Tatian's Diatesseron was, was woven together from the 4 distinct *Aramaic* Gospels.

Of the 3 surviving translations of the Aramaic Diatesseron (Latin, Armenian and Arabic) the Arabic is the only one which was made in a sister Semitic tongue. The relationship of Latin to Aramaic (or even Armenian to Aramaic) is like the relationship of Chinese to English. The relationship of Aramaic and Arabic is well documented, and one is the daughter of the other.

Since the Arabic translation by Ibn-at-Tayyib is the only one we know for sure was made directly from the Aramaic, and since it reads like the Peshitta (so much so that it worried Burkitt), and since we know that a harmony necessitates a base of 4 distinct Gospels from which it must be

drawn - I submit that Tatian's Aramaic Diatesseron was a harmony of the distinct Gospels in Aramaic we currently find today in the canon of scripture we know as the Peshitta.

***Occam's Razor*** is a logical principle which states that one should not increase, beyond what is necessary, the number of entities required to explain anything. In other words, the simplest explanation is usually the best.

The simplest explanation is that Tatian created a harmony of the Peshitta gospels. This harmony existed in Persia until at least the 11th century, when it was translated into Arabic. It then fell out of popular use. This was not a problem - since they had the distinct Gospels in Aramaic from day one. Tatian's harmony was popular at one time in the life of the church - just as any number of contemporary gospel harmonies are popular today. But that doesn't mean that it predates the Peshitta Gospels.

In fact, if we are to believe the textual evidence in the Arabic translation (rather than Burkitt's personal opinion) - the Peshitta Gospels were the base of the Diatesseron which history attributes to Tatian. And this places the Peshitta Gospels at or before 175 A.D.

## **Ban on the Name of YHWH**

Netzari followers of Y'shua, for many reasons, have never subscribed to the rabbinical ban on vocalizing and publishing the Name of YHWH. The very nature of Y'shua as Mashiyach is revealed in his name; through the Name of YHWH Y'shua's followers know that it is the Ruach haKodesh who gave him his authority, which was not of his human soul. The Spirit of Mashiyach is the Spirit of YHWH, and these are One. Y'shua was not vested with all the powers of his Father because Mashiyach is the Arm of YHWH revealed, which means that he serves his Father in everything to do with time and space, whereas his Father is outside of time and space. Y'shua clearly states that there are things that his Father has not revealed to him regarding the End of Days, but there are also many places where Mashiyach shows himself to be a reflection of the Father.

The "Arm of YHWH" provides a picture of Mashiyach being joined to YHWH as the instrument of YHWH to do His bidding. The "Word of YHWH" is a title that was given to Mashiyach, and the Netzarim restored the Name of YHWH accordingly.

The Spirit of Mashiyach is of YHWH and Mashiyach came in the authority of his Father. The titles "Word of YHWH" and "YHWH Tsidkenu" can only apply to Mashiyach; there is no man or messenger (angel) who could bear the Name of YHWH in this manner.

*"You shall not take the name of YHWH your Elohim in vain; for YHWH will not hold him guiltless that takes His Name in vain"* (Sh'mot/Ex. 20:7). This Commandment protects the Name of YHWH against being changed or distorted, or brought to nothing. Netzarim respect this Commandment by not substituting Hebrew or Greek titles in place of the Name of YHWH. As Andrew Gabriel Roth has clearly demonstrated in several publications, the title MarYAH definitively connects the usage of the Name of YHWH from the Tanakh and throughout the *Ketuvim* (writings) *Netzarim*.

Master YHWH was and is the designation that YHWH's Set Apart people have been instructed to refer to Him by. The Name of YHWH carries very specific Messianic insights when revealed with titles such as *Raah* (shepherd), *Yireh* (provider), *M'kaddesh* (sanctifier), *Rapha* (healer), *Nissi* (banner) and *Tsidkenu* (righteousness) which are all revealed to mankind through the Word of YHWH, who is known as Mashiyach. Therefore, contrary to religious opinions the Name of YHWH is Set Apart and to be proclaimed, published and lauded among the nations as the Name of the One True Elohim. *"And these four creatures had, each of them, six wings around it: and within they were full of eyes: and they have no cessation, day or night, from saying: Kadosh, Kadosh, Kadosh, the Master YHWH, Elohim, the Omnipotent, who was, and is, and is to come"* (Revelation 4:8).

Mainstream rabbinical Judaism decided that because of the sanctity of the Name and the fierce punishment required for abuse and blasphemy of the Name, that they would ban the pronunciation and say “Adonai” instead of the Name of YHWH. “Adonai” was then translated into the Greek “Kurios” which was then translated into the English “LORD.” Some have been led to believe that YHWH instructed Jews to stop using His Name, but neither Scripture nor history bears this out. In fact, YHWH removed His Name from those who “profaned” His Name “among the heathen.”

*“And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of YHWH, and are gone forth out of his land. **But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.** Therefore say unto the house of Israel, Thus says YHWH Elohim; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which you have profaned among the heathen, wherever you went. **And I will sanctify my great name, which was profaned among the heathen, which you have profaned in the midst of them; and the heathen shall know that I am YHWH, says YHWH Elohim, when I shall be sanctified in you before their eyes.** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land” (Ezekiel 36:19-24).*

The Most High YHWH has a Name that is Set Apart from all other names and He promises that the heathen shall know the Truth of His Name according to His Set Apart Righteous Authority and Will, regardless of what religions have to say about it: “*So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am YHWH, the Holy One in Israel*” (Ezekiel 39:7).

*“O YHWH, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is YHWH” (Jeremiah 16:19-21).*

Furthermore, Y’shua the Mashiach did not subscribe to the ban; rather, he proclaimed<sup>35</sup> the Name of YHWH. However, when the teachings of Y’shua were put into the Greek language the theologians of the day readily adopted Greek terms that had previously been used to refer to Greek deities and which were also in line with conventions of the Pharisees within the Greek language.

*“I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal” (Jeremiah 23:25-27).*

This prophecy is literally fulfilled by a majority of Judeo and Christian religions. The equivalent word for Baal is “Lord,” which is traditionally used to replace the Name of YHWH. Baal is used to reference many deities; Christians call upon the “Lord Gawd.” There is a place name in Scripture called “Baal Gawd”: “*Even from the mount Halak, that goes up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon...*” (Joshua 11:17). Gad (pronounced “gawd” as in the English “god”) means troop or fortune which is consistent with many Christians’ belief that their God provides “good luck” and many carry “lucky” images of Mary, Jesus, angels, crucifixes, etc.

*“Therefore hear ye the word of YHWH, all Judah that dwell in the land of Egypt; Behold, I have sworn by my Great Name, says YHWH, that my Name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, Adonai YHWH Chai. Behold, I will watch over*

<sup>35</sup> In addition to the obvious evidence in the Aramaic text there is also a story in the Talmud about Y’shua healing in the Name of YHWH.

*them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. And this shall be a sign unto you, says YHWH, that I will punish you in this place, that you may know that My Words shall surely stand against you for evil” (Jeremiah 44:26-29).* It is a religious normative practice today to reference the name of “the LORD” to endorse all manner of false theology and lifestyle, which is also why YHWH removed His original Set Apart Name from the religious status quo in former times.

*“But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name’s sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt” (Ezekiel 20:8-9).*

Although there are clear prophetic directives that YHWH removed His Name because of rebellion, He also promises to reveal His Great Name in the acharit hayamim (latter days). When Mashiyach Y’shua entered Jerusalem in the final days of his life, the people declared: *“Blessed be he that comes in the name of YHWH: we have blessed you out of the house of YHWH” (Psalm 118:26).* The Name of YHWH was openly declared by those who recognized Y’shua as YHWH’s Mashiyach. This infuriated the Pharisaic elite because their authority had been brought to nothing. In Matthew 23:39 Y’shua states, *“I say to you that you will not see me from now on until you say, ‘Blessed is he who comes in the name of Master YHWH’* indicating that a faithful remnant will return to the Ancient Paths within the Renewed Covenant and be awaiting Y’shua’s return as Mashiyach ben David.

*“But in the last days it shall come to pass, that the mountain of the house of YHWH shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of YHWH, and to the house of the El of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Torah shall go forth of Zion, and the word of YHWH from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of YHWH of Hosts has spoken it. For all people will walk every one in the name of his god, and we will walk in the name of YHWH our Elohim for ever and ever” (Micah 4:1-5).*

*“I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests” (Zephaniah 1:4).*

*“Then they that feared YHWH spoke often one to another: and YHWH hearkened, and heard it, and a book of remembrance was written before him for them that feared YHWH, and that thought upon His Name” (Malachi 3:16).*

## Basar Echad or Polygamy?

### Exploring Sexuality According to the Scriptures

As everyone knows, the Torah teems with stories of men who married several women: Kings David and Solomon, for example, along with many of the patriarchs. Using these illustrations, some modern day rabbis and pastors are teaching the false premise that YHWH condoned adultery, or more specifically, polygyny (the state or practice of having more than one wife or female mate at a time). An in-depth study of the Scriptures, however, reveals quite the contrary!

#### Basic information and definitions:

- 1) Adultery happens when either the husband or wife in a marriage takes a second sexual partner to themselves, whether the third party is single or married to another person.
- 2) Adultery is avoided if the husband takes his second sexual partner also as a wife while the first wife lives, but is guilty of it if he has sexual relations with a woman who is betrothed or married to another man. In this scenario the women must remain monogamous but the men do not.

From these two definitions we will also ask the following questions:

- 1) Which definition of adultery was the original one as defined by YHWH at the creation of man?
- 2) Was there a time when both definitions according to Scripture could have been valid?
- 3) Were there warnings in Scripture that these choices were going to change and/or revert back to the original definition of adultery, whatever it may be?
- 4) Is there absolute proof as to which definition is binding today?

With these ideas in mind, let us begin then at the beginning:

#### They shall be one flesh

*“So YHWH Elohim caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. Then YHWH Elohim made a woman from the rib he had taken out of the man, and he brought her to the man. **The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. The man and his wife were both naked, and they felt no shame**” (Genesis 2:21-24).*

The first question one needs to ask is: If plural marriage was the original model why was only one wife made for Adam?<sup>36</sup> Why not two, ten, or twenty? After all, if Adam was supposed to be fruitful, multiply and fill the earth with his descendants, wouldn’t multiple wives for him make this task easier?

We will be looking at the way the Renewed Covenant deals with this precise verse a little later on. For now, let’s focus on phrases like *“united to his wife”* and *“they will become one flesh.”* We see here that woman is formed out of man’s body and therefore the act of sex in a sacred context reunites man and wife physically as well as spiritually. In that same way a man can be

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<sup>36</sup> Obviously I have just renounced the rabbinic tale of Adam having a first wife named Lilith. However, even if we were to consider the lore of Lilith, the point still stands since the legend states that Lilith abandoned Adam to join the Evil One. When she did that she was in violation, and Adam was free to take Eve as wife since Lilith had dissolved the marriage by adultery. It is also worth noting that since the divorce would have been proper for Adam in that particular case, YHWH subsequently gave him Eve to fill the world with his descendants. The same can be said of Noah, who had but one wife during and after the Flood.



said to have gone astray from his first wife by marrying another, as Malachi explains in graphic terms here:

*“Have we not all one Father? Did not one Elohim create us? Why do we profane the covenant of our fathers by breaking faith with one another? Judah has broken faith. A detestable thing has been committed in Israel and in Jerusalem: **Judah has desecrated the sanctuary YHWH loves, by marrying the daughter of a foreign god. As for the man who does this, whoever he may be, may YHWH cut him off from the tents of Jacob—even though he brings offerings to YHWH Almighty.** Another thing you do: You flood YHWH’s altar with tears. You weep and wail because he no longer pays attention to your offerings or accepts them with pleasure from your hands. You ask, “Why?” **It is because YHWH is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant. Has not YHWH made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth.** “I hate divorce,” says YHWH, Elohim of Israel, “and I hate a man’s covering himself with violence as well as with his garment,” says YHWH Almighty. So guard yourself in your spirit, and do not break faith. You have wearied YHWH with your words. “How have we wearied him?” you ask. By saying, “All who do evil are good in the eyes of YHWH, and he is pleased with them” or “Where is the Elohim of justice?” (Malachi 2:10-17).*

Clearly “the wife of your youth” refers to the only and original wife, as long as she is alive. To take another is, in Malachi’s pronouncement, to literally abandon YHWH. True, here the prophet is drawing an analogy between idolatry and infidelity, but the template of that example is still one man, one wife. When Judah marries another daughter who was previously a single maiden, he betrays his first wife! Furthermore, any man need only ask his own wife how she would feel about him taking a second spouse under the guise of “righteousness.” This obviously would not go over well in most households, and that being the case, and how then is the first wife honored and cherished when wife number two moves into her house? Malachi’s passionate question then, *has not YHWH made them one*, is directly on point. There is also proof that, according to Rav Shaul, the wife has total power to stop her husband from seeking carnal pleasure from any other source:

*“And concerning the things of which you wrote to me, it is praiseworthy for a man not to approach a woman. But, on account of sexual temptation, let each have his own wife and let a woman have her own husband. And let the man render to his wife the kindness which is due; and so also the woman to her husband. **The woman is not the sovereign over her body, but her husband: so also the man is not the sovereign over his body, but the wife.** Therefore, deprive not one another, except when you both consent at the time you devote yourselves to fasting and prayer; and return again to the same disposition that Satan does not tempt you because of the passions of your body” (1 Corinthians 7:1-5).*

If the wife rules the husband’s body, it stands to reason she has quite a say in what he does with it, and vice versa.

At this point, as uncomfortable as it might be, we cannot ignore the delicate subject of the physical aspects of intercourse between a man and wife. What is not commonly understood is that sex is required in a marriage. Sex itself is the mechanism that allows a man to leave his mother, a woman leave her home, and the two to be united in the flesh:

*“Don’t you know that your bodies are the members of the Mashiyach? Will one take a member of the Mashiyach, and make it the member of a harlot? May it never be! **Or don’t you know, that whoever joins himself to a harlot, is one body (with her)? For***

*it is said, the two will be one body. But he that joins himself to our Master (Y'shua), is with him one spirit. Flee from sexual sin" (1 Corinthians 6:15-18).*

Therefore, and in contradistinction to the idea that men according to Tanakh can now have multiple wives and not be counted as adulterers, it remains a fact of biology that the two women in such a union cannot unite their flesh in the same way one man and woman can. That is also one reason among many why homosexuality of every kind is condemned in the Scripture. If the two wives then cannot unite in flesh, then the marriage unit itself is not united in flesh either, and is therefore invalid. Also consider: Once the flesh between one man and one woman is united, how can another come and be one with it?

Much of the controversy on this idea, of course, concerns the word for "one" in Hebrew, *echad*, because it can sometimes allow for a compound unity of a plurality of things becoming one. While this is true, we need to look at some other basic facts. First of all, 99 percent of the time *echad* means just one. Even in Israel today, you would say *echad* when you meant "only" or "just one." The alternative word that means "only one" all the time – *yachid* – is extremely rare and not the normal phrase for "one" either in ancient or modern Hebrew.

Second of all, paralleling the male-female union is the creation pattern itself, where evening and morning in Genesis 1:5 form the "greater yom" of day one.<sup>37</sup> Five more individual sets of days and nights are similarly joined after this, in unity. Let's see what Y'shua had to say about this issue:

*"And the Pharisees drew near to him there, and were tempting him and saying, "Is it Lawful for a man to put away his wife for any cause?" But he answered and said to them, Have you not read, that He who created from the beginning, He created them male and female? And he said, Because of this, a man will leave his father and his mother and will be joined to his wife, and they will be both of them one flesh. Henceforth, they will not be two, rather one flesh. Therefore, what Elohim has united, man should not separate. They said to him, "Why then did Moshe command to give a letter of divorce and to put her away?" And he said to them, **Because of the hardness of your heart, you were allowed to put away your wives. But it was not thus from the beginning. But I say to you that he who leaves his wife without a charge of adultery, and takes another, commits adultery. And he that takes a divorced woman commits adultery.** His disciples said to him, "If such is the difficulty between husband and wife, it is not worthwhile to take a wife. **But he said to them, Not every man can apply this word to himself, but only he to whom it is given.** For there are eunuchs who were born thus in the womb of their mother. And there are eunuchs who became eunuchs by men. And there are eunuchs who made themselves eunuchs for the sake of the Kingdom of Heaven. Let him comprehend who is able to comprehend" (Matthew 19:3-12).*

Y'shua is talking about the original marital arrangement that YHWH intended: As long as the first wife lives and is faithful to her husband, any other wife is to be considered an adulterous partner. He is reiterating YHWH's command that, unless the first wife commits adultery, a second partner after a valid first marriage with a living spouse is always considered adulterous!

Another consideration is this: What if the man doesn't "leave" his first wife per se, but simply allows another wife under his roof while taking care of both of them? The answer is here:

*"Blessed are all who fear YHWH, who walk in His ways. You will eat the fruit of your labor; blessings and prosperity will be yours. Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table. Thus is the*

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<sup>37</sup> Some opponents will no doubt counter that in other places large congregations are counted as *echad* as well when they gather together or when they speak with "one voice". However, that does not translate anywhere into a paradigm of sexual relations between husband and wife. The point is that such gatherings collectively form the symbol of the "bride", a singular female, to either YHWH or His Son Y'shua, and this imagery makes no sense whatsoever if multiple wives are involved.

*man blessed who fears YHWH. May YHWH bless you from Zion all the days of your life; may you see the prosperity of Jerusalem, and may you live to see your children's children" (Psalm 128:1-6).*

This is the idealized picture YHWH demands: A monogamous family passing on its virtues through the generations as was the case in the beginning. And so the next important question to ask in this study can be summed up in two words:

### **What happened?**

The Tanakh makes it clear that monogamy was the original paradigm for the married state. However, by the time of the Patriarchs, it seems that polygamy – or more precisely, polygyny – was pandemic. What happened in between?

There are only two possibilities: Either YHWH made some temporary concessions for marriage, or both models were acceptable at the same time. If the latter is the case, we must determine whether or not the two methods are both still acceptable marriage modes for us today.

Therefore, let's take a look at the genealogy in Genesis: According to Genesis 4:19, the first man to take two wives was Lamech, a descendant of Cain, who confessed to his wives that he had killed two men in cold blood (verse 23), even as his ancestor Cain, who killed his own brother Abel, was the first murderer. Is this the kind of family that we really want to draw examples of proper moral behavior from? Is their template of intimacy between male and female the one we should emulate for all time? Think about it, because Scripture says that's where it came from.

Instead of a righteous choice then, this was the introduction of perversion into the Scriptural record that would force compromises away from the original Set-apart model. As we move forward, we see that only Cain's progeny continued this practice for many hundreds of years and it is from here that evil nations were born that would later corrupt the seed of Seth, who was the progenitor of a more righteous race. **But it was only the line from Seth right on down to Noah that was monogamous, and it was only that lineage that was spared from the Flood!**<sup>38</sup>

After the deluge, Noah's three sons began re-populating the world and, for a time, the lineages of Shem, Ham and Japheth continued in exclusive monogamous practice for at least ten generations, into Awraham's day. But at this point, all *gehenna* seems to have broken loose for a variety of reasons, as a terrible precedent began to be set:

*"Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar; so she said to Abram, "YHWH has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her." Abram agreed to what Sarai said. So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May YHWH judge between you and me." "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her" (Genesis 16:1-6).*

So we see this "experiment" – Lamech's Folly we will call it – that began in the belief of necessity, actually backfired! Instead of bringing reassurance that the tribal lineage would continue, the opposite happened. Sarai and Hagar became bitter enemies and Awraham later was forced to eject

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<sup>38</sup> Genesis 6:1-2. As you go through Genesis 5, notice that the ten generations that went from Adam but away from Cain's line were all monogamous marriages. Furthermore, it was the adultery with Cain's daughters that was given as one of the principle reasons that YHWH shortened man's life span and sent the global flood to destroy him. It is also no coincidence that the man whose family line was spared, the sole righteous man in that generation, also had only one wife!

this same “security” – namely Hagar and her son Ishmael – straight out of the community they were supposed to help! The result is that four millennia later the children of Isaac and Ishmael remain at war with one another even to this day. So, in the first two polygamist/polygynist “tests” the result was utter failure and mass murder!

*“The Messenger added, “I will so increase your descendants that they will be too numerous to count.” The Messenger of YHWH also said to [Hagar]: “You are now with child and you will have a son. You shall name him Ishmael, for YHWH has heard of your misery. He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.” She gave this name to YHWH who spoke to her: “You are the Elohim who sees me,” for she said, “I have now seen the One who sees me.” That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered. So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. Abram was eighty-six years old when Hagar bore him Ishmael” (Genesis 16:10-16).*

Worse than that, we can also see that, even though YHWH allowed this plural marriage to happen, it really only came about from a lack of faith in His promises:

*“After this, the word of YHWH came to Abram in a vision: “Do not be afraid, Abram. I am your shield, your very great reward.” But Abram said, “O Sovereign YHWH, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” And Abram said, “You have given me no children; so a servant in my household will be my heir.” Then the word of YHWH came to him: “This man will not be your heir, but a son coming from your own body will be your heir.” He took him outside and said, “Look up at the heavens and count the stars--if indeed you can count them.” Then he said to him, “So shall your offspring be.” Abram believed YHWH, and he credited it to him as righteousness” (Genesis 15:1-6).*

A son coming out of Awraham’s body, as YHWH put it, could only mean through Sarai, the only wife he had at that moment! Furthermore, YHWH saying that “your servant won’t inherit” should have been a huge hint that YHWH preferred Awraham not take Hagar as a wife. Later on YHWH gets even more specific:

*“Elohim also said to Abraham, “As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her.” Abraham fell facedown; he laughed and said to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?” And Abraham said to Elohim, “If only Ishmael might live under your blessing!” Then Elohim said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. **But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.**” When he had finished speaking with Abraham, Elohim went up from him” (Genesis 17:15-22).*

So we see here that not even faithful Awraham could believe his wife would bear him a son, let alone be a mother of nations, apparently because he didn’t totally understand what was being promised to him. As a result of failing this test of not just faith but pursuing the ultimate intent of the revelation he was given, Awraham would have to face a much more frightening trial to see if he would sacrifice his own son Isaac! This is clear from the text, since YHWH only then said basically: “Now I know you really believe me!” Sarah didn’t do much better in the faith department, either, as the following scripture shows:

*"Then YHWH said, 'I will surely return to you about this time next year, and Sarah your wife will have a son.' Now Sarah was listening at the entrance to the tent, which was behind him. Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing. So Sarah laughed to herself as she thought, 'After I am worn out and my master is old, will I now have this pleasure?' Then YHWH said to Abraham, 'Why did Sarah laugh and say, 'Will I really have a child, now that I am old?' Is anything too hard for YHWH? I will return to you at the appointed time next year and Sarah will have a son.' Sarah was afraid, so she lied and said, 'I did not laugh.' But he said, 'Yes, you did laugh'" (Genesis 18:10-15).*

We see also here another dimension to this critical juncture. YHWH had given Awraham a choice: Believe that somehow He would make an elderly couple have a male heir, or use "worldly wisdom" to second-guess YHWH and not believe in His Power, and go around His original intentions. But, because YHWH was determined to keep His favor with Awraham to bless the rest of the nations, He gave him another chance and proceeded with those intended blessings once it was clear Awraham finally understood. However, the bad choices of Awraham and Sarah initially forced YHWH to make certain concessions for a time that would take almost two millennia to rectify, as our next section shows.

### **The temporary compromise**

As stated above, the practice that began with Cain's descendant Lamech grew so widespread that YHWH wiped those people out with a flood. However, it is clear from the genealogical records in Genesis 10 that the sons of Ham were the first to go astray spiritually. Cush, Ham's eldest son, was the father of Nimrod, whose people would build the Tower of Babel in an early challenge to YHWH's authority. Another son of Ham, Mizraim, gave his name to Egypt, a well-known early center of polygamy. Yet another son of Cush, Canaan, gave birth to an equally perverse polygamist group that YHWH would later vomit out of the land, and all these would be surrounding the ancient Hebrews wherever they went!

As a result, Awraham, who hailed from these same areas in Ur and Hebron, was bound to have some of this polygamist ideology seep into his thoughts, making it that much easier for him to listen to Sarah's suggestion over YHWH's.

The dilemma that YHWH faced was enormous: If he cut Awraham off for his lack of faith/understanding then His whole plan would go awry, but if He didn't, YHWH had vowed to bless *all Awraham's descendants with nationhood and prosperity, whether they had pure origins or not*. The answer, then, was to bless all the clans that came from Awraham's loins but to reserve special status for the intended lineage through Isaac in matters of special purity and inheritance in Canaan, later to be known as Israel. It would also be YHWH's intention that Israel would teach the other nations around her, but unfortunately the opposite happened and Israel became corrupt.

Then, as YHWH predicted to Awraham, his people would go to Egypt and eventually become enslaved – once again, in a society where polygyny was the norm. Complicating matters, by the time of their emancipation under Moshe, the Hebrews had grown into what Exodus 12:40 calls *erev rab*, a mixed or multi-racial multitude, among who were no doubt other polygynists!

Because the entire nation had to leave quickly then, there was no time to try to separate those engaged in plural marriages from those who were in monogamous ones. Instead, Moshe had to accept the current state of his population that was following him into the wilderness. He would have deal with them first and try to make the best legislation for all concerned later on. That is why you get some Scriptures that read like this:

*"If a man has two wives, and he loves one but not the other, and both bear him sons but the firstborn is the son of the wife he does not love, when he wills his property to his sons, he must not give the rights of the firstborn to the son of the wife he loves*

*in preference to his actual firstborn, the son of the wife he does not love. He must acknowledge the son of his unloved wife as the firstborn by giving him a double share of all he has. That son is the first sign of his father's strength. The right of the firstborn belongs to him" (Deuteronomy 21:15-17).*

Since the plural marriages were already in his midst, Moshe didn't want to add to the problems he was already having with a discontented populace who kept pining for Egypt by taking children away from their mothers. The tumult that would have arisen there, in combination with the all too familiar record of the backsliding multitude, would have put the entire redemption plan in jeopardy.

### **But didn't Moshe have two wives himself?**

*"Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. "Has YHWH spoken only through Moses?" they asked. "Hasn't he also spoken through us?" And YHWH heard this. (Now Moses was a very humble man, more humble than anyone else on the face of the earth.) At once YHWH said to Moses, Aaron and Miriam, "Come out to the Tent of Meeting, all three of you." So the three of them came out. Then YHWH came down in a pillar of cloud; he stood at the entrance to the Tent and summoned Aaron and Miriam. When both of them stepped forward, he said, "Listen to my words: "When a prophet of YHWH is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of YHWH. Why then were you not afraid to speak against my servant Moses?" The anger of YHWH burned against them, and he left them" (Numbers 12:1-9).*

When polygamists try to prove their case scripturally, this is often one of the first places they come to. Their argument goes something like this:

- 1) Moshe only has one wife listed by name, Tzipporah, the daughter of Jethro.
- 2) Tzipporah's death is not recorded anywhere from the time she marries Moshe to the opening moments of this verse and therefore she must be alive at this time.
- 3) Now, instead of his Midian (Arabian) wife, Moshe has taken a total foreigner from Cush, which can mean Ethiopia.
- 4) Therefore, Moshe has two wives at the same time: Midianite Tzipporah and this unknown Cushite wife here.

There are a few fatal flaws to this sham argument: First of all, Tzipporah's death is unrecorded, period! Therefore, if this Cushite is in fact another woman, there is no reason to suppose that Tzipporah has not passed on, especially given the fact that Moshe is already well past 80 at this point. Secondly, Cush was not confined to Ethiopia:

Numbers 12:1-9 MIRIAM'S AND AARON'S SEDITION

**an Ethiopian woman**--*Hebrew, "a Cushite woman"*--Arabia was usually called in Scripture the land of Cush, its inhabitants being descendants of that son of Ham accounted generally a vile and contemptible race. The part that Miriam and Aaron had against Moses was the great change made in the government by the adoption of the seventy rulers [Numbers 11:16]. *Their irritating disparagement of his wife (who, in all probability, was Zipporah [Exodus 2:21], and not a second wife he had recently married) arose from jealousy of the relatives, through whose influence the innovation had been first made (Exodus 18:13-26),* while they were overlooked or neglected. Miriam is mentioned before Aaron as being the chief instigator and leader of the sedition. (Jamieson, Fausset & Brown, Commentary Critical and Explanatory on the Whole Bible)

As a result, the much stronger case can be made that this is simply Tzipporah being called a derogatory name. Moshe's sister was considered a prophetess and his brother Aaron was high priest. They were clearly used to running the show and being the stars of it. But now, although the inciting incident is not recorded, it is easy to see how Aaron and Miriam would be more jealous of Tzipporah than they would against some pretty young thing that just came on the scene without power; reason being, Tzipporah's father is also a kohen of the most high El (Exodus 3:1), and Mount Sinai where they all received the Ten Commandments was in her backyard! It is certainly the case that Jethro gave Moshe counsel that Moshe did not take from others (Exodus 18:14-27), thus perhaps nursing a long-standing jealousy between the two religious groups attached to Moshe that served YHWH. Whichever the case may be, this text does not prove Moshe was a bigamist. One can only arrive at such a conclusion through a series of false assumptions and erratic leaps away from logic.

### **So when did the perversion end?**

As mentioned earlier, the end of the tolerance of plural marriage was about a thousand years after Moshe's time. YHWH would have to wait for an appropriate time when circumstances would essentially allow Him to press a kind of re-set key for the re-constitution of the nation of Israel from the ground up. But first, Israel would have to pass through its Monarchy period where, in addition to all these cultural cross-currents of history, we must add other traditions that allowed royalty to enjoy multiple spouses:

*"Later when the anger of King Xerxes had subsided, he remembered Vashti and what she had done and what he had decreed about her. Then the king's personal attendants proposed, "Let a search be made for beautiful young virgins for the king. Let the king appoint commissioners in every province of his realm to bring all these beautiful girls into the harem at the citadel of Susa. Let them be placed under the care of Hegai, the king's eunuch, who is in charge of the women; and let beauty treatments be given to them. Then let the girl who pleases the king be queen instead of Vashti" (Esther 2:1-4).*

Like the King of Persia, Israelite kings Dawid and Solomon kept multiple wives, concubines and harems. Sometimes this was done to showcase their prosperity. At other times it was strategic to quell dissent both from within and beyond the borders of Israel. Whether we like it or not, these examples of polygyny were considered normal for Eastern kings (e.g. Ecclesiastes 2:1-11), which may be why the Monarchy period is completely contained during the period that plural marriages were tolerated by YHWH. On the other hand, Moshe foresaw this trending as well and still did his best to limit its damage even if the secondary marriage was a remedy against war:

*"The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for YHWH has told you, You are not to go back that way again. He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold" (Deuteronomy 17:16-17).*

Now while pro-polygynists can argue that "not multiplying wives" can still allow a few extra ones, provided the numbers don't get excessive; the fact remains that Moshe was looking well beyond his days, and attempting to rein in the royalty who was engaging in polygyny. As Solomon himself would discover, the foreign wife that brings you peace today may very well lead you away from YHWH tomorrow.

In any case, while monogamy has always been held in high esteem throughout the ages, we don't see the Scriptural record turning back to it and away from plural marriages until the main prophetic period, when voices like Isaiah and Jeremiah would frequently compare YHWH as a husband fettered to an unfaithful wife that was either Israel or Judah:

*"During the reign of King Josiah, YHWH said to me, "Have you seen what faithless Israel has done? She has gone up on every high hill and under every spreading*

*tree*



*and has committed adultery there. I thought that after she had done all this she would return to me but she did not, and her unfaithful sister Judah saw it. I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery. Because Israel's immorality mattered so little to her, she defiled the land and committed adultery with stone and wood. In spite of all this, her unfaithful sister Judah did not return to me with all her heart, but only in pretense," declares YHWH" (Jeremiah 3:6-10).<sup>39</sup>*

Jeremiah's rebuke is as sharp as it is sweeping, encompassing events for the past two and a half centuries. In 722 BCE, "faithless Israel" was taken into captivity by the Assyrians essentially because the Northern Kingdom's deep idolatry was counted by YHWH as "spiritual adultery". But Jeremiah himself would live to see an equally great catastrophe befall the remaining Hebrew kingdom of Judah, as the Babylonians came in and burned Solomon's temple also to the ground.

The comparisons of idolatry with adultery, then, which permeate the writings in this period obviously make no sense without a one man/one woman template to hang them on. The same can also be said in the Renewed Covenant where the faithful are now portrayed as the Bride of Mashiyach.

The toleration for plural marriage clearly ended when the Hebrews were allowed to return to the Land under Ezra and Nehemiah. At that point, in about 515 BCE, YHWH really could start over with them and set things right. Whereas before Moshe had been forced for reasons of expediency to deal with the plural marriages from the mixed multitude that came up from Egypt, under Ezra and Nehemiah YHWH could use his people's eagerness to return as an incentive to finally get rid of those foreign wives that confused them:

*"And on the twentieth day of the ninth month, all the people were sitting in the square before the house of Elohim, greatly distressed by the occasion and because of the rain. Then Ezra the priest stood up and said to them, "You have been unfaithful; you have married foreign women, adding to Israel's guilt. Now make confession to YHWH, the Elohim of your fathers, and do his will. Separate yourselves from the peoples around you and from your foreign wives." The whole assembly responded with a loud voice: "You are right! We must do as you say. But there are many people here and it is the rainy season; so we cannot stand outside. Besides, this matter cannot be taken care of in a day or two, because we have sinned greatly in this thing. Let our officials act for the whole assembly. Then let everyone in our towns who has married a foreign woman come at a set time, along with the elders and judges of each town, until the fierce anger of our Elohim in this matter is turned away from us" (Ezra 10:9-14).*

With these preparations now in place, the entire nation of Israel could finally start fresh and return to the original monogamous model of marriage that Torah demanded: One man and one woman exclusively united to one another in flesh and spirit. From this point on there is not a single mention of bigamy being tolerated in Israel, including the time of Y'shua and the early Netzarim movement. For those reasons, the words of Y'shua that we quoted in the beginning bear repeating now:

<sup>39</sup> This quote appears to suggest that both kingdoms of Judah and Israel were equally wedded as separate and legitimate wives unto YHWH; however, that was never the case. YHWH gave rulership to Solomon's line from David; Jeroboam (the northern kingdom's first ruler) was not even remotely related to Solomon. Jeroboam attempted to prohibit access to the Temple for his subjects because he feared it would give the Judahite king (the rightful heir Rehoboam) unfair leverage, and this was followed by a curse against his entire line (1 Kings 12:25-13:34). The northern kings were always viewed as illegitimate by YHWH, and their "certificate of divorce" specifically came about because they had engaged in idolatries before and after separating from the Davidic dynasty. When they rejected YHWH's anointed, they inadvertently excluded their rulership from the redemptive promises of YHWH, but the people themselves were not collectively held culpable (unless, of course, an individual chose to reject the true faith). It was YHWH's choice to bring them back under the banners of David and Solomon (Jeremiah 31:31-34, Ezekiel 36:24-27). Much like the promises of all believers regardless of ethnicity (which would be given two millennia later), the righteous are collectively considered to be one bride - as were Israel and Judah.

***“Because of the hardness of your heart, you were allowed to put away your wives. But it was not thus from the beginning. But I say to you that he who leaves his wife without a charge of adultery, and takes another, commits adultery. And he that takes a divorced woman commits adultery.”***

### **The Return of Monogamy is in the KHADs**

As referenced in the beginning of this essay, much of the discussion on this topic has centered on the use of *echad*, the Hebrew word meaning “one”. In Aramaic, the cognate word is *khad*, and it carries the same meanings. Like its Hebrew counterpart, 99 percent of the time the normative reading is “one/only”. The problem that has arisen is that pro-polygamists/polygynists take the one percent of the time that a compound unity is being drawn on and use that as a default usage to pervert plain readings that one wife really does mean just that!

*“And concerning the things of which you wrote to me, it is praiseworthy for a man not to approach a woman. But, on account of sexual temptation, let each **have his own** (ܚܕ) wife and let a woman have **her own** (ܚܕ) husband”* (1 Corinthians 7:1-2).

The wording “his own” and “her own” derived from Aramaic *khad* (ܚܕ), clearly refer to an exclusivity of sexual access between husband and wife. Such a point is even more forcefully made here:

*“I would that you could bear with me a little, that I might talk foolishly: and indeed, bear with me. For I am jealous over you, with a righteous jealousy for I have espoused you to a (ܚܕ) husband as a chaste virgin whom I would present to the Mashiyach”* (2 Corinthians 11:2).

The wording here is *l’gabra khad* or “to one husband”. This is **not** exclusively figurative language. Rather, the spiritual message makes absolutely no sense if it is not built upon the physical monogamous model between husband and wife. After all, there is only one Y’shua for the bride to go to and he is exclusively bound only to the collective “virgin” represented by his followers – and, please note, this is NOT a sexual relationship! Some other verses that show Torah upheld monogamy are as follows:

*“It is a faithful saying that if a man desires the eldership, he desires a good work. **And an elder should be such that no blame can be found in him; and he should be the husband of one wife** (ܚܕ), **with a vigilant mind and sober and reliable** (in his behaviors), and affectionate to strangers, and instructive, and not a transgressor in regard to wine, and whose hand is not swift to strike; but he should be humble and not contentious, nor a lover of money; and one that guides well his own house and holds his children in subjection with all purity. For if he knows not how to guide his own house well, how can he guide the assembly of Elohim?”* (1 Timothy 3:1-5) (See also Titus 1:6.)

And:

*“It is fitting for men so to love their wives as (they do) their own bodies. For he that loves his wife loves himself. For no one ever hated his own body; but nourishes it and provides for it, even as the Mashiyach (did for) the assembly. For we are members of his body and of his flesh and of his bones. For this reason, a man should leave his father and his mother and cling to his wife; and the two should be one flesh. This is a great mystery; but I am speaking of the Mashiyach and of his assembly”* (Ephesians 5:28-32).

Furthermore we have this important statement:

*“For there is neither Jew nor Aramean, nor slave nor free, **nor male nor female**, but you are all one in Y’shua the Mashiyach. And if you are of the Mashiyach then you are seeds of Awraham and inheritors by the promise”* (Galatians 3:28-29).

The meaning here is simple. If all are one in Mashiyach, including male and female, then the previous accommodations that favored men and discriminated against women in this regard are also abolished, and in fact, have been for some centuries by this time. The dividing wall is gone (Ephesians 2:14-16) and while the roles and functions of men and women will never be identical, neither will they exalt one gender to the detriment of the other in an unfair manner.

Most people understand that YHWH revealed Himself through male and female attributes so that humans could see components of His attributes in the physical world which extend into the spiritual world. YHWH is not a person; He is referred to according to the male gender because He is all the attributes of the perfect Father. However, both the male and female attributes of YHWH point to Mashiyach and are Mashiyach. Mashiyach was born of a woman, and he was the ultimate seed of a woman which, of course, validates the human spirit within an eternal purpose. However, Mashiyach himself stated that the male and female elements of human life are temporal: *“For in the resurrection of the dead, men do not marry women, nor are women given to husbands. Rather, they are as the Messengers of Elohim in Heaven”* (Matthew 22:30). Neither the male or female nature will have relevance in the *olam haba* (world to come), which means they must then **point** to the world to come.

Understanding the male and female attributes of YHWH according to Torah and Mashiyach allows men and women to advance toward the *Perfection* of Mashiyach. When a husband and wife are married and joined together in Mashiyach they become *one*; the sum of the two is neither male nor female, but *echad*, one. This new entity of *one* portrays the perfection of the spiritual body that is in harmony with YHWH. Marriage is a covenant that is made in Mashiyach and witnessed by YHWH and all the wedding party for the purpose of bringing the *will* of YHWH from heaven to earth (Genesis 1:28).

Man and woman as husband and wife together rebuild what was lost by original sin and subdue the enemy who, of course, is on a full-time mission to rip their marriage apart and then turn the children from obedience to rebellion. Marriage is clearly the single largest contributor within the human race to loving and belonging to one another! Marriage also pictures each person's love and belonging to Mashiyach as the “bride of Mashiyach,” as footnoted earlier.

When a husband and wife individually press into the things of Mashiyach they are conformed into the Image of Elohim as their unique male and female attributes are merged into one. From this unity of *one* their children are able to discern and recognize the Image of Elohim because they are literally witnessing and experiencing trust, honor, love, respect, etc. – attributes that are protected by a covenant according to the perfection of Mashiyach and emulated by their loving father and mother.

Therefore, a monogamous relationship is a heavenly-based covenant made on Earth wherein one man and one woman marry once and for life; it is a covenant that thoroughly demonstrates the spirit of Torah according to the high calling of Mashiyach. Polygamy and polygyny, on the other hand, are man-made traditions that elevate the male gender, distorting the balance and harmony that is revealed within YHWH as male and female. Those who seek Mashiyach to endorse their polygamist/polygynist ideas are clearly deficient in understanding the Spirit of Mashiyach.

### **Conclusion**

The “freedom” of the individual to sin has led many down the path of destruction. But the fact is, one can only find true sexual freedom in the security and unity of a monogamous marriage, which includes freedom from the fear that their intimacy and hard-earned goals might at some point be destroyed by their carnality. Unfortunately, some individuals have chosen to cloak their lusts in religious garb, and attempt to “read into” the Scriptures in order to fool themselves and others into believing that YHWH condones multiple partners in a marriage. The Torah, however, proves otherwise. Whether Jewish or Gentile, leader or follower, anyone who perverts the Word

by twisting adultery into a meaningless restriction runs the risk of being condemned. All who engage in, or teach others that polygamy or polygyny is condoned by YHWH are guilty of lying and they will be held accountable before YHWH come Judgment Day! This goes double for teachers who are in turn held to a much more severe judgment (1 Corinthians 6:9; James 3:1). True freedom comes not via the way of Cain, but from intimate Set-apart marital love between husband and wife as equals, which is the bedrock of our civilization.

## Beit Din

A *Beit Din* is a Torah requirement for all communities who follow Mashiyach. *Beit* means house, as in the people of. *Din* means judge, contend or plead the cause, as in; “*And YHWH said, My spirit shall not always diyn (contend) with man...*” (Genesis 6:3). Beit Din is a house of “judges,” or counselors who contend with all important matters requiring discernment and reconciliation. The role of a Beit Din is to provide wise and effective leadership to the body, to strengthen and protect the sovereignty of each individual, to nurture the qualities of healthy leadership and prevent abusive leadership or individuals from bringing harm to others.

Each Beit Din is comprised of three or more qualified men who are *mighty in Scripture* and *knowledgeable of the power of Elohim* who are able to provide counsel and direction for individuals and the community as a whole. The members of a Beit Din are responsible to seek YHWH’s instructions regarding important matters of the congregation. Matters of reconciliation and discipline follow the order as set out in Matthew 18:15-20; verse 20: “*Wherefore two or three are assembled in my name, there I am also among them*” is a reference to the inner operation of a Beit Din. Each member who sits on the Beit Din must be accountable to all others on the Beit Din as well as all members of the congregation.

Those who serve on the Beit Din are distinguished as YHWH’s servants based on Torah qualifications: “*Moreover you shall provide out of all the people upright men, such as fear Elohim, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens*” (Sh’mot/Exodus 18:21). These timeless qualifications are established by Torah in addition to, “*Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And you answered me, and said, The thing which you have spoken is good for us to do*” (D’varim/Deut. 1:13). This makes for a total of seven qualities or attributes.

These seven attributes are further explained (or amplified) by Rav Shaul: “*And so also the deacons should be pure and not speak double, nor incline to much wine, nor love base gains; but should hold the mystery of the faith with a pure conscience. And let them be first tried and then let them serve if they are without blame. So also should the wives be chaste and of vigilant minds; and they should be faithful in all things; and they should not be slanderers. Let the deacons be such as have each one wife and guide well their children and households. For they who serve well (as deacons) procure for themselves a good degree and much boldness in the faith of Y’shua the Mashiyach*” (1 Timothy 3:8-13). It is the responsibility of each individual who sits on a Beit Din to ensure they observe the guidelines set forth in Torah and the Renewed Covenant to live by the same standards that they uphold for the rest of the congregation. Those who sit on a Beit Din must be examples of Mashiyach in their conversation and conduct and be able to train up other men in the things of Mashiyach. No one is to place themselves above others; everyone must be accountable for their conversation and conduct.

There are plenty of cases in traditional religious worlds where leaders hide wicked deeds behind “important” flattering titles, and who spurn Scriptural qualifications while maintaining positions as Rabbis, Reverends, Pastors, Priests, etc. However, the Beit Din widens the leadership

responsibilities within each community according to a team of men who are transparent and hold each other accountable to a higher standard. As each congregation grows more men are added, allowing the spiritual gifts to operate through all who participate. Simple cases may be heard by one member of a Beit Din, more difficult cases are heard by additional men, cases with farther reaching implications are heard by regional, national or international Beit Din. Regardless of the complexity of each issue all who sit on a Beit Din are called to go before YHWH and seek His counsel regarding each matter set before them.

The matter of leadership “authority” within each congregation is extremely important to YHWH and guarded by many Commandments within Torah. Each member of the congregation is required to respect YHWH’s authority by not endorsing hierarchal leadership who establishes themselves as their own authority based on their titles, credentials or popularity. The original Shlichim including Rav Shaul never adopted “flattering titles” (Matt. 23:8).<sup>40</sup> Netzarim do not subscribe to unqualified hierarchical leadership, but rather elevate the spiritual qualities and qualifications of individuals according to spiritual fruits:

*“Him who is blameless, who is the husband of one wife and has believing children who are no revilers nor ungovernable in sensuality. For an elder should be blameless as the steward of Elohim; and not be self-willed nor hot tempered, nor excessive in wine, nor with hands swift to strike, nor a lover of base gains. But he should be a lover of strangers and a lover of good (deeds), and be sober, upright, kind-hearted, and restraining himself from evil passions; and studious of the doctrine of the Word of Faith that he may be able by his wholesome teaching both to console and to rebuke them that are contentious. For many are stiff necked and their discourses vain; and they mislead the minds of people, especially such as are of the circumcision. The mouth of these should be stopped: they corrupt many families; and they teach what they should not, for the sake of filthy lucre” (Titus 1:6-11).*

The very important role of teachers within the community is established and guarded by the Beit Din who are also responsible for the content and teaching methods. The original Shlichim were teachers, yet they were not referred to as “Rabbis.” It is important to note that Aramaic in Matthew 23:8 does not mean “Rabbi” as in “teacher” per se, as Y’shua commands his disciples to *teach* the world (Matthew 28). Instead, Y’shua is addressing the more literal “rab,” which means “great,” as in Genesis 6:5, “*the wickedness of man was **great** on the earth.*” Y’shua taught against elitist behavior, therefore; “*do not be called MY GREAT ONE, for you have One that is Great, YHWH.*” The prohibition against calling leaders “father” or “Rabbi” is to avoid being entrapped by false religions that give high status or authority to men that is due solely unto YHWH.

Most Christians and Jews openly defy this commandment by preferring to use flattering titles for their leaders, see Job 32:21-12. Isaiah 56:10-12 also exposes leaders who “*can never have enough*” and who keep their “followers” in spiritual and sometimes financial poverty by seeking personal gains for themselves. See also 1 Timothy 4:3. A Beit Din serves to uphold Torah standards and protect the community from insubordinate carnally minded (“wannabe”) leaders who are religious career minded men and women who seek large followings and financial support for their own visions. The days in which we live are “*as it was in the days of Noach*” before the flood; therefore, a Beit Din is more essential now than ever before, to protect individuals and congregations from immoral and indecent leaders who are not qualified according to the standard of Mashiyach, but also to raise up righteous leaders who seek YHWH’s fullest blessings upon each individual.

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<sup>40</sup> However, there is a less formal teacher title that Y’shua clearly found more acceptable, that being *malpana* (Matthew 22:36, Mark 13:1, Luke 21:7, John 20:16).

## Book of the Torah

The Word of YHWH teaches that Moshe wrote the *“Book of the Torah.”* *“And it shall be, when he sits upon the throne of his kingdom, that he shall write for himself a copy of this torah in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear YHWH his Elohim, to keep all the words of this law and these statutes, to do them”* (D’varim/Deut. 17:18, 19). Moshe wrote the Torah, and it was first *“before the priests and Levites.”* YHWH commanded Torah to be written (Sh’mot/Exodus 34:27). *“And Moshe wrote their goings out according to their journeys by the commandment of YHWH: and these are their journeys according to their goings out”* (B’midbar/Numbers 33:2). Torah is not complicated or difficult for the average person to understand; it is provided for everyone. It represents the “character” of YHWH and His values according to His Will and it elevates human life by establishing Justice and Equality for everyone. Torah was revealed to a *“mixed multitude”* of people from every race and creed; however, it was the Jewish people who were given the responsibility to preserve and establish Torah for each generation. *“On this side Jordan, in the land of Moab, began Moses to ba’ar (make plain) this Torah...”* (D’varim/Deut. 1:5). YHWH commanded that after crossing over the Yarden river that the “people of YHWH” *“shall write upon the stones all the words of this Torah very plainly”* (D’varim/Deut. 27:8). This indicates that everyone should have access to Torah, and that according to Torah everyone is responsible to observe and do Torah.

Torah instructs us on how to have a Covenant relationship with YHWH. It contains specific commandments for men only, for women only, for priests and for Nazirites, while other commandments are specifically for the nation; therefore, not all commandments are given to every individual. For those who do not have a relationship with YHWH, Torah might be viewed as a book of do’s and don’ts, but in reality Torah is a love letter from a Father to his children that provides instruction and wisdom for life.

Moshe wrote most of the “Book of the Torah” which was successively copied by his descendants. Joshua also wrote in the Book of Torah (Joshua 24:26) and David charged his son Solomon to do *“as it is written in the Torah of Moshe”* (1 Kings 2:4). Jehoshaphat brought a revival to his people after the Book of Torah had been neglected for many years, *“And they taught in Judah, and had the book of the Torah of YHWH with them, and went about throughout all the cities of Judah, and taught the people.”* In 2 Kings 17:37 we read, *“the statutes, and the ordinances, and the law, and the commandment, which he (YHWH) wrote for you, you shall observe to do for evermore; and you shall not fear other gods.”* YHWH directed His prophets to write the Book of the Torah as YHWH directed; therefore, it is the Word of YHWH. 2 Kings 22:8 says, *“Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the Torah in the house of YHWH”*; Hilkiah brought revival to his people from the *“book of the Torah of YHWH given by Moshe”* (2 Chronicles 34:14).

*“So they read in the book of the Torah of Elohim distinctly, and gave the sense, and caused them to understand the reading”* (Nehemiah 8:8). *“And all the congregation of them that were come again out of the captivity made booths and sat under the booths: for since the days of Yeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the Torah of Elohim. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner”* (Nehemiah 8:17-18). The Feast of Tabernacles is a time for everyone to learn Torah; it represents a time when all the nations of the earth will come together in Mashiach’s government and learn of his ways, and walk in Torah. *“And they stood up in their place, and read in the book of the Torah of YHWH their Elohim one fourth part of the day; and another fourth part they confessed, and worshipped YHWH their Elohim”* (Nehemiah 9:3).

YHWH says, *“Remember the Torah of Moshe my servant, which I commanded unto him in Horeb*

for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Malachi 4:4-6). Notice the “great and dreadful day of YHWH” refers to the coming of Mashiach ben David, NOT to Y’shua’s first coming as Mashiach ben Yoseph. Here we can see that the book of the Torah was known in Malachi’s day. YHWH instructed us to remember the Torah of Moshe BEFORE the coming of the “great and dreadful day of YHWH” till Mashiach returns again, at his second coming!

*“Now concerning the dead who (you say) will not rise, Have you read in the book of Moshe of how from the bush Elohim said to him, ‘I AM the Elohim of Awraham and the Elohim of Yitz’chak and the Elohim of Ya’akov. And he is not the Elohim of the dead, but of the living’”* (Mark 12:26, 27). Y’shua not only expects the Sadducees to understand the “book of Moshe” but he tells all the people, *“For if only you had believed in Moshe, you would also be believers in me, for Moshe wrote concerning me. And, if you do not believe the writings of that man, how will you believe my words?”* (John 5:46, 47) After Y’shua heals a man from leprosy he commands *“show yourself to the priests, and offer the offering as Moshe commanded, for their testimony”* (Matthew 8:4) which are given in Vayikra/Lev. 13:2, 49; 14:2, and clearly demonstrate that Mashiach upheld very intricate aspects of Torah.

Y’shua taught that the Word of Elohim came through Moshe: *“For Moshe said to honor your father and your mother, and anyone who reviles his father and his mother, ‘Let them be put to death!’ But you say, ‘If a man says to his father or to his mother, ‘My offering is what you have gained from me’” then you do not allow him to do anything for his father or for his mother. And you despise the Word of Elohim because of the tradition’*” (Mark 7:10-13). Here Y’shua is quoting the Book of the Torah from Sh’mot/Ex. 20:12; D’varim/Deut. 5:16 and Sh’mot/Ex. 21:17; Vayikra/Lev. 20:9 and he is upholding Torah but rejecting the traditions of the Pharisees.

After Y’shua arose from the grave, he taught from the Book of the Torah: *“Then Y’shua said to them, Oh fools and of hardened heart and slow to believe in all these things that the prophets spoke! Were not these things necessary that the Mashiach endure and to enter into his glory? And he did begin from Moshe and from all the prophets and did expound to them about himself from all the Scriptures”* (Luke 24:25-27). From these words we recognize that a foundational understanding of “the Scriptures” is expected of all of Y’shua’s followers. Additionally, *“he opened their mind to understand the Scriptures”* (Luke 24:45). Y’shua also levies a stern charge against the Pharisees, *“Did not Moshe give you the Torah, yet not a man among you kept the Torah?”* (John 7:19) This would be a ridiculous and redundant statement if it were impossible to keep Torah and if Y’shua himself didn’t keep Torah!

Peter stood up and declared from the Book of Torah, *“For Moshe said [that] A prophet will raise up for you from Master YHWH from your brothers. Hear him like me in everything that he speaks to you, and it will be [that] every soul which does not hear that prophet, that soul will perish from his people”* (Acts 3:22, 23). Peter quotes D’varim/Deut. 18:15, 16 as an authoritative prophetic commandment and Stephen quotes this same passage from the Book of the Torah in Acts 7:37.

The Gentiles who were first being introduced to Mashiach learned from the Book of the Torah, *“For from ancient generations in all cities Moshe had preachers in the synagogues that on every Shabbat they read him”* (Acts 15:21). This was written for the benefit of those who are not Jewish. The Gentiles were instructed by the leading of the Ruach haKodesh, according to the Book of the Torah to *“abstain from uncleanness of sacrifices (idols) and from adultery and from things that are strangled and from blood”* (Acts 15:20). Mashiach himself is a continuum of the Book of the Torah, and this continuum extends into the World to Come.

Shaliach Paul (the Apostle) taught the Kingdom of Elohim, testifying of Mashiach and the Book of the Torah and persuading many souls to believe in Y’shua, *“out of the Torah of Moshe, and out*



of the prophets,” from morning till evening (Acts 28:23). Rav Shaul gives a very stern warning when he says, “*For if he who transgressed the Torah of Moshe, died without mercies at the mouth of two or three witnesses; how much more, do you think, will he receive capital punishment who has trodden upon the Son of Elohim and has accounted the blood of his covenant by which he is sanctified, as the blood of all men and has treated the Spirit of grace in an insulting manner?*” (Hebrews 10:28-29) By comparing YHWH’s capital punishment from the Torah of Moshe with violations against the “*blood of his covenant*” or against the “*Spirit of grace*,” Rav Shaul clearly teaches that Torah is a Living Covenant.

As Malachi contains an exhortation to remember the Torah of Moshe and keep the commandments of YHWH, so does Revelation close with several similar exhortations including; “*And the dragon was enraged against the woman; and he went to make war upon the residue of her seed who keep the Commandments of Elohim and have the testimony of Y’shua*” (Revelation 12:17). “*Here is the patience of the set apart believers who keep the Commandments of Elohim and the faith of Y’shua*” (Revelation 14:12). “*Blessed are they who do His (YHWH’s) Mitzvot, that they may have a right to the tree of life and may enter through the gates into the city*” (Revelation 22:14).

The Book of the Torah contains the Commandments of Elohim which are a continuum from the time YHWH gave them to Adam and Eve, until the *World to Come*. Mashiyach offered the Renewed Covenant in his blood so that many who accept his offering could open their hearts to YHWH and allow the Ruach haKodesh to write Torah upon their hearts. Those who try to enter the wedding feast but they have no wedding garments are as the five foolish virgins who have no oil; their garments are stained because they willfully chose to break the Commandments and violate the “Book of Torah.”

## **Born from the Beginning**

*“...if a man is not born from the beginning,  
he is not able to see the Kingdom of Elohim.” John 3:3*

The importance of being “*born from the beginning*” is mentioned from Genesis to Revelation; it is the single most important concept to humanity since Adam and Eve sinned in Gan Eden. Since “the fall,” YHWH has required that mankind return to him from a sinful state of thought, speech and action that is contrary to the Perfection of the Image of Elohim. The basic key of being spiritually born anew is found in Jeremiah 31:31-34 as it pertains to the Renewed Covenant, which is why this verse is very often quoted and referred to in Netzarim writings. When we respond to the Ruach haKodesh, our hearts become open to Torah and we are transformed into the Image of Elohim. What this means is, we allow each part of our lives to be sanctified and Set Apart unto YHWH who gave Torah (His Word) to establish and maintain an intimate spiritual connection between Him and us, and to protect us from self destruction. All the forefathers of the Faith experienced intimate spiritual relationships with YHWH and the Word of YHWH, which means they were born from the beginning; they went from living according to the natural man to living in the spiritual, and they returned to their spiritual beginning when man did not know sin.

No one is exempt from the need of being spiritually born anew. The Ruach haKodesh (Spirit of YHWH) prompts each one to return to a life that is pleasing to YHWH, which is healthy for us and our loved ones and beneficial for all people and for our planet. Many souls are driven by idealism, justice, responding to needs of others, or just plain survival after realizing they’ve been their own worst enemy. Those who have been spiritually born anew come from all levels of religion, intellect, sophistication, refinement, race, cults, witchcraft, sorcery and abomination known to man. There is no “new sin” under the sun; just volunteers for many variations of the same old stuff. Thankfully, YHWH is no respecter of persons. While others may be impressed at the level of reprobation you may have experienced, YHWH isn’t. Even if a person credits him

or herself for choosing to be spiritually born anew, the point is that YHWH knows the needs of His people much more than they can understand. YHWH is the one who provides consciousness about the importance of Justice, Peace and Mercy, and we simply respond in agreement by turning to Him (repenting) and seeking His Kingdom.

Mankind is not capable enough to create global Justice and Peace; otherwise we would have already done so. While the majority of people want to see a better world, it's impossible for man on his own to change his sinful disposition. Mankind has corrupted itself and the Earth to such extreme measures that vain souls are now suggesting that they be financed to build another Tower of Babel (rebellion against YHWH) and go to live on other habitable planets. In reality the latest scam is to bring "higher intelligence" back to Earth, to enslave mankind into following a "one-world-government" that has no regard for YHWH or His Mashiyach (Revelation 13:8).

Uncomfortable though it may seem, the only way to be born from the beginning is to pray and wait until our prayers are heard. Of course, souls are born spiritually at all manner of time, place and circumstance; there is no universal formula. It is very helpful to be in fellowship with those who have been spiritually born in Mashiyach, but this is not a prerequisite. There must not be any religious strings attached to becoming "born again." This is not of men but of the Spirit of YHWH. For instance, many religions expect allegiance to their theology and your financial support for helping you to become "born again" – when in reality the ONLY thing that matters is your relationship with YHWH and His Mashiyach.

Y'shua taught in Matthew 18:3, *"unless you change and become like children, you will not enter into the Kingdom of Heaven."* He was of course referring to the capacity of children to believe, trust and have faith without doubting; and once we learn to walk "in" Mashiyach, he teaches us the things we need to know, which is why the Word of YHWH is so vitally important. When a person is truly "born again" they enter into the Malchut Elohim<sup>41</sup> and can easily distinguish between religion and the things of the Kingdom of Elohim, because *"...the Word of Elohim is living and all-efficient and sharper than a two-edged sword, and enters even to the severance of the soul and the spirit, and of the joints and the marrow and the bones, and judges the thoughts and reasonings of the heart: Neither is there any creature which is concealed from before him; but every thing is naked and manifest before his eyes, to whom we are to give account"* (Hebrews 4:12-13).

Prayer means communicating with YHWH in the moment just as you are. Whether praying alone or with others, it is your connection to YHWH that is important. If you feel stressed, tense, uncomfortable or awkward, just imagine how Adam and Eve felt after they sinned! Since Adam and Eve, millions have been redeemed from their sin.

The Ruach can also take us by surprise. Some have experienced a new spiritual birth when they least expected it. Rav Shaul, for instance, was on his way to wreak havoc with the followers of Mashiyach when he was stopped in his tracks (Acts 9). YHWH spoke through the prophets to reveal that "today" while we are still drawing a breath, even right at this moment is the "right" time to surrender to YHWH and His Mashiyach. We need to remember, this is on HIS terms, not ours.

In reality, when we feel the need to repent of sin, this is evidence that the Ruach haKodesh is speaking to us and preparing us for the Kingdom of Elohim. The Kingdom of Elohim is spiritual, not worldly or carnal, which is why knowing YHWH is called a spiritual birth; it is new because we enter into a new experience in Him, a new birth. The external factors are not so relevant; however, they are used to try and test: How much do we really value the One who gave us life?

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<sup>41</sup> In Jewish thought, the Malchut (kingdom) of YHWH is connected with two other terms that translate roughly as "Crown" and "Will". It is very interesting to note that both definitions of the Kingdom are found and described in the NT. Look for the crown concept in 1 Corinthians 9:25, Philippians 4:1, 1 Thessalonians 2:19, 2 Timothy 2:5, 4:8; James 1:12, 1 Peter 5:4 and Revelation 2:10, 3:11. The concept of the Kingdom being defined as direct obedience to YHWH's will is of course mentioned by Y'shua in Matthew 5:17-19, 6:33, 7:21 and elsewhere.

Mankind's creative ways to cope with sin are not working because sin is destroying our earth and its inhabitants. YHWH has given mankind the means to mitigate the destruction, but rather than resist the demons, the majority of humanity (the fallen world) has made a pact with evil. Some pretend that YHWH is unknowable, or that the world was destined to be the way it is, but the fact of the matter is that YHWH Himself says the exact opposite. He says they shall know me, *"And they shall teach no more every man his neighbor, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, says YHWH: for I will forgive their iniquity, and I will remember their sin no more"* (Jeremiah 31:34). The purpose and reason that we have been given life is to know YHWH and serve Him. With life comes the individual responsibility of choice, and whether we accept it or not we each have exercised the power of choice since there is no middle ground.

When a person is spiritually born, they have passed from (spiritual) death to life in Mashiyach and they belong to YHWH, not to institutions of men; their unity is in the Spirit with YHWH and they belong with His people. It's impossible to both simultaneously break YHWH's Commandments and maintain a spiritual connection with Heaven; all manner of unclean thoughts, speech and association with evil become burdensome to one who is born of the spirit. Walking in Faith is a distinct spiritual journey for every soul: *"By faith Awraham, when he was called, obeyed and departed to the place which he was to receive for an inheritance: and he departed while he knew not where he was going. By faith he became a resident in the land that was promised him as in a foreign land; and abode in tents with Yitz'chak and Ya'akov, the heirs with him of the same promise. For he looked for the city that has a foundation of which the builder and maker is Elohim"* (Hebrews 11:8-10).

The biggest obstacle preventing you from returning to YHWH and being "born from the beginning" is you. No one lives or dies solely unto themselves; each of us is part of the "mystery" of the Kingdom of Heaven. People have mocked, scorned Mashiyach, some call him a *mamzer* (bastard); others have believed Mashiyach to be a fairy tale when in reality mankind has no other hope of Peace and Justice on this earth, outside of Mashiyach.

## Christmas

The vast majority of Christians insist on celebrating the "Christmas holiday" as though it has something to do with the birth of "Jesus" – even though most realize that "Jesus" wasn't born on December 25<sup>th</sup> and even that the roots of "Christmas" go deep into paganism and nowhere to be found in the Bible. YHWH never suggested we celebrate birthdays, let alone the birth of the Savior who was born around Sukkot (Feast of Tabernacles) in September of 5 BCE.<sup>42</sup> This Biblical fact debunks the Roman Catholic based December 25<sup>th</sup> "holiday" and clearly exposes it as an outright lie.

The Word of YHWH foretold that from the "seed" of woman would come the Savior of all mankind, and by this seed "the Serpent" would be destroyed: *"And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel"* (Genesis 3:15).

After the flood when the human race was centralized on the plains of Babylon, haSatan began to turn mankind away from YHWH's plan of redemption by producing a counterfeit Messiah.

<sup>42</sup> It is generally accepted in the Netzeri community that Y'shua was born on the first day of Sukkot. However, Andrew Gabriel Roth has presented compelling information in his book *Signs of the Cross* (pages 47-95) that pins the Nativity between September 10<sup>th</sup> and 13<sup>th</sup>, 5 BCE, or after Yom Kippur but just before Sukkot. One of the arguments is that the Holy Family were sheltered under a sukkah when there was no room at the inn. If all the people of this area around Jerusalem were in their houses or similar permanent structures, then the festival could not have started and everyone would be living outside. With all the inns full the only remaining structures were the sukkahs that had been erected but were not occupied yet. Since the publication of this book in 2001, more details of the mechanisms of this timing have been improved upon, with respect to the priestly service cycles.

HaSatan found an ambitious woman named Semiramis, the widow of Nimrod, he was of course *“the mighty hunter before YHWH”* (Genesis 10:9) who met with a violent death. Nimrod had been deified as the deliverer from the menace of wild animals. His widow sought to perpetuate his worship while also retaining the power of his kingdom, and she deceived people into believing that she gave birth, through a miraculous conception, to a son she named Tammuz (branch) whom she purported to be the reincarnation of Nimrod. 2,000 B.C.E. saw the haSatan’s counterfeit to the promised “Seed.” Semiramis was thenceforth worshipped as “the mother of god” (Madonna) or “the queen of heaven,” and her illegitimate son also became a deity. This is where the ancient Babylonian mystery religion originated, the fountainhead of all idolatry. Every idol, whether mentioned in the Set Apart Scriptures or in Mythology, can be traced to these beginnings.

Alexander Hislop, in his monumental work *“The Two Babylons”* has shown that papal worship is based on none other than the worship of Nimrod and his wife, disguised in a garb of Christianity. Concerning the Christmas festival Hislop writes: *“That Christmas was originally a pagan festival is beyond all doubt. The time of the year, the ceremonies with which it is celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, about the time of the winter solstice. The very name by which Christmas is popularly known among ourselves - Yule day - proves at once its pagan and Babylonian origin. “Yule” is the Chaldee name for “infant,” or “little child”; and as the 25th of December was referred to by Anglo-Saxon ancestors as the “Yule-day” or “the child’s day”, and the night that preceded it, “Mother night”, long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide in the realms of paganism was this birthday observed.”* (The Two Babylons; Alexander Hislop, p.93)<sup>43</sup>

As mentioned above, it can be clearly demonstrated from Scripture that Y’shua Mashiyach was not born in the winter, but during the Fall Feasts. Since YHWH in no way authorized the celebration of Christmas, not to mention birthdays, what would possess Christians to fabricate a birth date for our Savior? As early as the First Century Rav Shaul rebuked Gentile followers of Mashiyach for attempting to incorporate paganism into the True Faith: *“Then, for when you did not know Elohim, you served those things who, by their very nature, are not Elohim. Now that you have knowledge of Elohim, and especially have knowledge from Elohim, that you have returned to those weak and poor principles, wishing to come under their bondage. You have observed days and months and times and years. I am afraid that perhaps my being among you has been in vain”* (Galatians 4:8-11). Rav Shaul’s letters, of course, were not heeded by the Church.

In the year 230 C.E. the Christian Church founder Tertullian wrote: *“By us [Gentile Christians] who are strangers to (Jewish) Sabbaths, and new moons, and festivals, once acceptable to G-d, the Saturnalia, the feasts of January, the Brumalia, and Matronalia are now frequented, with gifts being carried to and fro.”*

Moving on, Tammuz was worshipped as god incarnate which implied that he was an incarnation of the “Lord of the heavens.” Since the sun grows stronger after the 25th of December, this date came to be known as the rebirth of Nimrod and of the Sun. In ancient Rome this day was known as *“Natalis Invicti Solis,”* the birthday of the unconquered sun. Lights were kindled then to burn until the 6th of January (Epiphany). The week-long feast of Saturnalia was held at the time of the winter solstice, accompanied with much evil revelry and debauchery. HaSatan managed to find masses of gullible and willing men to seduce into believing the lie that these pagan festivals were acceptable to the Almighty, and various “religious men” were instrumental in incorporating them into the Catholic religion. As a matter of fact, it became policy for the papacy to amalgamate heathen festivals with Christendom. Pope Gregory wrote to Augustine

43 “Yule” is also the name of a winter feast practiced by Germanic and Norse tribes where they cooked the last of their meat for the winter. It was also celebrated around the winter solstice and dedicated to their false god Odin, whose appearance bears a striking resemblance to a certain corpulent bearded man in a red suit who is supposed to give gifts to children on Christmas day.

the first missionary to the British Isles (C.E. 597): *Do not destroy the temples of the English gods; change them to Christian churches. Do not forbid the 'harmless customs' which have been associated with the old religions; consecrate them to Christian use.* The Vatican views paganism as “harmless customs” which is why the church is rife with paganism that was syncretized into Greco-Roman Christianity.

Sir James Fraser in “The Golden Bough” writes: *Thus it appears that the Christian Church chose to celebrate the birthday of its founder on the 25th of December in order to transfer the devotion of the heathen from the sun to him who was called the Sun of Righteousness. If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Easter festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic god which fell in the same season.* To be appealing to the masses, the early post-apostolic church founders asserted their political and immoral relativism against the Word of YHWH, thus making void the Commandments of YHWH by their pagan traditions.

The term “Christmas” first appeared around 450 C.E. when Pope Julius decreed that all Catholics must celebrate the birthday of Christ at the same time that the heathen were celebrating the pagan Saturnalia feast. It was designated as “Christe-masse” or Christ’s mass. Sadly, there are precious few Christians who recognize that the origin of the “Christmas tree” is from Babylon mystery religion as many believe the tree originated among Christians in Europe. But there are even fewer Christians who know this and will actually dare to speak out to warn others against the pagan origins of Christmas.

The decorated tree represents Tammuz (which means a branch); it is haSatan’s counterfeit of the true “Branch” – Hebrew: NETZER; a shoot; or a sprout. Mashiyach was prophetically called *“The Root out of dry ground”* (Isaiah 11:1; 53:2; Jeremiah 23:5). *“Behold the man whose name is The Branch”* (Zechariah 6:12). Ancient Babylonian coins pictured a tree stump which represented dead Nimrod and a small tree growing nearby which represented Tammuz. The Egyptians used the palm; the Romans a pine tree. The “Xmass tree” as once worshipped by idolatrous Israelites is described in Jeremiah 10. Mistletoe and holly figured prominently in the early Anglo-Saxon and Druidic tree worship.

*“Hear ye the word which YHWH speaks to you, O house of Israel: Thus says YHWH, learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cuts a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good”* (Jeremiah 10:1-5).

Clearly Jeremiah records a vivid depiction of a tree that is cut down from the forest, erected and decorated for a religious celebration. Ezekiel also shows how YHWH’s people sorely grieved Him by adopting the “imagery” of Tammuz which now has become the decorated Christmas tree. *“Then said He unto me, Son of man, have you seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, ‘YHWH does not see us; YHWH has forsaken the earth.’ He said also unto me, turn yet again, and you shall see greater abominations that they do. Then He brought me to the door of the gate of YHWH’S house which was toward the north; and, behold, there sat women weeping for Tammuz”* (Ezekiel 8:11-14).

Part of Tammuz worship was to place golden balls on the tree which were representative of his testicles, as he was also considered a god of sex. The women weeping for Tammuz was a pagan ritual that continued long after he died because his sexual services were no longer available. As one can plainly see, the whole hearted Believer would not contribute to the perpetuation of Christmas in any manner; he or she will withdraw from all pagan-born celebrations revered by

the same evil spirit that tried to slay the infant Messiah by Herod's sword. The blood of the slaughtered babies of Bethlehem cries out against the diabolical hatred toward the infant Savior whom the world hated. Sadly, the world is now racing towards the fulfillment of YHWH's Word, his witnesses shall be slain and *"they that dwell upon the earth shall rejoice over them and make merry and shall send gifts to one another"* (Revelation 11:10).<sup>44</sup>

Christians and all who would follow the Elohim of Awraham, Yitzchak and Ya'akov, would do well to act upon Rav Shaul's teachings, a man of truth! *"And have no commerce with the works of darkness which are unfruitful, but reject them"* (Ephesians 5:11). Torah reminds us: *"You shall not follow a multitude to do evil"* (Exodus 23:2). Many think that Christmas isn't a big deal, even though they know it has pagan origins; but Mashiyach states, *"That which is highly esteemed among men is abominable in the sight of Elohim"* (Luke 16:15). Rav Shaul writes: *"And be not conformed to this world; but be you transformed by the renovation of your minds: and discern you what is the good and acceptable and perfect pleasure of Elohim"* (Romans 12:3). All children of Elohim have an obligation to love each other and warn each other against delving into pagan rituals, because this is *not* a light matter, it's impossible to serve two masters.

## Circumcision

There are zealots of all religions who "demand a performance" of new converts so they can claim them as their followers. Little has changed in 2,000 years. In the days of the Shlichim circumcision was used as one of these elements of "performance." The Shlichim were clearly unified on the principle of circumcision but the application of when and why brought contention. There were fanatics who pushed for premature circumcision before the candidate understood the important elements of Covenant, while others felt all Gentiles had to be circumcised before they could be part of Mashiyach. Jeremiah 9 specifically states that circumcision in the flesh (because it is a local custom in Edom, Moab, Egypt) does not in itself satisfy Covenantal obligation with YHWH unless a person also lives an upright life which is what establishes his circumcision.

The very same, of course, can be said of "baptism" or "saying the sinners prayer"; both are utterly useless if a person does not turn from their sin and follow Mashiyach, but that's not what false religion tries to make us to believe. False religion has a "salvation pill" – cunningly devised fables that get people "saved" – but all false religions base their authority on one sort of theological elixir or another. There is little point in being circumcised or baptized unless a person demonstrates that the Ruach haKodesh is working in their heart and that they desire to conform their lives to Mashiyach, the Word of YHWH. It was on this simple and basic principle that all the controversy and confusion over circumcision was generated.

Rav Shaul taught that faith and intent of the heart determines whether or not a person is ready to be circumcised and walk in Torah. At no time did Shaul ever teach against either circumcision or Torah; however, he opposed the "traditions of the Pharisees" who demanded blind observance to their religious traditions. Rav Shaul required that Gentile converts be taught about Covenant and have clear understanding of what they were doing in relationship to YHWH and His Mashiyach because, to be expected to know and observe complex *halakha* at early stages of belief was unacceptable. Both the Pharisees and Netzarim taught that a person must study to develop their understanding and establish the intent in their heart before circumcision, rather than to blindly follow the wishes of others. Only a small group of zealots demanded immediate circumcision, which is something Rav Shaul clearly opposed.

It is very evident that Awraham received instruction before his circumcision, and he is the father of Faith for both Jews and Gentiles alike. Awraham was circumcised at age 99 after receiving the commandment directly from YHWH; therefore, each adult also must first be called and agree to

<sup>44</sup> Gift giving is also inconsistent with the Gospel narratives in Matthew and Luke. Simply put, the wise man with the frankincense did not exchange his gift with the wise man who brought the gold! They brought offerings to Mashiyach, and therefore it is fair to ask every December "where is Y'shua's gift?"

enter into Covenant with YHWH. Awraham was counted righteous *before* he was circumcised because he had Faith to observe *all* that YHWH commanded. Based on this fact, those who are not as yet circumcised in the flesh but who fulfill and observe Torah, will judge those who are circumcised and know the scriptures well, but yet transgress against Torah. Torah has equal weight; no one can pick and choose what they wish to believe of the Scriptures and still hold themselves to be qualified enough to judge others. One could be physically circumcised (or baptized) and still be a thief, liar, adulterer, murderer, etc.

The whole key to understanding the matter of circumcision is to realize that religious tradition had distorted it into something far different from what YHWH intended. Most Christians tend to blow way out of context *“circumcision is nothing”* (1 Corinthians 7:19), as if that were the message Rav Shaul intended – which is a falsehood because the next part of the verse states, *“neither is uncircumcision; but the keeping of Elohim’s commands.”* In other words, those who have not been circumcised are no better off than those who are. So, even if neither group is keeping Torah, circumcision itself is still one of YHWH’s commandments. Paul says, *“For in Mashiyach Y’shua, circumcision and uncircumcision are nothing, but faith is completed through love”* (Galatians 5:6). He is most certainly not anti-circumcision, but he does speak of *“faith that is completed through love,”* which reveals the intent of the heart to act according to righteousness.

Rav Shaul makes it very clear that those who follow Mashiyach must also fulfill the steps of faith of our father Awraham. *“For he received circumcision as the sign and the seal of the righteousness of his faith while in uncircumcision: that he might become the father of all them of the uncircumcision who believe; and that it might be reckoned to them also for righteousness: And the father of the circumcision; not to them only who are of the circumcision, but to them also who fulfill the steps of the faith of our father Awraham in (his) uncircumcision”* (Romans 4:11, 12).

Being circumcised for justification is a moot point; every student of the Word knows this. But does this mean that non-Jews should be instructed not to be circumcised? No! If they desire to be circumcised they do it unto YHWH; if they choose not, then they choose not to be circumcised unto YHWH; so whether they get circumcised or not, they do it unto YHWH according to His Mashiyach. There is nothing in Scripture to suggest that a person should not get circumcised; however, when they do it, they must do so for the right reasons. Ironically, large numbers of Christians have their newborns circumcised for “health reasons” but most of these same Christians are against circumcision *“as the sign and the seal of righteousness”* of faith. The Christian world has had a very difficult time comprehending that the physical actions of obedience are to come after spiritual convictions (faith) are written upon the heart, and that physical actions of obedience guide the spiritual man away from carnal lifestyles.

*“Now I say, that Y’shua the Mashiyach ministered to the circumcision in behalf of the truth of Elohim in order to confirm the promise (made) to the fathers; And that the Gentiles might glorify Elohim for his mercies upon them, as it is written: I will confess to you among the Gentiles, and to your name will I sing psalms. And again he said: Rejoice, you Gentiles, with His people. And again he said: Praise MASTER YHWH, all you Gentiles; (and) laud him, all you nations. And again Isaiah said: There will be a root of Jesse; and he that shall arise will be a prince for the Gentiles; and in him will the Gentiles hope”* (Romans 15:8-12). There is certainly no division between Jews and Gentiles here. Instead, Paul makes it very clear that Mashiyach ministered to the circumcision and calls Gentiles to rejoice with *“His people,”* rather than hacking away at the Renewed Covenant and turning it into a license to sin or treating it as though it was originally given to Gentiles.

*“What then is the superiority of the Jew? Or what is the advantage of circumcision? Much in every way. And first, because to them were entrusted the words of Elohim”* (Romans 3:1, 2).

Romans 1:16; 2:9 and 10 also indicates that Jews were offered the Kingdom first, through the Covenant promise given to Avraham that carried on to Yitzak, Ya’akov and all the Children of Israel, through Faith. Clearly there is only one Kingdom that Gentiles could be grafted into.



*“At that time YHWH said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins” (Joshua 5:2, 3).*

This act of circumcision in the Name of YHWH separated the Israelites unto YHWH: *“And YHWH said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day” (Joshua 5:9).*

There is only one way to roll away the reproach of paganism from Greco-Roman based Gentile Christianity, and it happens to be the same method as for Jews: Each one must put Faith in Mashiyach Y’shua and let the Ruach haKodesh, by Grace, write Torah upon the heart. By nullifying Torah, the Christian world has become as culpable of transgression as rebellious Israelites, the name “Christian” means to be “Christ-like” rather than simply calling oneself a: \_\_\_\_\_ (fill in the name of your denomination of choice).

Greek followers of Y’shua who were being trained up by his disciples, were caught between two opposite worlds. They could one day be invited to a *bris milah* (covenant of circumcision) party, and the next, attend a gymnasium event where their uncircumcised countrymen competed in the nude. Circumcision was detestable within Greek and Roman culture, so Jews who participated in the Greek games underwent operations to reverse their circumcision (epispasm). This simply turned these Jews into a laughing stock of those whom they imitated, but this same cultural status quo value also caused Greek-based Christianity to reject circumcision, and spawned theologies that suited their anti-circumcision culture. The Gentile Christians allowed worldly culture to influence their religious choices just as much as the Jewish world let religious traditions override the authority of the Word of YHWH.

Paul never discounted circumcision one bit, but he did enlighten people to the fact that circumcision comes *after* Faith, *after* a person believes, *after* they have made a lifestyle change: *“And the father of the circumcision; not to them only who are of the circumcision, but to them also who fulfill the steps of the faith of our father Avraham in (his) uncircumcision” (Romans 4:12).*

Avraham’s physical circumcision came some time after he believed and had faith, so it is with everyone else who puts their Faith in YHWH and His Mashiyach. While Rav Shaul never discounted physical circumcision, he clearly rejected false religious traditions that turned circumcision into a device to micromanage new converts. This principle also applies to forced baptism or conversion, which is a senseless and wicked thing to do to another human being. Nevertheless, circumcision came to be viewed as a “Jewish thing” rather than being honored as an act of Covenant faithfulness toward YHWH.

Circumcision by faith also has a prophetic future component:

*“And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken my covenant” (Genesis 17:14).*

Isaiah then says, *“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean” (Isaiah 52:1).*

Y’shua Mashiyach alludes to these garments in Matthew 22:11 *“And the king entered to see the guests, and he saw a man there who was not wearing the attire of a wedding.”*

Y’shua used this parable to teach about his return for his bride: The wedding is the Kingdom of Elohim being brought to Earth, and *Tsiyon* will don beautiful garments, which is referring to the righteousness of Mashiyach within the *Kedoshim* (Set Apart People).

Ezekiel also stated: *“Thus says YHWH Elohim; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel” (Ezekiel 44:9).*

These prophecies of Isaiah and Ezekiel will be fulfilled in the Millennium when Mashiyach will rule and reign and the whole Earth will shine with the Glory of Elohim, but it also contains a very clear directive for “the stranger,” *not* bloodline Israel, who will also be physically circumcised. Therefore, anyone who teaches an ultimatum against circumcision is clearly disparaging the Word of YHWH, the teachings of Y’shua and Paul, and the intent of Torah.

*“My brothers, if I then preached circumcision, why was I persecuted? Why? Has the stake ceased to be an offense? Oh that those who are also troubling you would be expelled!”* (Galatians 5:11-12)

If Paul had preached the “party line,” the Pharisees would have taken him back with open arms. But from the dawn of time – Adam and Eve, Cain and Abel and onwards – every soul on Earth has always been and is being judged according to the intent of the heart, and this will be consistent to the end of time. Neither is there any variance or shadow of turning within the intent of the Word of YHWH; but mankind has a propensity to judge Torah as being unjust or too burdensome when, in fact, it is man who is a burden to YHWH by thinking himself to be wiser, more modern and more refined than the giver of life. If someone, Jewish or Christian, chooses to be circumcised, it is between them and YHWH. It is not up to religious people to judge others or condemn them for what they feel is pleasing unto YHWH. The reality, of course, is that carnal man simply does what is pleasing to himself, and he seeks the Word of YHWH to endorse what is right in his own eyes.

The Renewed Covenant was given to the house of Israel and Judah (Jeremiah 31:31-34, Hebrews 8:8), but includes all who join; meaning the Renewed Covenant is not a “Jewish thing” only, nor is there a division between what Jews observe and what “Elohim Fearing” non-Jewish disciples of Y’shua observe. The Kingdom of Elohim is open for all to enter, and we are all called into His Kingdom on His terms, not ours.

Y’shua restored the Ancient Path spoken of in Jeremiah 6:16. The Brit Chadasha (Renewed Covenant) was offered by YHWH so that both Jew and Gentile can fully embrace Torah in Mashiyach. Unfortunately, this isn’t always easy because those living among Christians are persecuted for observing Torah and those living among Jews are persecuted for proclaiming Y’shua! Religion is comfortable but Truth demands sacrifice; nothing has changed in 2,000 years. The Shlichim/Apostles did not invite new converts for *brit milah* (covenant of circumcision) without first witnessing that the study-faith context and intent of the heart was established. There is no evidence in the Ketuvim Netzarim that the Shlichim prohibited circumcision of Gentiles; this would have presented an inequality between Jew and Gentile, which is simply not done in Mashiyach. In reality, the Covenant of circumcision was given to mankind as a sign in the flesh to also remind a person that they belong to YHWH and His Mashiyach.

## Coequal of Elohim

*“...who, as he was in the likeness of Elohim,  
deemed it no trespass to be the coequal of Elohim”*  
Philippians 2:6

The Greek reading of this verse (NASB) is: “*Who did not regard equality with Elohim a thing to be grasped.*” But why the difference? The answer is with what Catholic and Protestant churches would later call, “the mystery of the Trinity.” Greek almost seems to say: “*I really can’t speak for Godhead issues.*” Aramaic clearly says it is “**not blasphemous**” to grasp this truth. In reality, the divine component of Mashiyach must be understood in the context of the Tanakh. Paul is not “robbing” anything from the Truth which was in place long before his arrival; he declares the Truth which is from the beginning.

By the revelation given him and diligent study of the Tanakh, Paul knows well that Mashiyach is the “*coequal of Elohim.*” A very Torah-based concept. Some may counter: “You make a man

out to be Elohim,” which is not “Jewish” – which is one of the very reasons Paul is considered apostate from Torah. But who are his critics? Obviously they are the Pharisees of old and their direct spiritual descendants this day, who deny Y’shua Mashiyach in the first place. It’s *not* the followers of Y’shua who made him out to be Elohim, but YHWH Who put the Spirit of Mashiyach into a human body. It is the omnipotence of the Almighty YHWH which is under attack by those who reject Y’shua as Mashiyach. Critics posture that the Father YHWH, who is *ein sof* (without end) cannot indwell a human being, but these critics are simply plying theological limitations upon YHWH’s omnipotence.

The issue shifts to not *if* YHWH could do this, but *would* He do this? In 134 places in the Tanakh, the Scribes (Masoretes) working under authority of the rabbinate removed the Name of YHWH and inserted “Adonai” in many places where the Name YHWH was directly pointing to Mashiyach! Rabbinical tradition was very “inconvenienced” by this very fact (in places like Psalm 110), so they rewrote many verses to suit their own religious traditions.

Aramaic and Greek both state that Y’shua came “*in the image/appearance of the sons of men*” (Phil. 2:7). This is a key point, as it shows that while Mashiyach appears as a man, he is not wholly like other men in all respects. Aramaic reads: “*And He humbled himself and became obedient up to the point of death - the death of the stake. For this reason also Elohim exalted Him...*” (verse 9). If this sounds familiar it should: “*Of the travail of his soul he shall see to the full, even My servant who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear. Therefore I (YHWH) will divide him a portion among the great, And he shall divide the spoil with the strong; because he bared his soul unto death and was numbered with the transgressors; yet he bore the sin of many and made intercession for the transgressors*” (Isaiah 53:11-12 1955).

Several Hebrew and Aramaic words, each with precise, discreet and subtly different shades of meaning, are uniformly translated into the generic English words “*soul*” and “*spirit*”. In this case Isaiah tells of the *nefesh/naphshah* (life force) that Mashiyach lays down. Obviously the divine attributes in Mashiyach (Isaiah 11:1-2) cannot die. This is important because Elohim can neither bleed nor perish, and yet a portion of Mashiyach is equivalent to YHWH.

Another important Scriptural guide is found here: “*And they shall look upon Me (et) whom they have pierced, and they shall mourn for him as one mourns for an only son*” (Zechariah 12:10). However, the JPS renders this verse, “*they shall look upon Me because they have thrust him through,*” which does violence to the Hebrew, so as to shore up their own traditional religious orthodoxy. Usage of *et*, as in “*B’resheet bara Elohim hashamayim v’et ha’aretz; In the beginning Elohim created (et) the heavens and the earth*” (Genesis 1:1). The key word *et*, acts as a direct object pointer; its purpose is to point to the part of the sentence that receives the action from another. In this case, the heavens and earth receive the action of their creation from YHWH. This is such a basic and consistent rule that in *every* other place *et* appears, the direct object is *always* pointing to the phrase after it as the receptor. Granted though in Genesis 1:1 *et* appears after heavens but before earth, because it is a compound structure (heavens and earth) and the pointer must in this case appear before the appearance of the latter term. Still, that minor oddity does not prevent JPS translators from telling us rightly where the heavens and earth are receiving their action from, nor does this difficulty arise in any of the several hundred other places in Scripture; however, this passage in Zechariah 12:10 is very controversial in their own eyes.

In Zechariah’s case, the placement of *et* leaves no doubt whatsoever that it is YHWH receiving the action of piercing, and yet they mourn for *him* (Mashiyach) as an only son! This fact alone clearly proves that YHWH is somehow pierced and yet He does not die, but it also shows that His son does! But then if the son can die how is he “*equal*” with YHWH who can never die? The answer lies in understanding the difference between “*equal*” in Aramaic and English. When we say “*equal*” we mean a sense of equivalence, such as  $2 + 2 = 4$ . However, to say “*equal with*

YHWH" in this context does not mean *identical* but rather "*of the same substance as Elohim.*" Water and ice have the same substance but they are not identical; neither does each one do the exact things of the other. Mashiyach is made up of the same "divine" nature as YHWH, but is given a subservient function by the very nature of the fact that he had become human. That is also why he can say "*I am nothing without my Father*" because without the divine component he is just as another man. This of course brings us back to Paul's description of Y'shua having the "*likeness of men and was found in fashion as a man*" (Phil. 2:7).

## Conversion

*"Truly I say to you, that unless you change and become like children, you will not enter into the Kingdom of Heaven."* Matthew 18:3

In the religious worlds much energy is put into conversion – becoming a Jew or Christian, or "converting" from one sect or denomination into another. Many are baptized, re-baptized and dedicated, re-dedicated and consecrated and initiated and given all manner of recognition by various peer groups as they jump through the "religious hoops" of whatever religion they have chosen. Unfortunately, many souls don't seem to realize that there is only one conversion that will ever matter when it comes to eternity, and that is to be converted from the carnal man into the spiritual man according to trusting in Y'shua Mashiyach.

Throughout Scripture the burden of change is upon Israel, not upon Heaven. In Matthew 18:3 Y'shua instructs us to change and become like children – teachable, forgiving and trusting. The inner man must change from his personal carnal agendas and be transformed into the "likeness of Elohim," which is a virtual impossibility unless a person has a spiritual relationship with Mashiyach. As in every healthy relationship both parties have unique qualities, experiences, gifts and abilities that they bring into a relationship and so it is that each one of us present ourselves to Mashiyach in a very unique way.

We are made in the "Image of Elohim" which means that there is a portion of the Master inside each one of us, and it is this "point of contact" that allows us to know we have changed and converted and passed from death to life in Mashiyach. It is, however, a fatal error to judge one's conversion on the merits of someone else's experiences or doctrines. Paul explains: "*For we dare not value or compare ourselves with those who vaunt: but they, because they compare themselves with themselves are not wise*" (2 Corinthians 10:12).

Perhaps you've noticed that your own soul doesn't cope well with religious formulas for "conversion" and, of course, this is because you were not created to fit into a man-made mold. If we were to remove all the external factors of conversion, we would be left only with a conversion into *Perfection*. The spiritual man is made in the *Likeness of Elohim* which is Mashiyach, and in this regard each person is called to be a mashiyach. Therefore, that Perfection we all look for in conversion is already planted within us, but we must first take hold of it and then walk in it.

Change is good, but Perfection is better because we are individually created by YHWH according to His Perfection. He will lead and guide. As Yochanan stated, "*And you also, if the anointing which you have received from him remains in you, you need not that any one should teach you; but as that anointing is from Elohim, it teaches you all things; and it is true, and no falsehood is in it. And as it has taught you, remain you in Him*" (1 Yochanan 2:27). In other words you are free in Mashiyach and don't need any "religious baggage," but not free to transgress against your own anointing that sustains your spirit being. Yochanan said: "*And now, my children, remain you in him; that so, when he will be manifested, we may not be ashamed before Him, but may have an open countenance at His coming. If you know that he is righteous, you also know that whoever does righteousness is from Him*" (verses 28, 29).

## David's Master

*"Therefore, if Dawid calls him Master YHWH, how is he is son?"* Matthew 22:45

The Greek Kurios (Lord), and Adon/Adonai, (Master) can easily be applied to either Y'shua or YHWH; therefore, few scholars have noted that the Greek Kurios could mean YHWH in Matthew, and "human masters" in Mark and Luke, as referenced in the Aramaic Peshitta readings. Compare the Aramaic readings of Matthew 22:41-46; Mark 12:35-40; Luke 20:39-47: Notice that Mark and Luke say: *"Dawid, calls Him 'my master'; so how is He his Son?"* But in Matthew: *"Dawid calls Him 'YHWH'; how is He his Son?"* Both Mark 12:39 and Luke 20:39 read: *Some of the scribes answered, "Teacher, You have spoken well." And they no longer dared to ask Him anything. Then He said to them, "How can they say that the Mashiyach is the Son of Dawid?"* Matthew 22:41-42 reads: *While the Pharisees were together, Y'shua questioned them, "What do you think about the Mashiyach? Whose Son is He?" "Dawid's," they told Him."*

Compare the differences:

1. Luke says that Y'shua **first** silenced the Pharisees, and **then** asked his question. Matthew says that Y'shua **first** asked the question.
2. Luke and Mark do not provide the Pharisees' initial answer that Matthew includes. In other words Luke and Mark record Y'shua responding to the answer!
3. Luke writes *"no one dared ask him anymore questions"* at the **beginning** of the phrase.
4. But look at Matthew 22:45-46: *"If, then, Dawid calls Him 'YHWH' how is He his Son?" No one was able to answer Him at all, and from that day no one dared to question Him anymore."* Matthew puts *"no one dared ask him any questions"* at the **end**, not the beginning like the others. This is also how it has been translated into Greek. Which version of the story is correct? Both! They are providing accounts of different stages of the same exchange.
5. Mark does not record *"no one dared ask him any questions"* in his narrative. Some suggest that is because his writing style is much more abbreviated than the others; however, Mark frequently includes details that others don't: Matthew: *"while the Pharisees were together"*. Mark 12:35: *"while teaching in the temple"*. Luke: *"while he taught the people in the temple"*.

Let's examine all three accounts:

Matthew 22: 41. *"While the Pharisees were together, Y'shua questioned them, 42. "What do you think about the Mashiyach? Whose Son is He?" "Dawid's," they told Him. 43. He asked them, "How is it then that Dawid, inspired by the Spirit, calls Him 'Master' YHWH, for he said: 44. Master YHWH said to my master, 'Sit at My right hand until I put Your enemies under Your feet'. 45. "If, then, Dawid calls Him 'YHWH' how is He his Son?"* (Refers to YHWH's part in Psalm 110.)

Mark 12: 35 *"While teaching in the temple, Y'shua answered and said, How do the scribes say that the Mashiyach is the son of Dawid?"* (Refers to Y'shua's part in Psalm 110.)

Luke 20: 39 *"Some of the scribes answered, "Teacher, You have spoken well." 40. And they no longer dared to ask Him anything. 41. Then He said to them, "How can they say that the Mashiyach is the Son of Dawid? 42. For Dawid himself says in the book of Psalms: Master YHWH said to my master, 'Sit at My right hand 43. until I make Your enemies Your footstool.' 44. Dawid, then calls Him 'my master'; so how is He his Son?"*

Mark and Luke: *"Beware of the scribes, who want to go around in long robes..."*

Matthew, Mark and Luke: *"No one was able to answer Him at all, and from that day no one*

*dared to question Him anymore.*” Same conversation, same event, same day. But the questions are clearly addressed to the two different groups: Group 1, the Pharisees (Matthew); Group 2, the Scribes (Mark and Luke).

The Pharisees emphasize *oral law* (Matthew 23:1-2). The Scribes emphasize *written law* (Mark/Luke). Each group is addressed separately though they complement one another. Each group performs different roles within the same religious structure. Each group requires a unique approach. The questions began with the Pharisees. Y’shua asks, “*What do you think about the Mashiyach? Whose Son is He?*” Y’shua expects them to answer that Mashiyach is “the son of YHWH” as Zechariah 12:10 and many other verses in the Tanakh indicate. The answer provided by the Pharisees relates to the family line Mashiyach is from – which is Dawid – which is also true, but certainly not the whole answer. Then Y’shua quotes Psalm 110 and shows the Pharisees that Dawid knew Mashiyach was YHWH Himself! This not only involves Psalm 110 but also Psalm 2, 8:4-8, 97:7, etc. That is why Y’shua says in Matthew that Dawid spoke “*under inspiration,*” referring not only to Psalm 110. In this context, Y’shua uses MarYah, thus making the point that by being the Word (Psalm 33:6) that made everything (Psalm 33:6), Mashiyach is from YHWH’s mouth and therefore part of YHWH! So the question is how and why does Dawid provide such a full account of Mashiyach being YHWH, and yet Mashiyach is Dawid’s descendant (the human part of him)?

To the Pharisees he simply inquired of whose son Mashiyach is (as in Matthew 16); then after his dialogue with the Pharisees, Y’shua turns to the scribes to see how they’ll make out. But, Y’shua has a surprise; he takes the answer from the Pharisees and turns it into a question for the Scribes. “*Why do they say he is the son of Dawid?*” They are scribes after all, and they should know what Dawid wrote, shouldn’t they? So, Y’shua says in Luke, “*why does Dawid say in the book of Psalms.....*” Different group, different question; so this time Y’shua says, “*Look people! In the Psalms of Dawid, it says that his master is his descendant!*”

Consider also that the scribes give the same response as the Pharisees; they answer that Mashiyach comes from Dawid. But Y’shua (not YHWH) draws the Scribes into the Mari/human master part of the Psalm to make a separate point. That point is that all of Jewish culture points to the Father as the Master and the son/descendant (the word can mean either) as the servant, and yet Dawid calls his future descendant his Master. Y’shua wants them to tell him why. But it seems, all of a sudden they either don’t know or don’t remember? No, they knew the correct answer, but they found themselves in a very, very “tight spot”! The answer that every Jew knows, is that because the “*son of Dawid*” is destined to be an eternal and universal ruler (as the Psalms and nearly all the prophets indicate), his Eternity is superior to Dawid’s mortality, even though he is Dawid’s offspring. In addition, this is not the only time that Dawid takes a lower seat than his offspring.

The office of Mashiyach is superior to Dawid’s kingship, whether referring to the human or divine components. Mashiyach inherits Dawid’s throne and secures additional powers that Dawid could never have (Daniel 7:14, Revelation 3:21). Although Dawid’s descendants may look back to King Dawid and derive status and power from their ancestral relationship to him, here it works the other way around. Dawid is most certainly the anointed king of Israel, but his anointing with oil is itself a symbol of the type of power that was to manifest in Mashiyach at a later time (Isaiah 9:7, Luke 1:32)!

Let’s also remember that Dawid desired to build the Temple to YHWH, but YHWH would not allow him. Instead, the honor went to Dawid’s son Solomon who became even more prosperous and was also wiser than Dawid. Solomon represents a “type” of Mashiyach because he built the Temple. Regarding the building of the Temple, Solomon outdid his father just as Mashiyach outdoes his illustrious ancestor.

Y’shua says: “*and now someone greater than Solomon is here*” (Matthew 12:42). While most assume that this simply means that Mashiyach is wiser and more righteous than Solomon, there

are also additional components regarding the way the Kingdom of YHWH is being manifested. Matthew 12:43-45 gives some context to this by providing a brief discussion about casting out demons, something that extra-Biblical legends give Solomon much credit for. One of the rabbinical legends suggests that Solomon used a “magic ring” to force demons to build the Temple! Others point out that the call Solomon received, even as a child, had to include matters of the spirit:

*“Elohim gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore. **Solomon’s wisdom was greater than the wisdom of all the men of the East, and greater than all the wisdom of Egypt.** He was wiser than any other man, including Ethan the Ezrahite - wiser than Heman, Calcol and Darda, the sons of Mahol. And his fame spread to all the surrounding nations. He spoke three thousand proverbs and his songs numbered a thousand and five. He described plant life, from the cedar of Lebanon to the hyssop that grows out of walls. He also taught about animals and birds, reptiles and fish. Men of all nations came to listen to Solomon’s wisdom, sent by all the kings of the world, who had heard of his wisdom”* (1 Kings 4:29-34).

Legends aside, Scripture bears strong testimony of Solomon’s power to conquer unclean spirits; which was something “the men of the East and Egypt” were famous for. The fact that Y’shua speaks about casting out demons points to his superiority over Solomon, and by extension his father Dawid, in all manner of earthly and spiritual power. The scribes and Pharisees, however, are so focused on their Dawid-veneration, that they don’t recognize the true symbols and ranking that Dawid himself understood. Yet again Aramaic conveys the original meaning and nuances within Y’shua’s original language and culture. In this case, the Greek Kurios could mean either YHWH or Y’shua, which obscures the beauty that MarYah/YHWH clearly reveals.

## Definition of Love

Although the Scriptures clearly define love, it has been given all manner of modern definition by various institutions and religions. Most souls think of love according to its attributes because love is rather difficult to define. Many Christians assert that “God is love” and one of the popular clichés is to “just love the Lord.” But the manner of how one “loves the Lord” brings up much opinion and debate, especially since Christians often teach a love that is quite the opposite of what Scripture teaches. For example, *“And by this we know that we love the children of Elohim, when we love Elohim and follow his commandments. For this is the love of Elohim, that we keep his commandments: and his commandments are not burdensome. Because, whoever is born of Elohim overcomes the world: and this is the victory that overcomes the world, our faith”* (1 John 5:2-4).

The definition of love is best understood through Mashiyach’s life and teachings: *“If you love me, keep my commandments”* (John 14:15); and, *“He who has my commandments with him and keeps them, he is who loves me and he who loves me will be loved by my Father. And I will love him and reveal myself to him”* (John 14:21); and, *“If you keep my commandments, you will **abide in my love**, just as I have kept the commandments of my Father, and I abide in His love”* (John 15:10).

Abiding in His love is clearly connected to “keeping the commandments.” The *“commandments of my Father”* always refers to Torah; and Y’shua taught that *“if you love”* him, you will keep the Commandments. In other words love has everything to do with Sanctifying the Name of YHWH, which means to Set His Name and His Word (Torah) apart from all other authorities.

Mashiyach Y’shua clearly kept the commandments of his Father, but yet only a tiny minority of Christians would even consider the importance of these same Commandments – even though the name “Christian” comes from the same root *haMishchah* (the anointing) which means to be “Mashiyach like.” Y’shua is the Word of YHWH, and about this Spirit of Mashiyach Moshe



wrote: “*And showing mercy unto thousands of them that love Me, and keep My Commandments*” (Sh’mot/Exodus 20:6); and, “*Therefore you shall love YHWH your Elohim and keep His charge and His Statutes and His Judgments and His Commandments, always*” (D’varim/Deut. 11:1).

There are dozens of places in Scripture where “love” is tied in with keeping the Commandments. Unfortunately, those Christians who truly “love the Lord” according to Scripture are labeled as *Legalists* and *Judaizers* for keeping the Commandments, and often encounter persecution from “the Church.” This is because in Christianity “love” is defined by status quo, so to be a good Christian each one must fashion their “love” according to the values of a core group or denomination. In recent times, many good, YHWH-fearing Christians have become ashamed to even be called “Christians” after being attacked by so many Christians for keeping the Commandments. Many opt instead to be labeled as “Believers” because they realize that love requires sacrifice, and that love is not a cerebral ideology that neglects the Commandments.

*“And owe nothing to anyone; but to love one another. For he that loves his neighbor has fulfilled Torah. For this likewise, which it says: You shall not kill; nor commit adultery; nor steal; nor covet; and if there is any other commandment, it is completed in this sentence: You shall love your neighbor as yourself. Love does no evil to one’s neighbor because love is the fulfillment of Torah”* (Romans 13:8-10). Rav Shaul is clearly teaching that these four Commandments are examples of how a person demonstrates love to their neighbor; this kind of love is the fulfillment of Torah. *“For the entire Torah is properly understood in one Miltha (Word/Manifestation): ‘You will love your neighbor as you would yourself’”* (Galatians 5:14). The many other definitions of love that lack the Commandments also lack the connection to Justice and Righteousness. Man’s interpretation of “love” often reverts to carnal instincts like anarchy, excess, sensuality, emotionalism etc.

The Brit Chadasha literally means Covenant Renewed, a “*making new*” of the Covenant of Love that YHWH had formerly established between Himself and his people. Although there is a change of priesthood in the Renewed Covenant, YHWH’s Word and Commandments remain eternal, *love has never changed*; if anything love has been magnified. *“You have heard that it has been said that you should not commit adultery. But I say to you that all who that looks at a woman as lustfully at once has committed adultery in his heart”* (Matt. 5:27, 28). Y’shua “raised the bar” but he also said, *“And because of the growth of iniquity, the love of many will grow cold”* (Matt. 24:12). Therefore, as the Commandments grow within the heart, **true** love will also grow. Love, therefore, is a voluntary and personal choice to do the right thing and keep the Commandments.

Joshua teaches that loving YHWH means *“to walk in His ways and to keep His commandments”*: *“But take diligent heed to do the Commandment and the Torah, which Moshe the servant of YHWH charged you, to love YHWH your Elohim, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul”* (Joshua 22:5). He declared *“...as for me and my house, we will serve YHWH”* (Joshua 25:15). To love YHWH means to keep His Commandments. There is no other substitute a person can make to demonstrate their love to YHWH or to each other, because true love is righteous; it is Set-Apart and does good towards YHWH and all of His creation. We are to become as “little children” who can put trust in Mashiyach and simply do what he asks, rather than be rebellious and find religious loopholes that make us feel better about breaking the Commandments.

*“Consider how I love your precepts: quicken me, O YHWH, according to your lovingkindness”* (Psalm 119:159). Love is a reciprocal giving and sharing that is based on being true to the Word of YHWH, and *“great peace have they which love your Torah: and nothing shall offend them”* (Psalm 119:165). Peace is established by love because love is the action of doing what is Right, Set Apart, Just and Good.

One of the greatest perversions accomplished against the Word of YHWH was to superimpose a false religious definition of love based on Church theology which, in the eyes of millions of

Christians, has rendered the Torah null and void. The unpleasant realities of “Christian love” through the centuries have spoken volumes in times when “Christian nations” like Spain, Germany and Poland brought hatred upon Jews and other races or religions that were not “Christian.” Today members of the World Council of Churches are launching new crusades against the Jewish “occupation” of their homeland of Israel – the very lands YHWH gave to the Jewish people as an “everlasting possession” (Genesis 15:18); and from which He promised they would never again be removed (Amos 9:15).

Christian love is fashioned after “tolerance,” rather than temperance and self control and discipline and accountability to one another and the Word of YHWH. Crime and decadence has escalated in “Christian nations” like the USA that would embarrass Sodom and Gomorrah. Y’shua said that the land of Sodom would fair better than some cities that had the truth presented to them but rejected it (Matthew 11:23, 24). The United States claims to be led by “Christian” Presidents and approximately 65 percent of the nation claims to be Christian. The reality is that Christian America has one of the largest per capita crime rates in the world and twice the homicide and rape statistics of many European countries, under “Christian” leadership and “Christian” government.

What’s more, Christians have an extremely high divorce rate simply because Christianity has defined love according to man’s opinions. Most Christian leaders teach that Torah is taboo because “Jesus nailed it to the cross” and gave them the Commandment to *love*, so they teach *carte blanche* Torahlessness for the “forgiven.” Sin is hidden under “Christian grace” because the new “Christian definition” of love provides *unlimited* pardon of willful and repetitive sin. Religious “Christian” love is based on doublethink that replaces YHWH’s love with a religious tradition about love, but in reality this has desensitized people’s hearts to one another and to Mashiyach. In reality this kind of Christian love is tyranny because it is simply love of the status quo; it is certainly not love according to Mashiyach and the Set Apart Scriptures!

The prophet Daniel wrote, “*And I prayed unto YHWH my Elohim, and made my confession, and said, O YHWH, the great and dreadful Elohim, keeping the covenant and mercy to them that love Him, and to them that keep His Commandments*” (Daniel 9:4). Israel broke the Covenant that YHWH gave, just like Christianity is breaking the Renewed Covenant that is offered in Mashiyach. The Covenant is evidenced by an exchange of love between YHWH and His people, but it is incumbent upon mankind to love YHWH and to demonstrate love to others by keeping the Commandments. James wrote, “*And if in this you fulfill the Torah of Elohim, as it is written, ‘You shall love your neighbor as yourself,’ you will do well*” (James 2:8). ***The majority of Christian theologians translate the word “fulfill” as “bring to an end” but it clearly means to bring to a reality, perform or do***, as in a person’s duty to love their spouse by their actions, where the actions of love is love demonstrated. To fulfill Torah means to have the love of the Father dwelling within the soul, and this means to not only welcome His Commandments but to *delight* in them as obedient children.

“*There is no love that is greater than this that a man lay down his life for the sake of his friends. You are my friends if you do all that I commanded you*” (Yochanan 15:13, 14) Y’shua speaks according to the Spirit of YHWH in him rather than his own soul; therefore, “all that I commanded you” is specifically referring to Torah.

## Deliverance

*“The Spirit of MASTER YHWH is upon me and because of this, He has anointed me to declare hope to the poor. And He has sent me to heal the brokenhearted and to preach release to the captives and sight to the blind. And to free those who are oppressed (by the power of) forgiveness. And to preach the acceptable year of MASTER YHWH.” Luke 4:18, 19*

Y’shua Mashiyach is quoting Isaiah 61 in this verse and revealing his awesome power to bring about true deliverance. This also contains a very powerful revelation of who Mashiyach is. Here’s the passage:

*“To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of YHWH, that he might be glorified” (Isaiah 61:3).*

Mashiyach brought forth beauty for ashes and replaced despair with hope. In this same chapter in Luke (verse 33) Y’shua is delivering a soul from an unclean spirit (demon), so that there is no mistaking his absolute power over the demonic. Millions of souls can and will testify to being delivered from oppression and torment by the power of Mashiyach. We can put our full and complete trust in Mashiyach Y’shua who epitomizes righteousness, goodness, fairness and wholeness with the greatest of love and compassion, and who brings great joy and comfort to our souls. Although we are able to experience tremendous peace and joy whenever we praise YHWH for what He has done through His Mashiyach, we are also called to be *“trees of righteousness”* which means that each one of us is responsible to co-labor in righteousness with Mashiyach.

*Trees of righteousness* refers to people of righteousness: *“the trees of the field shall clap their hands”* (Isaiah 55:12), *“And all the trees of the field shall know that I YHWH have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I YHWH have spoken and have done it”* (Ezekiel 17:24).

YHWH has planted His trees (souls) of righteousness all over the Earth. These are souls who are being formed in the Image of Elohim and who live according to righteousness rather than the pleasures of sin for a season. These souls are *“trees of righteousness,”* not spectators or vendors of righteousness, but a *Kedoshim* (Set Apart People) who practice and experience righteousness (the nature of Mashiyach) every day.

*“I will greatly rejoice in YHWH, my soul shall be joyful in my Elohim; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness as a kahan (priestly dress), and as a bride adorns herself with her jewels”* (Isaiah 61:10). The imagery of Mashiyach being covered with a robe of righteousness as priestly dress also applies to all who are *“priests of Elohim and of his Mashiyach”* (Rev 1:6; 5:10; 20:6) who are the Bride of Mashiyach.

A *“bride adorns herself with jewels”* is a picture of the *Kehillath* (congregation) of Mashiyach who wears precious jewels that depict the fruits of her righteousness. Mashiyach is clearly establishing a *“righteous bride”* who is known by her righteousness. *“Come, I will show you the bride, the wife of the Lamb”* (Revelation 21:9). *“Let us rejoice and exult, and give glory to him: for the marriage supper of the Lamb has come, and his bride has made herself ready. And it was granted her to be clothed in fine linen, bright and clean: for fine linen is the righteousness of the Set Apart believers”* (Revelation 19:7, 8).

This righteousness is set forth in Torah which is *“deep extensive learning in righteousness.”* *“All Scripture that was written by the Spirit is profitable for instruction and for decisive refutation, and for correction, and for deep extensive learning in righteousness”* (2 Timothy 3:16). Torah and Mashiyach are One Truth, and herein lies the basis of all deliverance; however, there are three basic perspectives of Torah observance:

## Deliverance through Obedience

Obedience to the Word of YHWH is evidence of true deliverance. Mashiyach says that those who do not do the will of his Father will *not* partake of the Kingdom of Elohim (Matt. 7:21). The judgment of all peoples and nations is according to the same Standard which is revealed in the Word of YHWH and that the Set Apart believers obey: *“And the temple of Elohim in heaven was opened; and the ark of His Covenant was seen in his temple: and there were flashes of lightning and thunders, and voices and an earthquake, and great hail”* (Rev. 11:18). There is a clear and future judgment on the horizon. The ark of His Covenant contains *all* of the Ten Commandments that are to be *“written upon the hearts”* of YHWH’s people. Those who don’t have Torah written upon their hearts will not be able to excuse themselves by suggesting that “Jesus did it all for them” or that their Rabbi or Pastor promised them that they would be in heaven.

*“For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so YHWH Elohim will cause righteousness and praise to spring forth before all the nations”* (Isaiah 61:11). YHWH says that He will cause righteousness and praise to spring forth before all nations; this is very clearly stated within the original Tanakh reference regarding the Renewed Covenant (Jeremiah 31:31-34). Therefore, it is clearly a great deception to think that a person is fully delivered from the clutches of the enemy while they continue to transgress against Torah. All sin is transgression of Torah (1 John 3:4); without Torah we wouldn’t know what constitutes sin (Romans 7:1-12).

There are plenty of indicators that point to the need for deliverance. The spiritual fruit within our souls, or lack thereof, is one good way in which to evaluate ourselves: *“Love, joy, peace, kindness, goodness, faith, meekness, self-control”* (Galatians 5:22, 23). Each of these attributes manifest themselves within those who walk after the Spirit of Mashiyach. Many view these attributes as being relative to their current situation in life; yet others compare and judge their spiritual and emotional status against the rest of the populace. Unfortunately, the most popular attitude is to define spiritual fruits according to religious and cultural tradition rather than the Word of YHWH. Regardless as to how accurate the personal assessment of our needs, deliverance is something that we all require over the course of our lives. No one is immune or exempt; even Mashiyach endured temptation and manifold trials.

Deliverance is won when a person turns away from carnal habits and actively pursues righteousness, and this is also a good definition of Faith; this is beyond just belief or intellectual acknowledgement of righteousness or the knowledge of good and evil. If this were not the case, then Adam and Eve would never have been expelled from *Gan Eden* as their “knowledge” about the *Tree of Life* would have been sufficient to keep them in! Instead, it was their direct disobedience to YHWH, that changed their status. The fact remains that Adam and Eve’s story originates in the oldest part of the Tanakh, but their fall from grace because of their disobedience remains very much a current problem today and for the Good News writers! (Romans 5:12-21, 1 Corinthians 15:22, 45) So, if the earliest part of the Torah remains relevant, binding and in need of resolution for every current believer, how then can later parts of Torah become irrelevant? NO, it’s impossible, it can’t! The deliverance from sin that Adam and Eve experienced was through Mashiyach. Torah therefore details and elucidates elements of the *Tree of Life* and the *Tree of Knowledge of Good and Evil* that were birthed in Mashiyach!

Faith then brings a progressive desire to live righteously, which is clearly by inspiration of the Ruach haKodesh, which in turn brings harmony between YHWH and His Creation. Furthermore, as anyone with the most basic Hebrew and Aramaic understanding knows, there is a direct linguistic and prophetic linkage in Genesis 1 between “in the beginning/creation” (*bereshit*) and “covenant” (*breet*) and the verb for “to make” (*bara*) and “Son” (*bar*)!

Y’shua taught, *“It is written that the Son of man does not live by bread alone, but by all the Words that proceed from the mouth of YHWH”* (Matthew 4:4). It is obvious that mankind must live

on this “bread” of the Word of YHWH (Deuteronomy 8:3). Y’shua declared that he as well as all of mankind are called and required to live by the “Words” of YHWH. This fact is also why Mashiyach was born in *Beyt-Lechem* (Bethlehem), or literally “the house of bread”!

The enemy attempts to micro-manage souls into doing his bidding; therefore, it is imperative to remember that Torah sets the Standard by which all flesh shall be judged. Torah observance protects us from becoming prey for the enemy. Although many religious people may claim that Torah observance “doesn’t matter,” the evidence shows that lack of trust, faith and disloyalty towards the Word of YHWH is what is waging war against the Unity of the Body. Those who say it “doesn’t matter” are simply relying on their own religious traditions to carry them through. But Mashiyach says, *“All who loosen, therefore, from one (of) these small commandments and teach thus to the sons of man, will be called little in the Kingdom of Heaven, but all who do and teach this will be called great in the Kingdom of Heaven. For I say to you that unless your righteousness exceeds more than that of the scribes and the Pharisees, you will not enter the Kingdom of Heaven”* (Matthew 5:19, 20).

### **Lies, Procrastination and Rebellion**

We could examine a host of indicators, but lies, procrastination and rebellion are clearly normatives of the carnal flesh. It appears many souls will go through their entire life lying to themselves and others, procrastinating and rebelling against YHWH, while at the same time believing themselves to be “saved.” The problem is, all form of rebellion is protected by pride. The individual may think him or herself to be loving, generous and caring, but if they are ever confronted about lying, not keeping their word, or procrastination and rebellion against Mashiyach, they often indict the messenger instead of examining the status of their own souls. Y’shua said, *“The spirit is ready but the body is weak”* (Matthew 26:41). Therefore when we recognize the need for change but realize we don’t have the power to do it on our own, we must realize we’re in immediate need of deliverance. Some people are wise enough to get on their knees right now and change, but most will lie to themselves and procrastinate. Y’shua said, *“But if your eye should be evil, all your body will be darkness. If therefore, the light that is in you is dark, how much your darkness will be!”* (Matthew 6:23) In other words, when deliverance is needed we often have no idea of the severity of the problem. If there is darkness then how much darkness? Often when a person begins to root out the darkness (hidden rebellion) they discover much more than they realized. Darkness is a constant; where there is no light there is immediate darkness. However, the good news is that darkness flees when light shines into hidden areas of the soul.

A very simple and logical way to defeat darkness is to welcome the light and focus on the Truth – but what is Truth? Y’shua says, *“Father sanctify them by your Truth, for Your Word is Truth”* (Yochanan 17:17). Y’shua also says that his *word* will judge all those who reject him (Yochanan 12:48). Mashiyach is the Standard; therefore, when the Spirit begins to convict us of sin (like lies, procrastination and rebellion) we can distinguish between the carnal man who is lazy to make change, and the spiritual man who has unlimited resources to change and become like Mashiyach. It is also very helpful to have others who are mighty in Scripture and full of the discernment of the Ruach haKodesh to bear witness for our spiritual nature and against our carnal nature.

### **The Power of Belief**

Each soul must believe that YHWH exists and that He rewards those who seek Him (Hebrews 11:6). This is a beautiful discipline and promise that Rav Shaul takes directly from Torah: *“But if from thence you shall seek YHWH your Elohim, you shall find him, if you seek him with all your heart and with all your soul. When you are in tribulation, and all these things are come upon thee, even in the latter days, if you turn to YHWH your Elohim, and shall be obedient unto his voice; For YHWH your Elohim is a merciful Elohim; He will not forsake you, neither destroy you, nor forget the covenant of your fathers which he swore unto them”* (Deuteronomy 4:29, 31). Seeking YHWH with all your heart and soul means to obey His Torah and put trust in Him alone.

Notice that this promise extends into the “latter days” which are the days in which we are now living.

With Faith all things are possible, as Y’shua said: “...if you are able to believe anything is possible to be for him who believes” (Mark 9:23). “By faith Enoch was translated and did not taste death...” (Hebrews 11:5). Faith is the action of “entering in” to the Word of YHWH. “So shall My Word be that goes forth out of My Mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in that which I sent it” (Isaiah 55:11). The Word of YHWH Elohim “quickens the dead and calls those things which are not, as if they were” (Romans 4:17). Therefore, we must think, speak and pray according to the authority of the Word of YHWH, regardless of what “the world” might send our way; this is how “the blind see, the lame walk, the deaf hear, the dead are raised and the poor are given hope” (Matthew 11:5). By Faith we can see things according to YHWH’s assessment and then respond to the Word of YHWH with obedient expectation. This is evidence of true deliverance. We must never look at others for what only Mashiyach can provide, and not compare ourselves to others or expect things from others that belong to the hand of YHWH, “But when Y’shua heard, he said to them, The healthy are not in need of a doctor, rather those that are badly afflicted” (Matthew 9:12).

## Dispersion

The dispersion of the Twelve Tribes extends throughout all manner of geography, culture and religion. Those from the northern ten tribes of Israel “feared YHWH, and served their graven images, both their children, and their children’s children: as did their fathers, so do they unto this day” (2 Kings 17:41). This is why we find evidence of “Jewish synagogues” that also adopted sun worship and paganism while retaining a “Jewish” identity. The dispersion has also caused many Jews to continue to forsake the Ancient Paths spoken of by Jeremiah and the prophets of YHWH.

The majority of Jews today have adopted lifestyles that are acceptable to their local pagan (or secular) cultures, wherever they reside. “And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lies desolate and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lies desolate it shall rest; because it did not rest in your sabbaths when ye dwelt upon it” (Vayikra /Leviticus 26:33-35).

There are numerous examples of Hellenized Jewish groups who feel the importance of retaining a “Jewish” identity within various religious labels. Jews for Jesus is just one of many examples. Even the name, “Jews for Jesus” is often received in an offensive manner by Jews because of what Christians have done against the Jewish people “in the name of Jesus.” Ultimately YHWH is our Savior; what it comes down to within Jewish-Christian debate, is a difference of opinion on how YHWH saves His people. As Netzarim we proclaim that the promises in Tanakh have been and will be fulfilled by Y’shua of Nazareth, but to imply that the rest of Jewry is against Y’shua (the true Mashiyach) is very problematic, even when taking into account centuries of acrimonious history. No Jew would deny that righteous Israelite men and women have been raised up by YHWH to give us the benefit of their wisdom, character and examples for better living. To the extent then that it can be proven that Y’shua observed Torah and kept the sacred days—and this extent is tremendous—no Jew could respectfully be “against” every single thing he said and did. However, Jews for Jesus teach that Jews must convert to Christianity to be “saved.” The Jews for Jesus organization spurns Torah lifestyles and they live in such a manner as to be fully accepted in Christian Sunday churches.

As most other Christo-Pagan based institutions, the Jews for Jesus organization touts the Christian doctrines as the way to “salvation.” They view Netzarim Jews as “Legalists” and “Judaizers” and

do not subscribe to being conformed to Mashiyach through Torah observance. As in other post-Constantinian Christian traditions, salvation is offered through the Jews for Jesus organization to those who say a “sinners’ prayer” and the candidate for “salvation” must agree that their “doctrine of salvation” is truth in order to get “saved.” In effect, Jews for Jesus are simply token Jews who endorse Marcionite and Constantine Christianity, but who prefer to retain a veneer of “Jewish” identity. These kind of tactics, which are surely not confined to just JFJ, are part and parcel of what some Netzarim refer to as “Greeks in Jewish clothing.”

On the other end of the spectrum are the Reform and Conservative Jewish movements. The Reform Jewish Movement is the largest Jewish movement today which is comprised of various splinter groups. Some of these, such as the Reconstructionists, appear to be focused on a feel-good, self-deterministic humanism for Jews, but relationship to YHWH’s covenant is greatly de-emphasized as stated in the following excerpts from [www.jrf.org](http://www.jrf.org):

“Many people have come to reject God because they understand God as a being that can break the laws of nature and act like a person. Reconstructionism rejects those ideas about God, as have many Jewish philosophers over time. Reconstructionism has offered many people who previously rejected God a renewed possibility of belief as they have been exposed to different conceptions of God.”

“But some Jews will continue to reject even a reconstructed idea of God. It is possible to feel committed to Jewish values without believing in God. Throughout the ages, God has been the source of the commandment for us to create a just and fair world. But it is certainly possible to feel committed to a better world without connecting the source of that commitment to God... Reconstructionism has stressed *belonging* over *believing* when it comes to Jewish identity. Belonging to a group with common commitments, culture and memories has given us a valuable sense of peoplehood and mission that has power regardless of what we believe about God.”

“There are indeed many similarities between Reconstructionism and Reform Judaism as it is currently practiced. In their attitude toward *halakhah* as tradition rather than as binding law, in their belief in *equality between women and men*, in their *acceptance of gays and lesbians* in all aspects of the life of the congregation, and in their inclusion of *intermarried families*, Reform Judaism and Reconstructionism have taken a stand together as the most progressive elements in Jewish life.”

“Reconstructionists prefer to think of Judaism as a living, ever-growing way of life. This means that Jews today do not practice their religion the same way that Jews did even 100 years ago, let alone farther back in time. Those who currently consider themselves the guardians of *halakhah* for the most part refuse to acknowledge this process, and instead look at Jewish law as a rigid, unchanging body of laws.”

“People choose their practices based on their study of holy text, of history, and on the basis of their own personal values and their community’s practices. Reconstructionists feel that decisions about how to practice religion as a community should be made by the community, and that personal religious decisions are best left to the individual, in connection with Jewish tradition and with others in the community. Certainly Reconstructionists strive to be dedicated, educated, and practicing Jews, and that’s what’s important.”

Reform Judaism and Reconstructionism weigh in on identity and belonging, where Jews can collectively define God according to the traditions of modern secular culture. In this manner, Jews rely on humanism, relativism and materialism while “belonging” together with other Jews who also elevate similar worldly values and ideals. In other words these Jewish institutions clearly recognize their physical Jewish ancestry but define the God of Abraham, Isaac and Jacob in a way that is pleasing their modern thinking.



Moving on, the Conservative Jewish Movement is the “modernization” of Orthodox Judaism whereas Orthodox Judaism has its origins with the Pharisees of Y’shua’s day. None of these groups are all too interested in what the Tanakh (Torah-Prophets-Writings) or the B’rit Chadasha (Renewed Covenant) actually teaches, as they put their own authority (commentaries and traditions) on an equal footing with Scripture (Tanakh). Two thousand years ago Y’shua addressed this matter in Matthew 15:1-20 and 23:13-33, while also admitting Pharisaic authority elsewhere when they use Torah in proper isolation (Matthew 13:52, 23:1; Mark 12:28-34, John 7:19). A few centuries later we would see these Pharisaic excesses crystallize in places like Rambam’s Introduction to the Mishnah, which states: *“If there are 1000 prophets, all of them of the stature of Elijah and Elisha, giving a certain interpretation, and 1001 Rabbis giving the opposite interpretation, you shall incline after the majority and the law according to the 1001 Rabbis, not according to the 1000 venerable prophets...Elohim did not permit us to learn from the prophets, only from the Rabbis who are men of logic and reason.”* Since this diglot also notes excesses on the Roman Catholic side, the Jewish version of the same thing can hardly escape notice either.

Another case in point from “The Torah: A Modern Commentary,” W. Gunther Plaut, p. xviii, xxiii (1981, Union of American Hebrew Congregations) reads: “Moses...had...nothing to do with the writing of the complete Torah. His name was attached to it as author at the time of the book’s canonization. This whole analysis is vigorously disputed by those who attempt to show that Moses was indeed the author. They consider much or all higher literary criticism as erroneous and some of its foundations as infected by Christian bias.”

So if Jews feel they invented Torah, then Jews can also rewrite it to suit their modern purposes. But of course that would mean that if Jews invented Torah, then they would have invented Mashiyach also! This is a very integral part of “the dispersion” as it depicts the new gods which many Jews are following, but all these “gods” have one thing in common, they trash torah and speak evil against Mashiyach. But let’s not pick on Jews only, here’s what the Vatican has to say about the authority of “biblical texts”:

“Fundamentalism also places undue stress upon the inerrancy of certain details in the biblical texts, especially in what concerns historical events or supposedly scientific truth. It often historicizes material which from the start never claimed to be historical... Fundamentalism likewise tends to adopt very narrow points of view. It accepts the literal reality of an ancient, out-of-date cosmology, simply because it is found expressed in the Bible; this blocks any dialogue with a broader way of seeing the relationship between culture and faith. Its relying upon a non-critical reading of certain texts of the Bible serves to reinforce political ideas and social attitudes that are marked by prejudices -- racism, for example -- quite contrary to the Christian gospel.” (The interpretation of the Bible in the Church (Rome: Libreria Editrice Vaticana, 1993), pp.71-72.)

Rabbinical Judaism has been saying all along that their traditions are more authoritative than Torah! Catholics have been saying all along that they’ve got an “infallible pope” (a man)! So neither institution feels an imperative need to follow the Word of YHWH as their authority! The nature of the dispersion was prophesied that Israel will experience and absorb everything the nations have to offer, including all forms of paganism and humanism; *“And YHWH shall scatter you among the nations, and you shall be left few in number among the heathen, whither YHWH shall lead you. And there you shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell”* (D’varim/Deut. 4:26-28). The work of men’s hands has produced Rabbinical Judaism and Catholicism, but of course there are also the greater gods, a.k.a. “movie stars”, “sports figures”, “athletes” and “rich business figures” that many religious people venerate; and lesser gods, a.k.a. palatial homes, planes, trains, automobiles and luxury vacations which are the center of worship, attention and conversation for many. The aforementioned gods are fashionably dressed in intellectualism, relativism, syncretism, humanism, evolution and, of course, religion. Materialism is a popular deity for many Christians and Jews who assert that

either God (or Chance) has given them many wonderful blessings. Most religious folks see YHWH's everlasting righteousness (Psalm 119:142) as impartial, old or embarrassingly unfair; hence, the need to devise a new "god" according to their own higher criticism that allows a favorable comparison with all the rest of the modern "isms".

Although the dispersion appears to have sent the ancient Israelites into oblivion, most Jews already have a good idea that they can run, but they can't hide from YHWH. Jews have taken everything the pagan or humanistic world has to offer and turned it to their advantage. Jews are known for remarkable achievements in all sectors of human endeavor and have clearly refined and defined the best and the worst things on the planet. YHWH has released His people Israel to penetrate deep into the soil of the nations, for a purpose. The dispersion has been established for Mashiyach's sake; it is now a universal consequence and nobody can reverse it. Israel's "dispersal" into Egypt was only a type of what has happened to the Jewish people over the last two and a half millennia, but there is a mystery element to the dispersion according to the Word of YHWH.

The world is heading into the big storm and the when ship appears to be going down, Mashiyach ben David will reveal the next "Jonah" (dove) as both scapegoat and deliverer. The grand finale is found in Revelation but YHWH's response to His people is, *"I will heal their backsliding, I will love them freely: for mine anger is turned away from him"* (Hoshea 14:4), but of course this comes at a great cost. In another place, *"YHWH has appeared of old unto me, saying, Yea, I have loved you with an everlasting love: therefore with lovingkindness have I drawn thee"* (Jeremiah 31:1). Just as YHWH was "forgotten" by the Israelites in Egypt so is He forgotten today by the "educated" masses who *"say in their heart, YHWH will not do good, neither will he do evil"* (Zephaniah 1:12).

The dispersion was prophesied to be for a finite period of time so, *"Hear the word of YHWH, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock"* (Jeremiah 31:10).

## Divine Communication

Most believers communicate with *Shemayim* (heaven), in one way or another, throughout the day. Whether through prayer or just simple silence, we are "testifying" with the thoughts and choices we make; and, whether we realize it or not, every choice affects our relationship with Mashiyach. What we choose to eat, wear, think and do is neither isolated nor irrelevant to the *Malchut* (Kingdom of) Elohim. Whom we choose as our friends and what we talk about and plan for is all done on the platform of our world view and relationship with YHWH. Each of us is very precious in YHWH's eyes and, just as a loving father or mother who is enthralled with a precious son or daughter, our Heavenly Parent provides counsel and wisdom to those of us who have "ears" to hear.

It is therefore very wise to question everything, to test all things and prove all things – and, most importantly, to hold fast to what is true and become a person of truth. Yet the prophets have warned us, *"How do you say, We are wise, and the Torah of YHWH is with us? Lo, certainly in vain made he it; the pen of the scribes works falsehood. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the Word of YHWH; and what wisdom is in them?"* (Jeremiah 8:8,9) Whatever we read in the Word of YHWH must also be confirmed in our *neshama* (spirit). We must be open to instruction into our spirits through the Ruach haKodesh and live in favor of the Word of YHWH, instead of allowing wishful or fearful thinking simply because we feel like a small minority in the grand scheme of things. YHWH's Ruach speaks to us as we meditate on His Word and, whether we realize it or not, we all respond – either positively or negatively – through our thoughts and the intents of our hearts.

Whenever we find the Word confusing and difficult to understand it is because our own spirits have not been trained to enter in. It is then that we must realize the need to apply our hearts, minds and souls to listen and hear and DO the Word of YHWH in order to understand. Y'shua taught, *"He who desires to do His will can comprehend my teaching, if it is from Elohim, or if from my own will I speak"* (John 7:17). When a person believes enough in themselves that YHWH created each one for greatness and purpose then the burden of change rests in choosing to *"do His will"* rather than being conformed to the modern world's values.

Much confusion occurs when trying to study Scripture through the intellect, when in fact, we needed to listen and apply YHWH's Word which is written upon our hearts (Jeremiah 31:31-34). The door to the heart is love and by demonstrating love to YHWH we establish a bond with the Father. When Y'shua said *"If you love me, keep my Commandments"* (John 14:15), he was speaking in the Spirit of YHWH; therefore, the most powerful way to open up the lines of communication between us and "heaven" is to begin to keep the Commandments.

Perhaps you or someone you know is asking YHWH to reveal His Perfect will for their lives. At this point we can tell them something they will rarely, if ever, hear from the pulpits or magazines: When we choose to be obedient, Torah observant believers in Messiah, YHWH will hear our prayers. If not, then our words will fall on deaf ears: *"The foolish shall not stand in Thy sight: You hate all workers of iniquity"* (Psalm 5:5). There is no need to be frustrated if one cannot "hear from heaven." When or if you believe you have heard from heaven, it is far better to ask YHWH about what you thought you heard, instead of soliciting the opinions of others. Many actually do hear from YHWH but shut out His voice when their Rabbi or Pastor, family members or friends speak against YHWH's Word.

Divine communication opens to us when we repent of breaking YHWH's Torah and return to Him and enter into His Kingdom. It is only after we finally decide to open our hearts to Torah (not religion) and order our lives according to His Word that we are able to enter into a dialogue with Heaven and can begin to understand the deep and everlasting love He has for all His Creation. There can only be one singular supreme all-knowing authority Who has an absolute interest in perfect justice, and that Authority is YHWH. The reason that mankind was created with free choice, was to allow each one of us to individually *sanctify* (Set Apart) the Name of YHWH and (many believe) to replenish the spiritual beings who turned away from YHWH to join the rebellion against Heaven. The Word of YHWH (Torah) is the book of Life that draws the spirit of man to the Spirit of Mashiyach. Truth harmonizes all things and satisfies the most difficult of questions about our connection to YHWH.

YHWH knows each one of us far better than we know ourselves. As we approach Mashiyach we can easily recognize both our failings and our unlimited potential in Him. YHWH has "breathed" a unique spirit into each of us; this is YHWH's gift and will to impart Himself into His Creation.

Humankind has approximately 6,000 years of cumulative intelligible experience recorded in Scripture and through archeological and historical records. Our generation can look back to the cause and effect of human choice and how the decisions of our ancestors helped shape us and our world into who and what we are today; but each soul in every generation has the power of choice regardless of what our forefathers have chosen. If we put away all religious ideas about YHWH and simply do what He requires, we will most certainly each discover manifold profound experiences in the Divine: *"He has shown you, O man, what is good; and what YHWH requires of you, to do justly and to love mercy, and to humble yourself to walk with your Elohim"* (Micah 6:8). The fact of the matter is when we humble ourselves, and seek YHWH and keep His Commandments, many other people will seek to humble us even further. They will scorn, mock and ridicule us for our Faith causing us to either continue choosing *"the narrow door and straight road"* that leads to life, or to decide to follow the multitudes to destruction....

Divine communication is not some “super spiritual” experience as postured by some, but about being humble and obedient: “*For the worship that is pure and set apart before Elohim the Father, is this: to visit the fatherless and the widows in their affliction; and: that one keep himself unspotted from the world*” (James 1:27). The world is the carnal world of religion and entertainment, the lust of the flesh, pride of life, paganism, materialism, relativism and humanism – those things which have no part in eternity. We make ourselves available to YHWH by completely rejecting the fallen world, Babylon the Great, which promotes the Mystery of Iniquity.

Can you hear from Heaven? Yes you can; the choice is yours! YHWH demonstrated the most extravagant love possible by sending Mashiyach Y’shua so that Heaven would open to all who seek Divine Communication through His Spirit. This is the Kingdom Offer that Mashiyach holds out all who accepts his offer and repents and turns to Him and is obedient to His Commandments.

## Divinity Passages

Whether you follow Orthodox Judaism, or Messianic, or Christian perspectives regarding the nature and office of Mashiyach, here’s something to consider. Even though some of the greatest contentions in these religions is centered on the divinity of Mashiyach, it’s also possible that they can *all* be correct. Many Orthodox Jews do not acknowledge Y’shua as Mashiyach simply because they learned about Jesus from the classic anti-Torah Hellenized perspective that was born in pagan Greek mythology. Orthodox Jews believe Y’shua was put to death for blasphemy on the grounds that he made himself out to be YHWH. The Orthodox Jewish community also believes that it’s impossible for the flesh of anyone (including Mashiyach) to be YHWH and from Genesis to Revelation the Hebrew and Aramaic Scriptures clearly prove they are correct, flesh is flesh and spirit is spirit.

However in Yochanan 1:14 we read “And the *Miltha became flesh* and dwelt among us...”:

וּמִלְתָּא בָּסְרָא הָוָא וְאַגֵּן בִּין

The footnote on the word *Miltha* clearly explains that the physical flesh of Y’shua is not the *Miltha* (Word of YHWH), but the manifestation of the *Ruach haKodesh* is YHWH within Y’shua.

It is not difficult to imagine how Greek culture influenced early Greek Christians into believing that a “spirit being” could transform himself into human flesh. One of the elements of paganism is that their gods came to earth and became part god and part human. However Y’shua teaches, “The thing, which is born from flesh, is flesh, and the thing, which is born from spirit, is spirit.” (Yochanan 3:6)

Unfortunately, the New Testament was translated by those who lived outside a Torah based culture and by those who had not entirely abandoned paganism, neither had they a mature intellectual understanding of Torah. This resulted in verses such as: “God (theos) was manifest in the flesh” (1 Timothy 3:16 KJV) becoming proof for the majority of Christians today that Jesus had divine flesh. The original verse in Aramaic reads; “And truly great, is this *mystery of righteousness which was revealed in the flesh* and righteous in the spirit...”. Yes indeed, a mystery of righteousness was revealed in the flesh of one very important human being.

The majority of Christians believe that “Jesus is God” which may also be correct within Torah, if understood and explained within the context of Torah. The anointing (*mishcha*) of Y’shua by the *Ruach haKodesh* is uniquely differentiated in the Tanakh by the office of Mashiyach (Messiah) as the Son of Elohim, let’s first examine Scriptures in Tanakh that elucidate us about the office of Mashiyach.

1) Genesis (B'resheet) 1:1-3; to begin with we need to understand how Mashiyach was revealed through the Alef Tav, please consult the first appendix entitled Alef Tav for this first witness.

2) Exodus (Shemot) 23:20-21

הִנֵּה אֲנִי שֹׁלֵחַ מַלְאָךְ לִפְנֶיךָ לְשַׁמְרֶךָ בְּדֶרֶךְ וְלְהַבִּיאֲךָ אֶל־הַמָּקוֹם אֲשֶׁר הִכֵּנִתִּי

Behold I am going to send a Messenger before your face to guard and  
keep you along the way and bring you that I have prepared for you.

הַשָּׁמֶר מִפְּנֵיו וְשָׁמַע בְּקוֹלוֹ אֶל־תִּמְרָוּ בּוֹ כִּי לֹא יִשָּׂא לְפָשַׁעְכֶם כִּי שְׁמִי בְּקִרְבּוֹ

Be on your watchful guard in his presence and hear and obey his voice. Do not disobey him for  
he will not pardon your skirting around (My) commands because My Name is in him.

Here we discover that this “Messenger” is utterly unique in Scripture. Since no heavenly messenger has the authority to forgive sin, there is no need for YHWH to warn that such forgiveness would not be forthcoming directly from that Messenger unless that same Messenger otherwise had this authority. In the Renewed Covenant we are told the Son’s name is superior to all other messengers. This must then be derived directly from this Torah passage because no messenger in Tanakh had YHWH’s Name directly, but merely His title of El (RaphaEL, UriEL, MichaEL, etc.) and this one has Yah in his name directly, the same Name that has the power to redeem all men (Acts 4:12).

3) Numbers (Bemidbar) 23:19

לֹא אִישׁ אֶל וִיכֹזֵב וּבִנְאָדָם וִיתְנַחֵם הֵהוּא אָמַר וְלֹא יַעֲשֶׂה דְבָר וְלֹא יִקְמְנָה

El is not a man that He should be false; nor a son of man that He should reconsider.

Has He said and not made it happen or spoken and had it not be established?

Here is one of the greatest clues in all of Tanakh that pertains to the office of Mashiyach. YHWH is literally not a man or the son of man—so the Son cannot be the Father! And yet, in Genesis 18 and 19 it is clear that of the three Messengers that visit Abraham, one of them is actually YHWH Himself. So if YHWH chooses to look like a man, He literally is not a man but merely the appearance of one. That doesn’t mean however that Y’shua the Son was not really a man—which is Gnostic heresy. In Y’shua’s case he was a human being—the only one—prophesied to have YHWH’s spirit to dwell completely within him but side by side and separate from his humanity.

It is also critical to make the distinction between Christian-speak statements like “Jesus is LORD” and actual New Testament statements that YHWH is Y’shua the Mashiyach—those are two different things. The former suggests that a man with one of the three most common names in ancient Israel can as a human be the equal of YHWH, and therefore is idolatry. The latter is that YHWH willed, prophesied and actualized His Ruach within the Only Begotten, as was foretold in Isaiah 11:1-2 and Zechariah 12:10 and many other verses.

4) Numbers (Bemidbar) 24:17

אֶרְאֶנּוּ וְלֹא עָתָה אֲשׁוּרֵנּוּ וְלֹא קָרוֹב דֶּרֶךְ כּוֹכֵב מִיַּעֲקֹב וְקֵם שֹׁבֵט

מִיִּשְׂרָאֵל וּמַחֵץ פְּאֵתִי מוֹאֵב וְקָרַךְ כָּל־בְּנֵי־יִשְׁת׃

I see him, but not now. I behold him, but not close by.

A star shall come forth from Ya’akov.

A scepter shall rise up from Israel and shall crush the forehead of Moab  
and tear down all the sons of chaos (Sheth).

This very unique “star” comes forth from Ya’akov, or more precisely, the heavenly counterpart of Ya’akov comes down to inherit the scepter of Judah. This reference is clearly about the Son of Yah who comes down from heaven, for whom Proverbs 30:4 asks, “what is His Name and what is the name of His Son?”

וַיֵּצֵא חֹטֶר מִגֹּזֵעַ יֵשׁוּ וַיִּצְרֹךְ מִשָּׁרְשָׁיו יִפְרֶה:

Then a twig will spring forth from the stock of Jesse and a branch from his roots will bear fruit.

וְנָחָה עָלָיו רוּחַ יְהוָה

The Ruach of YHWH will rest on him:

רוּחַ חָכְמָה וּבִינָה

The spirit of wisdom and understanding;

רוּחַ יֵצֶה וּגְבוּרָה

The spirit of counsel and power;

רוּחַ דַּעַת וִירְאָת יְהוָה:

The spirit of knowledge (and) reverence for YHWH,

וְהִרְיָחוּ בִּירְאָת יְהוָה

And he will delight in the reverence for YHWH.

It would be beyond foolish for anyone to claim that Isaiah's teaching is pagan since he proclaims *seven spirits* of YHWH! Each of these attributes come from YHWH and they rest in Mashiyach. These attributes are not separate "gods" any more than the man who is prophesied to have YHWH's Ruach dwell bodily, yet separately inside him!

מִי הָאֱמִין לְשִׁמְעַתְנוּ יְהוָה עָלֵמִי נִגְלָתָה

Who has believed our report?

And to whom has the arm of YHWH been revealed?

Here's that part of Isaiah 53 that actually has not been debated "into the ground" by Christians and Jews. Nevertheless, the Netzari perspective is differentiated from both schools. The arm of YHWH is a metaphor that, by direct reference here, will simply be rejected by Isaiah's people who won't believe the report—or Gospel. As a result, this verse clearly tells us that whomever Israel popularly proclaims as Mashiyach cannot be the right guy, as history has more than proven over the past two millennia.

But within these few words is also a wealth of magnificent information. If we consider our own limbs and their relationship to the rest of our body we will have the single greatest metaphor for understanding YHWH's nature and His relationship to Mashiyach. The arm mentioned here is not a separate man. It is not superior to other limbs. It cannot move without the express permission and command of the brain. Such is the nature between Father and Son on the divine side, or with respect to their sharing the *one* divine nature.

In this verse the Hebrew word for "reveal" is *gela*, from this word we get the name Galilee. There are many such place names in Scripture that reveal a parallel message of their own, these are currently being detailed in an essay entitled "The Secret of the 50 Names" see [www.aent.org](http://www.aent.org).

חָזָה הָיִית בְּחֻזִּי לֵילִיָּא וְאָרוּ עֲסַעְנִי שְׁמִיָּא כְּבַר אֲנֹשׁ אֲתָה הָוָה

וַעֲדַעְתִּיק יוֹמִיָּא מְטָה וּקְדָמוּהִי הִקְרְבוּהִי:

I kept gazing into the night visions and behold! With the clouds of heaven was drawing near one like a Son of Man! And he came up to the Ancient of Days and was presented before Him.

וְלֹהֵי יְהִיב שְׁלֹטָן וַיִּקְרַח וּמַלְכוּתוֹ וְכָל עַמֻּמְיָא אֲמִיָּא וְלִשְׁנָיָא לֵהּ יִפְלְחוּן  
 שְׁלֹטְנָה שְׁלֹטָן עָלֵם דִּילָא יַעֲדָה וּמַלְכוּתָהּ דִּילָא תִתְחַבֵּל :  
 And to him was given dominion, glory and a kingdom so that all the peoples,  
 nations and men of every language might be under his command.  
 And his kingdom is one which will not be destroyed.

This entire chapter of Daniel tells us there are two thrones in heaven. On one sits the Ancient of Days—also known as “the Eternal” or YHWH. On the other is a universal and eternal ruler called the Son of Man. Whether that appellation is meant as just referring to a prophet like Ezekiel or to Mashiyach is irrelevant. The point is there is a great personage called the Son of Man who gets eternal and universal kingship. Regardless then as to how a person views the rabbinic rejection of Y’shua in this context, this should at the very least dispel the notion that Y’shua’s claims about himself were never part of the Tanakh, they clearly were. Obviously this concept is not of pagan origin!

8) Daniel 9:24-27

שְׁבַעִים שָׁבָעִים נִחְתָּף עַלְעֲמָךְ וְעַלְעִיר קִדְשֶׁךָ לְכָלֵא הַפֶּשַׁע וּלְחַתֵּם וּלְהַתֵּם חֲטָאוֹת  
 חֲטָאת וּלְכַפֹּר עֲוֹן וּלְהַבִּיא צֶדֶק עַל־מִים וּלְחַתֵּם חֲזוֹן וְנִבְיָא וּלְמַשַּׁח קֹדֶשׁ קִדְשִׁים :  
 Seventy weeks have been decreed for your people and your Set-Apart city in order to finish  
 transgression, to be finished with sin, to cover over (make atonement) for iniquity, to bring in  
 eternal righteousness, to seal up vision and prophecy and to anoint the most Set-Apart place.

וְתִדְעַ וְתִשְׁכַּל מִן־מִצָּא דְבָר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם עַד־מָשִׁיחַ נָגִיד שְׁבַעִים שָׁבָעָה  
 וּשְׁבַעִים שָׁשִׁים וּשְׁנַיִם תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחָרוֹץ וּבְצוֹק הָעֵתִים :

Therefore know and clearly understand that from the issuing of the decree to restore and rebuild  
 Jerusalem until the Anointed Prince there will be seven weeks and sixty-two weeks. It will be  
 rebuilt with a large open place and a moat even in times of great trouble.

וְאַחֲרֵי הַשְּׁבַעִים שָׁשִׁים וּשְׁנַיִם יָבֹרֶת מָשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחִית עִם נָגִיד  
 הַבָּא וְקִצּוֹ בְּשִׁטָּף וְעַד קֵץ מַלְחָמָה נִחְרָצַת שְׁמֹמוֹת :

Then after the sixty-two weeks the Anointed Prince will be cut off and have nothing, and the  
 (other) people of the prince who is to come will destroy the city and the sanctuary. And its end  
 will come with a flood and to the end there will be war as desolations have been decreed.

וְהַגִּבִּיר בְּרִית לָרִבִּים שָׁבוּעַ אֶחָד וַחֲצִי הַשָּׁבוּעַ יִשְׁבִּית זָבַח וּמִנְחָה וְעַל כָּנָף  
 שְׁקוּצִים מָשִׁים וְעַד־כָּלָה וְנִיחָרָצָה תִּתֵּן עַל־שָׁמַם :

And he will confirm a covenant with the many for a single week, but in the midst of that week  
 he will put an end to sacrifice and offering and on the wing of abominations will come the one  
 who brings desolation, even up to a complete annihilation, one that is decreed and poured out  
 on the one who makes desolation.

The Messianic and prophetic nature of this passage is dealt with elsewhere. For now the main  
 issue is that the Mashiyach must come before the destruction of the Second Temple in 70 CE.  
 The question then becomes how many would-be “messiahs” were even falsely alleged by great  
 numbers of people to put a complete end to sin and offering during this period?

וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הִנֵּה אִישׁ צֶמַח

שָׁמוֹ וּמִתְחַתִּיו יֵצֵא וּבָנָה אֶת־הַיֵּכָל יְהוָה:

Then say to him, “Thus says YHWH Tsavaot, “Behold a man who has the same name as The Branch, for he will branch out from where he is and he will build the temple of YHWH.”

Most of Zechariah deals with setting up men in his day who are symbolic of future events and in many cases have the same names as their future counterparts. This trend begins in chapter 3 where the associates of the high priest Yehoshua ben Yehozadak are directly called forerunners of things to come. By chapter 6, it becomes clear that the same is true for the high priest himself as he will have the same name of *The Branch*—a common title for Mashiyach. By the time five more centuries pass, the long form of this high priest’s name became popularly truncated to “Y’shua” even though the original form never really went away altogether. The bottom line though is this: Zechariah 6:10 is the only place in Tanakh that directly tells us the Mashiyach will be named Yehoshua and called *The Branch* at the same time.

וְשִׁפְכִי עַל־בֵּית דָּוִיד וְעַל יוֹשֵׁב יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת

אֲשֶׁר־דָּקְרוּ וְסָפְדוּ עָלָיו כְּמִסְפֵּד עַל־יָחִיד וְהִמָּר עָלָיו כְּהִמָּר עַל־הַבְּכוֹר:

“And I will pour out on the house of David and upon the inhabitants of Jerusalem a spirit of grace and supplication. And they will look upon Me whom they have pierced and they will mourn for him as an Only Begotten son and will weep bitterly over him as they would in mourning a first born son.”

This passage very clearly points to Y’shua as haMashiyach. The original Hebrew provides a far greater accuracy than an English translation could possibly hope to do. The first and most important thing to establish is Who is speaking this verse, and when we look at 12:9 the answer is very clear: YHWH.

The second element to investigate is this phrase *et asher dakaru*, where YHWH says with the help of the direct object *et*: *Towards me have pierced they*. YHWH though cannot be pierced literally, so there must be another explanation.

That answer, and the last one I needed before I surrendered my life to Y’shua, was in the word *yachid*. Unlike echad, this is an exclusive singularity and means “never before and never again”. That told me there were aspects of Mashiyach that only applied to him and no other human being, including the in-dwelling of all aspects of YHWH’s Ruach in Isaiah 11:1-2. The term “Only Begotten” is carried over intact into the Aramaic NT with the phrase *Eykhadiya*, which literally means “the One”. And so he is!

Now that we have a Torah basis to establish the nature of Mashiyach, let’s investigate and compare these elements within the original Aramaic Renewed Covenant writings:

אֶתִּילֵד לְכֹן גִּיר יוֹמָנָא

For born to you all today

פְּרוֹקָא דְאֵיתְהוּי מְרִיא מְשִׁיחָא בְּמַדְינַתָּא דְדָוִיד:

(is the) Savior that is Master YHWH the Mashiyach in the city of Dawid.



2) John 1:1-4, 14

ברשית איתוהי הנא מלתא והו מלתא איתוהי הנא לנת אלקא נאלקא  
איתוהי הנא הו מלתא: הנא איתוהי הנא ברשית לנת אלקא:  
כל באידה הנא וכלעדוהי אפלא חדא הנת מדם דהנא:  
בה חיא הנא וחיא איתיהון נוהרא דבנינשא:

In the beginning was the Miltha. And that Miltha was with Elohim.  
And Elohim was that Miltha. This was with Elohim in the beginning.  
Everything existed through His hands, and without Him, not even one thing existed of the  
things which have existed. In Him was life, and the life was the light of men...

ומלתא בסרא הנא נאגן בן נחזין שובחה  
שובחא איך דיחידנא דמן אבא דמלא טיבותא וקושפא:

And the Miltha became flesh and dwelt among us and we saw His glory,  
the glory as the Only-Begotten who is from the Father who is full of grace and truth.

3) John 20:28

נענא תאומא נאמר לה מרי נאלי:  
And Tooma answered and said to him, "My Master and my Elohim!"

4) Acts 2:36 (literal word order presented here; see passage in AENT for more information)

שריראית הכל נדע פלה בית איסריל דמריא ומשיחא  
עבדה אלקא להנא ישוע דאנתון זקפתון:

Truly, therefore, let all the house of Israel know that Master YHWH and Mashiyach  
has made Elohim this Y'shua whom you executed on a stake.

5) Acts 2:38

אמר להון שמעון תובו נעמדו אנש אנש מנכון בשמה דמריא  
ישוע לשובקן חטהא דתקבלון מוהבתא דרוחא דקודשא:

Shimon said to them, Repent and be immersed each of you in the name of Master YHWH-  
Y'shua for the forgiveness of sins that you may receive the gift of the Ruach haKodesh.

6) Acts 10:36

מלתא גיר דשדר לבני איסריל וסבר אנון שלמא  
ושינא בייד ישוע משיחא הנו מריא דכל:

(This is) the Word that he sent for to the sons of Yisrael to give hope and peace  
and tranquility to them through Y'shua the Mashiyach He is Master YHWH of all!

אֵלָא לָן דִּילָן חַד הוּ אֱלֹהָא אַבָּא דְכָל מְנָה נַחנֵן בְּה וַחַד מְרִיא  
יֵשׁוּעַ מְשִׁיחָא דְכָל בְּאִידָה נֶאֱפָ חֲנֵן בְּאִידָה:

Yet to us, on our part, there is one Elohim, the Father from whom are all things,  
and we in him; and one Master YHWH-Y'shua, the Mashiyach,  
by whom are all things, and we also by him.

מְטַל הֵנָּה מוֹדַע אֲנָא לְכוּן דְּלִית אֲנִשׁ דְּבִרְוּחָא דְאֱלֹהָא מִמְלָל נְאֻמַּר דְּחֶרֶם הוּ  
יֵשׁוּעַ נְאֻפְלָא אֲנִשׁ מְשַׁבַּח לְמֵאמַר דְּמְרִיא הוּ יֵשׁוּעַ אֵלָא אֵן בִּרְוּחָא דְקוֹדֶשָׁא:

I therefore explain to you that there is no man that speaks by the Spirit of Elohim  
who says that Y'shua is accursed. Neither can a man say that Master YHWH is Y'shua  
except by the Ruach haKodesh.

הַכְּנָא אֵף כְּתִיב הָא אָדָם בְּרִנְשָׁא קְדָמְיָא לְנֶפֶשׁ חַיָּא נְאֻמַּר אַחֲרָיָא  
לְרוּחָא מַחְיֵינִיתָא: אֵלָא לָא הָא לִקְדָם רְחוּמֵינָא אֵלָא נִפְשֵׁינָא וְהִידֵּין רְחוּמֵינָא:  
בְּרִנְשָׁא קְדָמְיָא עֲפָרְנָא דְמֵן אַרְעָא בְּרִנְשָׁא דִתְרִין מְרִיא מֵן שְׁמֵינָא:

So also is it written: "Adam, the first man, became a living soul;" the second Adam (became)  
a resurrecting spirit. And the spiritual was not first; but the animal, and then the spiritual.  
The first man was of dust from the earth; the second man was Master YHWH from heaven.

דְּבִשְׁמָה דִּישׁוּעַ כָּל בְּרוּךְ תִּפְבֹּרֵף דְּבִשְׁמֵינָא וּבְאַרְעָא וּדְלִתְחַת מֵן אַרְעָא  
וְכָל לְשָׁן נוֹדָא דְּמְרִיא הוּ יֵשׁוּעַ מְשִׁיחָא לְשׁוֹבְחָא דְאֱלֹהָא אֲבוּהִי

That at the name of Y'shua every knee should bow, of (beings) in heaven and on earth  
and under the earth. And that every tongue should confess that Master YHWH is Y'shua the  
Mashiyach to the glory of Elohim his Father.

אֲזַדְהֵרוּ דְלִמָּא אֲנִשׁ נַחְלִצְכוּן בְּפִילִסְפוּתָא וּבְטַעֲוִיתָא סְרִיקְתָּא  
אֵיךְ יוֹלְפָנָא דְּבִנְיָנָשָׁא נְאִיךְ אֶסְטוּכְסוּהִי דְעִלְמָא וְלָא אֵיךְ  
מְשִׁיחָא דְבָה עֲמַר כְּלָה מוֹלִיא דְאֱלֹהוּתָא גְּוִשְׁמִנְאִיתָ:

Beware, or else any man make you naked by philosophy and by vain deception,  
according to the doctrines of men, according to the rudiments of the world,  
and not according to the Mashiyach, in whom dwells all the fullness of Elohim bodily.

And finally, we must separate certain grammatical issues from deep spiritual truths. Aramaic is  
a language that often requires extensive re-ordering of words to make them come out in proper  
syntactical English.

However, those type of necessary switches that happen for clarity's sake are wholly different than certain word orders in key phrases where the actual order must be retained. In the Western mindset, there seems little difference between saying "YHWH is Y'shua" and "Y'shua is YHWH" or, to put the latter in Christian verbiage, "Jesus is Lord".

To the Eastern Aramaic believer however the difference is between night and day. The writers of the Renewed Covenant were either Jewish by birth or perhaps in Luke's case proselytes with extensive training. Either way this imparted a certain historical mindset that was vehemently anti-pagan. So the idea of a man being a god, while very compatible in Roman theology, was anathema to the writers of original the New Testament.

Instead, they wanted to focus on the fact that YHWH allowed His Ruach to be fully manifest in one man and in accordance with His own prophecies in Tanakh. Since no man can have authority over YHWH, it must therefore be totally correct to say that, if such is His will, "YHWH is Y'shua" but never "Y'shua is YHWH" in the sense that Y'shua the man cannot make that decision since all authority comes from his Father without whom he is nothing. As a result, the Aramaic New Testament boldly proclaims in every appropriate place without exception that YHWH is Y'shua, not the other way around.

## Divisions of the Day

According to Scripture, the day begins not at midnight nor at sunrise, but at sunset. This is purely ancient understanding, not later Rabbinical innovation; it is supported in both Hebrew Tanakh and Aramaic Peshitta. For the vast majority of Bible students this statement is hardly surprising; however, a small group of people actively work against this idea, creating division and confusion. Others are unclear as to the Scriptural reasons for the day beginning at sunset and believe it simply a later traditional development, even though most accept that the day begins at sunset on that basis.

### In the Beginning

*"In the beginning Elohim created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of Elohim was hovering over the waters. And Elohim said, "Let there be light," and there was light. Elohim saw that the light was good and he separated the light from the darkness. Elohim called the light (אור--aur) "day," (yom--יום) and the darkness (choshekh--חשך) he called "night." (layil--ליל) And there was evening (ereb--ערב), and there was morning (boker--בקר)--the first day" (Genesis 1:1-5).*

From these very famous passages in Torah, we glean many important facts. The plain (peshat) language tells us:

1. In the beginning it was dark, and light (אור) emerged from that darkness through YHWH's will. As a result, light became separated from that darkness (חשך).
2. Then YHWH gave the light another name, that of *yom* (יום) or "day."
3. Similarly, YHWH then called the darkness by its alternate title *layil* (ליל) or "night."
4. When there is evening (ערב) followed by morning (בקר), this constitutes a fuller version of *yom* which counts as the first day.

Sunrise-sunrise advocates posture that Hebrew could read "and there was evening and *then* there was morning, one day." In other words, Hebrew allows for the interpretation that the real starting point of the first day is *boker*, or dawn. However, other passages in the Tanakh clearly do not agree with this. Furthermore, just because the construction of the sentence allows it to be read,

“and then there was” does not mean a separation of the first period from the second. That would be like saying “And there was sports *and then there was* weather during the newscast” as though sports and weather could not be part of the same event! As simplistic as this example sounds, it is even more ridiculous to apply this logic to force “*and then there was*” into a pure separation. Not only are there five more occasions where Genesis 1 uses this construction, but many other places in the Tanakh: “*Hear, O Israel: YHWH is our Elohim, YHWH is one. Love YHWH your Elohim with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. **Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up***” (Deuteronomy 6:4-7). There are two evening-morning cycles mentioned here. The order is when you sit at home, which is usually at night, when you walk along the road, which is usually in the morning, when you lie down in evening and then when you get up in the morning again! This statement, though, from the Psalms is even stronger: “*But I call to Elohim, and YHWH saves me. **Evening, morning and noon I cry out in distress, and he hears my voice***” (Psalm 55:16-17).

“*You must pay (a laborer) his wages on the same day, before the sun sets.*” (Deuteronomy 24:15).

The reason is that after sun set is technically another day!

“*Then I heard a holy one speaking, and another holy one said to him, ‘How long will it take for the vision to be fulfilled--**the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?**’ He said to me, ‘**It will take 2,300 evenings and mornings; then the sanctuary will be re-consecrated**’” (Daniel 8:13-14).*

“*And the vision of the evenings and mornings which has been told is true, but keep the vision secret because it pertains to many days in the future*” (Daniel 8:26).

These are the same parts of the greater *yom*, a 24 hour period that begins with sunset.

### There’s no place like Yom for the holidays

יָוֹם, ‘YOWM’, (#3117), “daylight, 24 hour day, a working day”, comes from a root meaning “to be hot.” This can refer either to daylight alone, or to a 24-hour period called the “day.” An examination of special occasions in the Tanakh reveals the components of a normal day. “*YHWH spoke to Moses in the Desert of Sinai in the first month of the second year after they came out of Egypt. He said, ‘**Have the Israelites celebrate the Passover at the appointed time. Celebrate it at the appointed time, at twilight on the fourteenth day of this month**, in accordance with all its rules and regulations.’ So Moses told the Israelites to celebrate the Passover, and they did so in the Desert of Sinai at twilight on the fourteenth day of the first month. The Israelites did everything just as YHWH commanded Moses. But some of them could not celebrate the Passover on that day because they were ceremonially unclean on account of a dead body. So they came to Moses and Aaron that same day and said to Moses, “We have become unclean because of a dead body, but why should we be kept from presenting YHWH’s offering with the other Israelites at the appointed time?” Moses answered them, “Wait until I find out what YHWH commands concerning you.” Then YHWH said to Moses, “Tell the Israelites: ‘When any of you or your descendants are unclean because of a dead body or are away on a journey, they may still celebrate YHWH’s Passover. **They are to celebrate it on the fourteenth day of the second month at twilight. They are to eat the lamb, together with unleavened bread and bitter herbs**’” (Numbers 9:1-11).*

From here two aspects become apparent. First, it is clear that the celebration of the holiday is keyed to sunset, and there is no indication that it is different from a regular day which one would almost expect if the holiday made such a shift. And second, here the “day” includes the night: “*On that same (Passover) **night** I will pass through Egypt and strike down every firstborn--both men and animals...**This is a day** you are to commemorate; for the generations to come you shall celebrate it as a festival to YHWH--a lasting ordinance*” (Exodus 12:12-14).

The question is sometimes asked, “If they are slaughtering the Passover Lamb on the fourteenth at twilight, isn’t that really the next day, the fifteenth?” No, because this same Hebrew word of *erev* may also refer to the sun in the process of setting, which is the late afternoon on the fourteenth. Others suggest that Passover can then be said to start on the thirteenth, thinking that once it is sunset, it marks “the fourteenth day at the beginning of twilight.” Again, the answer is no, because the Torah is clear that it is again “between the evenings” which is the sun beginning to set after the daylight period of the fourteenth day began, and further Torah instruction makes this clear. The order shown is night and then day; “the greater yom” includes the night as the “day” is clearly happening after sunset but before dawn! YHWH adds this confirmation for clarity: “*It is a Sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your Sabbath*” (Vayikra/Leviticus 23:32)

To clarify which “twilight” is meant for ancient Israel, i.e., the sunset that marked the beginning of the previous (9th) or the one for the day being discussed (10th), YHWH clearly says to go through the 9th day and then celebrate the Shabbat after the sunset on that day. This is why Yehudim have always adopted this pattern and applied it throughout the Tanakh. In addition, we find the weekly Shabbat also occurring at sunset: *When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day. Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem. But I warned them and said, “Why do you spend the night by the wall? If you do this again, I will lay hands on you.” From that time on they no longer came on the Sabbath. Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy*” (Nehemiah 13:19-22).

### Some “light” reading

Another way to understand this structure is to remember that, in the beginning: *Elohim called the light* (aur--אור) “day” (yom--יום) and the darkness (khoshekh--חשך) he called “night” (layil--לילה). By the direct reference of this verse, we see “light” and “day” are synonyms, as are “darkness” and “night.” Also: “And Elohim said, ‘Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth.’ And it was so. **Elohim made two great lights--the greater light to govern the day and the lesser light to govern the night.** He also made the stars. Elohim set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And Elohim saw that it was good. And there was evening, and there was morning--the fourth day” (Genesis 1:14-19).

So, if “light” is called “day,” and there are “lights” also at night, then it stands to reason that where there is “light” – be it greater or lesser – it is part of the yom, or “day”! We see here night and then day, darkness and then light, clearly making up the greater unit which is also called day. There is also a special prophetic Yom which will not be confined to a day or nighttime period: “*Then YHWH my Elohim will come, and all the holy ones with him. On that day there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime--a day known to YHWH. When evening comes, there will be light*” (Zechariah 14:1-7).

### Watches and Hours

In the First Century, the day was mapped into twelve equal periods of time, or hours, which were demarcated on a sundial, but “hours” would vary in length according to the time of year. So while the daylight had twelve hours, rarely would each hour be equivalent to our modern interval of 60 minutes. The word for “hour” (*shaiah*--שעה) is first referred to in the Aramaic portion of Daniel. In some places a better translation is “brief moment” but that only raises the question as to what “brief” constitutes. The clearest reading is in Daniel 4:19, where the prophet himself is said to have been in a state astonishment for “one hour.” A shorter interval of time, perhaps seconds, is

suggested in the Hebrew term *rehgah* (רֶהַג), which is closer to the English word “instant,” derived literally from “a winking of the eyes.” A more generic time reference in the Aramaic of Daniel is *iddawn* (ܝܕܐܘܢ), whose root is more closely associated with a woman’s menstrual cycle, but which can refer to either a moment or even a year, depending on context. It is this exact root and word which is used throughout early Aramaic writings as well, in the form of the word *shaita* (ܫܝܬܐ). However, prior to these times the day and night were divided into watches. Starting with dawn, it would take a few hours for the sun to heat things up; at around the third hour from dawn, this time was generally known as the beginning of “the heat of the day”:

*“The next morning Saul put the people in three companies; and they came into the midst of the camp at the **morning watch** (just before dawn - AGR) and struck down the Ammonites **until the heat of the day**...”* (1 Samuel 11:11).

This verse indicates that the attack began somewhere around 4 AM, and ended about five hours later, when the “heat of the day” began. However, the time period continued from that point until late afternoon. At that time, prior to sunset we would have “the cool of the day” (Genesis 3:8). Finally, the mid point of this time from dawn to late afternoon was called “midday.” The Hebrew word for “noon,” *tzohar* (צֹהַר), is from a primitive root that means “roof,” or the time when the sun is directly overhead. As for the night, it was divided into three parts.

First, there was the period from sunset to midnight: *“Arise, cry aloud in the night **at the beginning of the night watches**; pour out your heart like water before the presence of YHWH; Lift up your hands to Him for the life of your little ones who are faint because of hunger at the head of every street”* (Lamentations 2:19).

Then from midnight until the roosters began crowing: *“**Now the same night** it came about that YHWH said to him, ‘Arise, go down against the camp, for I have given it into your hands’... So Gideon and the hundred men who were with him came to the outskirts of the camp **at the beginning of the middle watch**, when they had just posted the watch; and they blew the trumpets and smashed the pitchers that were in their hands”* (Judges 7:9, 19).

Finally, from the rooster crowing until sunrise: *“**At the morning watch**, YHWH looked down on the army of the Egyptians through the pillar of fire and cloud and brought the army of the Egyptians into confusion... So Moses stretched out his hand over the sea, **and the sea returned to its normal state at daybreak**, while the Egyptians were fleeing right into it; then YHWH overthrew the Egyptians in the midst of the sea”* (Exodus 14:24, 27).

By Y’shua’s time, the Hebrews had added a fourth watch, as noted in Mark 13:35.

### The many faces of EREV

*Erev* has many different meanings; the most common ones are “even, eventide, evening, and mixing.” It is derived from *arav* which also means “to darken, or to cover with a texture.” *Erev* also has several figurative meanings which include the sense of “ending” or “closure”; therefore, it is important to know how to determine a literal from a figurative use of this word. Scriptural evidence also shows *erev* can refer to late afternoon; it is derived from the same root that describes mixing, particularly of shades of light and darkness (Exodus 12:38). It is precisely the mixing of daylight transitioning to night as the sun sets. We will also see later how the meaning “to darken” relates directly to the Aramaic NT and its equivalent term *ramsha*, as we review a passage in Luke. The daylight can be said to start closing or setting, another meaning of *erev*: “Prepare war against her; Arise, and let us **attack at noon**. Woe to us, **for the day declines** (*panah*--פָּנָה), **for the shadows of the evening** (*erev*--עֶרֶב) **lengthen!**” (Jeremiah 6:4)

How does the “day” decline, or go into *panah*? Because noon is counted as the mid-point from dawn, the daylight-only form of *yom*. From there it’s a very smooth transition to the “going down” or setting of the day period. But notice another aspect to this key verse as well: *Erev* is

defined as the first time that the shadows lengthen past mid-day. Other verses in Tanakh show a clear separation of time between first *erev* and sunset: “*He hanged the king of Ai on a tree **until evening** (erev--ערב); **and at sunset** (bow ha-shemesh—בוא השמש) Joshua gave command and they took his body down from the tree and threw it at the entrance of the city gate and raised over it a great heap of stones to this day*” (Joshua 8:29). “*The battle raged that day, and the king of Israel propped himself up in his chariot in front of the Arameans **until the evening** (erev--ערב); **and at sunset** (bow hashemesh—בוא השמש) he died*” (2 Chronicles 18:34). In both these cases the “first *erev*” is before sunset, or as the sun is going down. If *erev* only referred to a literal sunset, there would be no need for another additional term right after it! *Erev* is clearly **not** being understood here as “the time after sunset and before darkness.”

Even more precisely we read: “*You shall keep (the lamb) until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it **between the evenings** (beyn ha eruvim--בין הערבים). Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. **That same night** they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire-head, legs and inner parts. **Do not leave any of it till morning; if some is left till morning, you must burn it***” (Exodus 12:6-10). It is *beyn ha eruvim*, or between the evenings--plural. Then after these two evenings we have night, followed by morning. Therefore, since we know the latest *erev* is at sunset, it stands to reason that the previous *erev* must be in the late afternoon, or the difference between a setting sun and one that has just gone down.

The final “face” of *erev* that we must address is the sense of closing of an occasion of time, as we find here: “*Thus says YHWH concerning the prophets who lead my people astray; ‘When they have to bite with their teeth, they cry, “Peace,” But against him who puts nothing in their mouths they declare holy war. **Therefore night for you--without vision, and darkness for you--without divination. The sun will go down on the prophets, and the day will become dark over them***” (Micah 3:5-6). And it also works for dawn, in the sense that people will or will not have renewal based on their deeds: “*When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their Elohim? Why consult the dead on behalf of the living? To the law and to the testimony! **If they do not speak according to this word, they have no light of dawn.** Distressed and hungry, they will roam through the land; when they are famished, they will become enraged and, looking upward, will curse their king and their Elohim. Then they will look toward the earth and see only distress and darkness and fearful gloom, and they will be thrust into utter darkness*” (Isaiah 8:19-22). “*Your troops will be willing on your day of battle. Arrayed in holy majesty **from the womb of the dawn you will receive the dew of your youth***” (Psalm 110:3).

These metaphors are also carried over in the Ketuvim Netzarim: “*Be angry, but do not sin. Do not let the **sun go down** (nerev--נרעב) upon your wrath*” (Ephesians 4:26). “*And we have the word of the prophets made more certain, and you will do well to pay attention to it, **as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts***” (2 Peter 1:19-20). In Aramaic there are two words that stand in for *erev* and its various meanings. They are *eruvata* (ܐܪܘܒܬܐ), the direct cognate from the Hebrew, and the Aramaic-exclusive term *ramsha* (ܪܡܫܐ) which we will review next along with other Aramaic equivalents for Hebrew Tanakh time markers.

### Hebrew Tanakh into Aramaic Renewed Covenant Writings

As we move from Tanakh and into the Aramaic, many of the Hebrew terms we’ve discussed are carried over: *Boker Shapira/Tzapira or Negeh*: Morning, dawn or daybreak; *Aur Nohra*: Light; *Yom Yom*: Daylight period or sunset-sunset 24 hour period; *Erev Erev/Erubata, Ramsha*: Late afternoon or evening/sunset; *Layil Layila/Lalia*: Night; *Machar Machar*.

As previewed earlier, *ramsha* dovetails with the “between the evenings”: “*Now when it became ramsha (evening), a rich man from Ramtha whose name was Yosip who also was taught by Y’shua, this man drew near to Peelatos and asked for the body of Y’shua. And Peelatos commanded that the body be given to him*” (Matthew 27:57-58). There is also a “straight” *erev* in Aramaic, spelled exactly like the Hebrew and taking the form *nerev* (let set) in Ephesians 4:26. In this case the first *erev* is indicated because 27:62 says the sunset happened later, literally phrased as *l’yoma din machar d’aytohi beter eruvata*, or “the next day that was after sunset.” The same clarification is given in Mark 1:32 which reads *b’ramsha din b’merevi shemsha*, or “in the evening during the setting of the sun.” In both cases there would be no need to make the distinction if the sunrise-sunset model were the correct one! Only when we have *yom* referring to the overall structure beginning at sunset does this phraseology make sense. In addition, we need to see that the word *ramsha* is attached to the daylight when it is “first *erev*” but other times to the night when it is “second *erev*.”

Here’s proof: “***And at ramsha on that day*** he (Y’shua) said to them, ‘*Let us cross over to the other side*’” (Mark 4:35). The events in Mark 4 are clearly during daylight, so here as in Mark 1:32, the sun can be in the process of setting, which is by definition not the actual moment of sunset. On the other hand, the second meaning of *ramsha* is also represented in Mark: “*Be vigilant therefore because you do not know when the master of the house will come – In ramsha or in the middle of the night or at the crow of the rooster, or in the morning*” (Mark 13:35).

Here is an example of this other meaning, because these are four watches that belong to the **night**, not the previous *erev* that belongs to the day. In those other instances, the day is said to be “in setting,” i.e. giving way to sunset. Here sunset begins the timing of the watches mentioned. Perhaps the strongest example is in Mark 14:30: “*Y’shua said to him, ‘Amen, I say to you that today in this night you will deny me three times before the cock will crow.’*” The Aramaic here reads literally *yomana b’lalia hana qedem (this day in the night before)*. The rooster crows *before* dawn, so the day must begin prior to that time, at sunset! Furthermore, the timing of this incident is clearly established as coming first. This use of *machar* disproves any idea that the word never refers to the “greater *yom*” where the day begins after sunset. To say “the next day after sunset” is to clearly differentiate that “day” from the *boker* at sunrise; hence, bringing us back again to “and it was *erev* and it was *boker*, day one.” See also Matthew 14:25 and Mark 6:48, *ramsha/evening* (Mark 14:17) and then *b’hana lalia* or “in this **night**” (Mark 14:27), immediately after which Y’shua calls it “today”! Similar wording is found in Luke 22:34, *niqara taragala yomana (will crow the rooster this day)*.

### Not your “average Joe”

If Joseph of Ramtha came “in the evening” how could he have the time necessary to get Y’shua’s body off the stake, prepared and put in the tomb before sunset? For many sunrise-sunset advocates, this is the foundational “proof” of their theory. For them, it is impossible for Joseph to do all the things mentioned in the Good News, even if they accepted the “between the evenings” understanding. They point out that Joseph had to be informed and know Y’shua was near death, then get approval from Pilate, procure the massive amounts of burial spices, and so on. Let’s carefully examine the logistics: “***And a certain man whose name was Yosip, a counselor from Ramtha, a city of Yehud, was a good and righteous man. This man did not agree with their will and with their actions, and was awaiting the Kingdom of Elohim. This man drew near to Peelatos and asked for the body of Y’shua***” (Luke 23:50-52).

“*After these things Yosip, who was from Ramtha, pleaded from Peelatos that he might take the body of Y’shua because he was a disciple of Y’shua and had concealed himself for fear of the Yehudeans. And Peelatos gave permission, and he came and took the body of Y’shua. And Niquodemus also came, he who had come previously to Y’shua at night. And he brought with him spices of myrrh and of aloe, about one hundred pints*” (John 19:38-39).



These verses, along with what was highlighted earlier from Matthew 27:57-58, reveal important facts about Yosip: 1) He was a wealthy and member of the Sanhedrin, the Jewish ruling council: 2) He disagreed with the Sanhedrin's decision to hand Y'shua over to the Romans for execution: 3) He was a secret disciple of Y'shua, who was taught directly by him: 4) He was awaiting the "Kingdom of Elohim" – a very specific term of the Netzarim (Acts 24:12-14), characterizing someone who believes Tanakh prophecy as being fulfilled in Y'shua: 5) He is joined by Nicodemus, another secret disciple and fellow Sanhedrin member.

In light of these facts, Yosip was very well positioned as someone who could take custody of Y'shua's body. As members of the Sanhedrin, both Joseph and Nicodemus were privy to the details of the arrest and trial of Y'shua. As disciples of their Master, they were also in a position to be trusted by Y'shua and his inner circle. And because they are both wealthy, it would be easy to plan and procure the spices needed to bury their Master whenever he died, knowing that both were powerless to stop the execution. Pilate, the Roman governor, had to work directly with the Sanhedrin to maintain order. It is also the Passover, a time of extreme unrest in the land where Jewish celebrations of freedom from Egypt could very easily be transferred to rising up to break the Roman yoke. Pilate clearly does not want to be in Jerusalem; he would rather be at Caesarea. The reason he had to come up at this time was to maintain his own position which would be endangered if riots broke out or if the flow of tax to Rome was disrupted. To keep order, Pilate complied with these two men who asked for the body; they were very well known throughout Israel and of excellent reputation. It would have been in the best interests of the bureaucratic machinery to comply and not impede the request.

### **"Daylight Savings Time"**

Another key fact is this: It was not a normal day as far as *ramsha/erev* is concerned:

***"Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Y'shua cried out with a loud voice and said, "My El! My El! Why have you spared me?" (Matthew 27:45-46) "And about six hours had passed and darkness was over all the land until the ninth hour. And the sun darkened and the veil of the temple was torn from its middle" (Luke 23:44-45).***

From these verses we know: 1) It was after the mid-day began, or the sixth hour, when darkness fell over the land. 2) We are specifically told the ***sun darkened***. The *question* is, what does Scripture call such an event, and by what term? ***"In that day," declares the Master YHWH, "I will make the sun go down at noon and darken the earth in broad daylight. I will turn your religious feasts into mourning and all your singing into weeping. I will make all of you wear sackcloth and shave your heads. I will make that time like mourning for an only son and the end of it like a bitter day"*** (Amos 8:9-10). The word used here is *bow* (בּוֹא), which literally means "to set" and is a synonym for *erev*. Then *erev*, in turn, is rendered into Aramaic as *ramsha*. Furthermore, we should remember that one of the original meanings of *erev/ramsha* is simply "to darken"! The sixth hour then, in three of the Gospels, is being described as the transition time between when the sun darkens and when it sets; only this time it's happening hours earlier.

This scenario was referenced earlier: ***"Prepare war against her; Arise, and let us attack at noon. Woe to us, for the day declines, for the shadows of the erev lengthen!"*** (Jeremiah 6:4) This appears to be exactly what the prophets are describing; the time is after the sixth hour, or noon. And then the sun darkens, the shadows lengthen – spread throughout the land! The word used is *erev* or *ramsha*! Harkening back to another definition of *erev* also, we see this moment at the sixth hour as a "mixing" of light and darkness, also a very apt description of what is going on here.

Finally, from a linguistic standpoint, we need to consider the words in Matthew 27:57, *kad hwa din ramsha*, which can indeed be translated as "now when it was evening." However, the word

*din* also carries several other meanings, including “while”, “yet” or even just plain “and.” As a result, the plain reading of the text more than allows for the clearer rendering of “*when it was still ramsha*,” which would clearly indicate Matthew viewing the supernatural darkness as a very early *first erev*. Even the previous reading, though, also reinforces this idea. That being the case, Joseph of Aramathea had plenty of time from when he consulted with Pilate, along with his friend Nicodemus who brought spices along with him.

As for logistical considerations, Pilate was very nearby the execution site, with his “common hall” being in the Antonia Fortress on the grounds of the Temple, while the execution site was just outside the city walls. Pilate was surprised Y’shua had already died and sent a soldier to check on him (Mark 15:44-45), and this would have added an extra bit of time. However, a Roman Centurion could have easily made a round trip to the execution area in thirty minutes or less, or within minutes on horseback. The Centurion would easily see that Y’shua was in fact dead with the blood and water poured out on the ground. Therefore, both the death of Y’shua and the granting of permission to Joseph could have fit within the ninth hour. Pilate’s sole concern was to verify his death; he had otherwise made up his mind. Armed with the approval, Joseph and Nicodemus go to the stake, probably early in the tenth hour, still allowing time to prepare and place the body of their Master in the tomb.

### What about John?

In John’s account we have the phrase, *beter haleyn Yosip*, or “*after these things Joseph*,” linking the arrival of the counselor to “after” the death of Y’shua on the stake. John is the only writer who was actually at the execution site (John 19:26, 35). Therefore, when he talks about ***the arrival of Joseph of Aramathea, he means at the stake, not about his arrival to Pilate***. Furthermore, Mark 15:42 goes out of the way to inform us it was still daylight but in “evening” or *first erev*. Luke 23:50-55 does the same but does not mention Joseph’s arrival was “after” anything. However, the most important details rest with John: 1) That Y’shua is condemned about the sixth hour of the *day* of Preparation, which other Gospels say always, “is before the Sabbath” (John 19:14, compare to Mark 15:42 and Luke 23:54): 2) That Y’shua is buried *on that same day before sunset* (John 19:42) but still “at evening” which must mean late afternoon (Matthew 27:57). When we combine these facts with those in the previous section, it becomes clear that “after these things” means that to synch John with the other accounts puts Joseph’s arrival ***at the stake*** at the tenth hour, and it is at the tenth hour of the day that generally fits the late afternoon time line and specifically fits even better when we consider the “first erev” beginning four hours earlier. Two hours before sunset is still plenty of time to get Y’shua buried, especially since the Gospels tell us how near the actual tomb was.

### And the Sabbath was dawning?

Analysis of each context and the usage of specific terms indicates the use of dawning and setting as metaphors for opening and closing an occasion, and we have seen several examples from Scripture about how that works. Even so, sunrise-sunrise advocates point to a reading in the Greek that says, in two places, “The Sabbath was dawning.” The word used for “dawn” is *epiphosko* and it literally means “growing light.” The idea is that if the Sabbath is tied to the literal dawn, then the day must start at sunrise.

However, almost all Greek NT primacists recognize this phrase as an Aramaic or Hebraic expression and render it “and the Sabbath was beginning” in their versions of Matthew 28:1 and John 19:31. A quick survey of the two dozen most popular NT translations of those verses more than proves this point.

But it should also be pointed out that in this edition of the AENT, we have restored the meaning of a key Aramaic word that got mistranslated into Greek as *epiphosko*, from which nearly 2,000 years of misunderstandings have resulted on when Y’shua actually died!

Most Greek translations posit that Y'shua either died on a Friday afternoon or before the coming of the Annual Shabbat of the Feast of Unleavened Bread on the 15th of Abib. Neither position is correct. A quick look at several key footnotes in places like Matthew 28:1, Luke 23:54 and John 19:14,31 and 42, more than proves this point. The key word, **erubata**, is derived from Hebrew **ereb** and as we saw earlier this means “to mix light” and also “to set”.

From **epiphosko**, or “growing light” we see exactly where the bad translation happened. If light is mixing, the only thing it can mix with is shade or darkness. If the light is then “freeing” itself from that darkness that light could be said to “grow”, but this is far too much of a stretch for the Semitic word that **epiphosko** was translated from. Somehow, “mixing light” got mangled into “growing light”, and the intended meaning of closing or setting from **ereb/erubata** was lost.

However, this proper context is recovered in at least one key definitive resource. Compendious Syriac by Payne Smith (Oxford at the Clarendon Press, 1903) says of this word (p. 427) “to cause to set as the sun...metaphorically, of souls caused to go down into sleep or death”. Therefore, many things, including the day or afternoon, can be said to “close” or “set” from this mixing of light in a Semitic context, and the Greek reading simply got a bit confused.

But whether by Greek or Aramaic primacist model, the problem for the sunrise advocate is the same: The dawning is not meant literally!

However, it should be pointed out that even though there is no conflict between the Greek or Aramaic in naming the day, neither version discredits the plain reading of this verse which is literally: “and when it became the ramsha that was setting.” So evening itself, whether first ereb or second, can be said to set or give way, or close. This is also how we understand the Peshitta reading above in light of the Greek for this same verse: “Opse de Shabbaton in the dawning of the first of the week...” (Matthew 28:1 Greek). That phrase may also indicate that while John does not mention the three hours of darkness in his Gospel, he nevertheless is aware of it and using it to synch the time. The phrase Opse de Shabbaton is taken to mean in nearly all translations “closing/after the Sabbath” as well as “evening” where ramsha appears on the Aramaic side. Therefore, the Greek is actually covering and giving witness to both literal and figurative uses. In fact the Aramaic of Mark 16:1 may very well reflect an attempt at clarifying and making the right choice for Matthew 28:1.

## Conclusion

To summarize, the only way to allege that a sunrise-sunrise model is supported in the Aramaic New Testament – which in turn “clarifies” the Tanakh to this position – is to use terms out of context by not discerning when literal or figurative meanings are intended. There are no Aramaic or Hebrew speaking congregations – Netzari, Messianic, Christian or otherwise who have studied the sacred text over the last 2,000 years, and deviated from the traditional Jewish understanding of what makes up the day and when it begins. No advocate of the sunrise-sunrise model can prove when and why this alleged day-switching supposedly happened. If the traditional reckoning of the day was changed as these folks suggest, then where is this alleged mass conspiracy recorded in history? If Mashiyach had advocated or adopted such a practice it would have angered the Jewish establishment and brought much accusation against him and his disciples, but there is nothing whatsoever found in Jewish writings. Sunrise-sunrise advocates reference a story regarding Rashi's grandson Samuel Ben Meir observing that the “day” began with ereb and not “night” but this matter is purely of modern speculation. There is no evidence that either Rashi or his grandson adopted the day beginning at sunrise.

## Easter or Pesach

In most Bibles the term *paskha* is understood to mean Passover; it occurs twenty-nine times in the Renewed Covenant Writings. There is good reason for this: It is the same exact word for Passover from the Greek, the Hebrew original being *pesach*. However in Acts 12:4 the King James Bible adds the word “Easter”: “*intending after Easter to bring him forth to the people*”. Most Bible scholars assume that the word “Easter” is derived from the Greek *paskha* but this is certainly **not** the case.

*Strong's Exhaustive Concordance* defines *paskha* as: *pas'-khah* Noun. Neuter Definition: the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt) the paschal lamb, i.e. the lamb the Israelites were accustomed to slay and eat on the fourteenth day of the month of Nisan (the first month of their year) in memory of the day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings; Christ crucified is likened to the slain paschal lamb, the paschal supper, the paschal feast, the feast of the Passover, extending from the 14th to the 20th day of the month of Nisan. King James Word Usage - Total: 29 – Passover 28, Easter 1.

*Paskha* is mentioned in: Matthew 26:2, 17-19; Mark 14:1, 12, 14, 16; Luke 2:41; Luke 22:1, 7-8, 11, 13, 15; John 2:13; John 2:23; John 4:45; John 6:4; John 11:55; John 12:1; John 13:1; John 18:28; John 18:39; John 19:14; Acts 12:4; 1 Corinthians 5:7; Hebrews 11:28. Note that in John 19:14 that Pesach (Passover) is clearly being addressed. If “Easter” was being referred to as the “holiday” it could hardly pose a security threat for Herod. However, a Jewish festival that commemorates freedom from a foreign power obviously forced Rome to take extra measures to prevent riots and an uprising against them. This is also why Pilate offered to free one prisoner during Pesach to placate a potentially volatile situation. The NIV renders *paskha* in Acts 12:4 as Passover. In fact, KJV stands alone in scholarly dishonesty by inserting Easter, as the root and usage of *paskha/pesach* is self evident.

### Tracking the Origins of Easter

Easter is an occasion that happens in the early Spring and is described in considerable detail within Scripture. It is not something that would have been foreign to people in the land of Israel during the First Century. It is an occasion replete with imagery relating to life, death and resurrection. Two of the most prestigious Christian Bible dictionaries define “Easter” as follows:

Easter [S]: Originally a Saxon word (Eostre), denoting a goddess of the Saxons, in honor of whom sacrifices were offered about the time of the Passover. Hence the name came to be given to the festival of the Resurrection of Christ, which occurred at the time of the Passover. In the early English versions this word was frequently used as the translation of the Greek *paskha* (the Passover). When the Authorized Version (1611) was formed, the word “Passover” was used in all passages in which this word *paskha* occurred, except in Acts 12:4. ***In the Revised Version the proper word, “Passover,” is always used.*** (Easton's Bible Dictionary)

...intending after Easter - rather, ‘after the Passover’; that is, after the whole festival was over. (***The word in our King James Version is an ecclesiastical term of later date, and ought not to have been employed here.***) (Commentary Critical and Explanatory on the Whole Bible (Jamiesson, Faucett and Brown), Acts 12:4)

Easton's Bible Dictionary states that Easter was the name of a Saxon goddess that was applied to the resurrection of Y'shua. The timing of pagan sacrifices were synchronized somewhat to Passover. Jamiesson, Faucett and Brown state that the King James translators should not have adopted the Easter reading in what is for them the “Authorized Version.” The Catholic position on this matter is as follows:

“The English term, according to the Venn. Bead (De tempo rum rationed, I, v), *relates to Ester, a Teutonic goddess of the rising light of day and spring*, which deity, however, is otherwise unknown, even in the Eddo (Smock, Mythoi., 362); Anglo-Saxon, Easter, Easton; Old High German, rostra, strata, stratum; German, Astern. April was called easter-monadh...”

“Because the use of eggs was forbidden during Lent, they were brought to the table on Easter Day, colored red to symbolize the Easter joy. This custom is found not only in the Latin but also in the Oriental Churches. “The symbolic meaning of a new creation of mankind by Jesus risen from the dead was probably an invention of later times. The custom may have its origin in paganism, for a great many pagan customs, celebrating the return of spring, gravitated to Easter. The egg is the emblem of the germinating life of early spring. Easter eggs, the children are told, come from Rome with the bells which on Thursday go to Rome and return Saturday morning.” (Catholic Encyclopedia)

Catholic literature clearly states that some facets of its Easter celebrations were derived from paganism; however, most “reform” movements still follow their “mother church” by using the detestable name of Easter and practicing fertility rites.

### **Tanakh makes reference to Easter**

By transliterating the word Eostre/Ester into Hebrew, we arrive with the name and root word of *Astarte/Ishtar*, a pagan fertility goddess who is also known as *Asherah* and *Ashtoreth* in the Tanakh. Ashtoreth was a moon goddess. The moon was linked with fertility; *Ashtoreth* was Baal/Molech’s consort. From Easton’s Bible Dictionary:

**Ashtoreth:** The moon goddess of the Phoenicians, representing the passive principle in nature, *their principal female deity; frequently associated with the name of Baal, the sun-god, their chief male deity* Judges10:6; 1 Samuel 7:4; 12:10). These names often occur in the plural (Ashtaroth, Baalim), probably as indicating either different statues or different modifications of the deities. This deity is spoken of as Ashtoreth of the Zidonians. *She was the Ishtar of the Accadians and the Astarte of the Greeks* (Jeremiah 44:17; 1 Kings 11:5, 33; 2 Kings 23:13). There was a temple of this goddess among the Philistines in the time of Saul (1 Samuel 31:10). Under the name of Ishtar, she was one of the great deities of the Assyrians. The Phoenicians called her Astarte. Solomon introduced the worship of this idol (1 Kings 11:33). Jezebel’s 400 priests were probably employed in its service (1 Kings 18:19). It was called the “queen of heaven” (Jeremiah 44:25).

The variances between these goddess’ names in terms of pronunciation are directly related to the region and dialect of Israel, Canaan and Babylon, respectively. Easton’s Dictionary states:

“Asherah, and pl. Asherim in Revised Version, instead of “grove” and “groves” of the Authorized Version. *This was the name of a sensual Canaanitish goddess Astarte, the feminine of the Assyrian Ishtar*. Its symbol was the stem of a tree deprived of its boughs, and rudely shaped into an image, and planted in the ground. Such religious symbols (“groves”) are frequently alluded to in Scripture (Exodus 34:13; Judges 6:25; 2 Kings 23:6; 1 Kings 16:33, etc.). These images were also sometimes made of silver or of carved stone (2 Kings 21:7; “the graven image of Asherah,” RSV). (See GROVE [1]).”

Brown, Driver Briggs Hebrew Lexicon states: Ashera(h) = “groves (for idol worship)” a Babylonian (Astarte)-Canaanite goddess (of fortune and happiness), *the supposed consort of Baal*...sacred trees or poles set up near an altar.

The *Tanakh* (Hebrew Scriptures) makes reference to these pagan goddesses in numerous places: “*And YHWH will strike Israel, so that it will be like a reed swaying in the water. He will uproot Israel from this good land that he gave to their forefathers and scatter them beyond the River, because they provoked YHWH to anger by making Asherah poles...They also set up for themselves*

*high places, sacred stones and Asherah poles on every high hill and under every spreading tree” (1 Kings 14:15, 23).*

*“Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel’s table” (1 Kings 18:19).*

*“When all this had ended, the Israelites who were there went out to the towns of Judah, smashed the sacred stones and cut down the Asherah poles. They destroyed the high places and the altars throughout Judah and Benjamin and in Ephraim and Manasseh. After they had destroyed all of them, the Israelites returned to their own towns and to their own property” (2 Chronicles 31:1).*

*“By this, then, will Jacob’s guilt be atoned for, and this will be the full fruitage of the removal of his sin: When he makes all the altar stones to be like chalk stones crushed to pieces, no Asherah poles or incense altars will be left standing” (Isaiah 27:9).*

*“I will uproot from among you your Asherah poles and demolish your cities” (Micah 5:14).*

See also: Exodus 34:13; Deuteronomy 7:5, 12:3, 16:21; Judges 6:25, 26, 28, 30; 1 Kings 15:13, 16:33; 2 Kings 17:10, 16, 18:4, 21:3, 7, 23:4, 6, 7, 14,15; 2 Chronicles 14:3, 15:16, 17:6, 19:3, 24:18, 33:3, 19; Isaiah 17:8.

Clearly there is an Easter festival mentioned in the Set Apart Scriptures and it is very clearly an abomination unto YHWH and His Mashiyach! Seeing also a consistent linkage of Asherah with poles, trees and groves, a very similar “feast” is mentioned in Tanakh that has been co-opted into another very well known Christian holiday:

*“Hear what YHWH says to you, O house of Israel. This is what YHWH says: “Do not learn the ways of the nations or be terrified by signs in the sky, though the nations are terrified by them. For the customs of the peoples are worthless; they cut a tree out of the forest, and a craftsman shapes it with his chisel. They adorn it with silver and gold; they fasten it with hammer and nails so it will not totter. Like a scarecrow in a melon patch, their idols cannot speak; they must be carried because they cannot walk. Do not fear them; they can do no harm nor can they do any good.” No one is like you, O YHWH; you are great, and your name is mighty in power. Who should not revere you, O King of the nations? This is your due. Among all the wise men of the nations and in all their kingdoms, there is no one like you. They are all senseless and foolish; they are taught by worthless wooden idols. Hammered silver is brought from Tarshish and gold from Uphaz. What the craftsman and goldsmith have made is then dressed in blue and purple-- all made by skilled workers. But YHWH is the true Elohim; he is the living Elohim, the eternal King. When he is angry, the earth trembles; the nations cannot endure his wrath. “Tell them this: ‘These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens’” (Jeremiah 10:1-11).*

Asherah/Astarte/Eostre/Ester derived her power from her male counterpart Baal who, not be outdone, had a festival of his own under his other title Molech:

*“As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to YHWH his Elohim, as the heart of David his father had been. **He followed Ashtoreth the goddess of the Sidonians, and Molech the detestable god of the Ammonites.** So Solomon did evil in the eyes of YHWH ; he did not follow YHWH completely, as David his father had done. On a hill east of Jerusalem, Solomon built a high place for Chemosh the detestable god of Moab, and for Molech the detestable god of the Ammonites. He did the same for all his foreign wives, who burned incense and offered sacrifices to their gods” (1 Kings 11:4-8) Notice that Ashtoreth (another name for Asherah), is linked to her consort Baal, here alternatively named Molech.*

Here is what YHWH caused to happen to that “old time religion”: *“He also tore down the quarters of the male shrine prostitutes, which were in the temple of YHWH and where women*

did weaving for Asherah. *Josiah brought all the priests from the towns of Judah and desecrated the high places, from Geba to Beersheba, where the priests had burned incense. He broke down the shrines at the gates--at the entrance to the Gate of Joshua, the city governor, which is on the left of the city gate. Although the priests of the high places did not serve at the altar of YHWH in Jerusalem, they ate unleavened bread with their fellow priests. He desecrated Topheth, which was in the Valley of Ben Hinnom, so no one could use it to sacrifice his son or daughter in the fire to Molech*" (2 Kings 23:7-10). Notice that the pagan priests were associating their festivals with the unleavened bread of Passover season, just as they did with the European version of the same fertility goddess who gives Easter her name.

### Christian carry-over

Christianity has transferred pagan rites and the very name of a pagan celebration into the Resurrection of Mashiyach! To top off their celebrations most Christians dishonor the Jewish Mashiyach by putting a "traditional" Easter ham on their tables! This is a clear and defiant demonstration of disrespect toward Mashiyach Y'shua, yet Easter and its trappings is painted by the majority of Christians as acceptable behavior for Christians. Christ-ian means to be "Christ-like" but Easter and its pagan trappings are entirely against Mashiyach!

Renewed Covenant writings clearly warn against the same consort of Asherah and all form of paganism: *"But Elohim turned away and gave them over to the worship of the heavenly bodies. This agrees with what is written in the book of the prophets: "'Did you bring me sacrifices and offerings forty years in the desert, O house of Israel? **You have lifted up the shrine of Molech and the star of your god Rephan, the idols you made to worship. Therefore I will send you into exile beyond Babylon**" (Acts 7:42-43).*

*"I ask then: Did Elohim reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. Elohim did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah--how he appealed to Elohim against Israel: "Master YHWH, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"? And what was Elohim's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." So too, at the present time there is a remnant chosen by grace" (Romans 11:1-5).*

*"Nevertheless, I have a few things against you: **You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.** Likewise you also have those who hold to the teaching of the Nicolaitans. Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth...I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first. Nevertheless, I have this against you: **You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.** I have given her time to repent of her immorality, but she is unwilling. So I will cast her into a coffin, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways. I will strike her children dead. Then all the assemblies will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds" (Revelation 2:14-16, 20-23).*

Note that Balaam mentioned here is not the false god Baal, nor is this Jezebel woman the same as the nemesis of Elijah. However, these names being referenced in Revelation draw very clear and direct links to the Tanakh and are certainly **not** coincidental!

If any Christian reader should still believe it acceptable to co-opt practices of pagan origin to honor Mashiyach Y'shua, then Rav Shaul addresses such shameful indifference with these words:

*“Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything? No, but the sacrifices of pagans are offered to demons, not to Elohim, and I do not want you to be participants with demons. You cannot drink the cup of YHWH and the cup of demons too; you cannot have a part in both the YHWH’s table and the table of demons. Are we trying to arouse YHWH’s jealousy? Are we stronger than he?” (1 Corinthians 10:19-22)*

The earliest record of Christians celebrating Easter is in connection with the visit of Polycarp (the bishop of Smyrna) to Anicetus (the bishop of Rome) in 154-155 AD for the purposes of maintaining Pesach observance. Polycarp was a disciple of John. He was known to have discourse with the original disciples of Mashiyach and he was a faithful follower of Mashiyach for eighty six years. Polycarp represented the ancient observance of Pesach through the night of the fourteenth of Nisan (the first month of the Jewish calendar), which is both the Torah and the Renewed Covenant Passover, regardless of what day of the week it might fall on our Gregorian calendars. Anicetus argued for a new calendar that would cause “Easter” to always fall on a Sunday. By changing the original date for Pesach, which Mashiyach and all his original disciples followed, the post-apostolic founders of the church used a syncretistic effort to bring paganism into the pews, which is clearly the work of the “anti-Christ.”

### **Conclusion: What shall be done then?**

All followers of Mashiyach must with full assurance mark and celebrate the death, burial and resurrection of Mashiyach Y’shua which occurred on Pesach (Passover). If this feast seems “too Jewish” Christians would be well advised to consider whether they prefer to follow the Messiah who came through the Tribe of Judah, or a Messiah who is a product of pagan culture. Rather than following dates and feasts that accommodate pagan culture, true Christians (Christ-like ones) are called to imitate Mashiyach who gave his life to raise up a Set Apart people.

John writes: *“After these things, I saw another Messenger come down from heaven; and he had great authority and the earth was illuminated by his glory. And he cried with a strong voice, saying: **“Fallen, fallen is Babylon the great: and has become a cavern of demons, and the home of every unclean spirit, and the home of every unclean and hateful bird and the home of every unclean and hateful beast of prey. For all the nations have drunken of the wine of her wrath; and the kings of the earth have practiced whoredom with her; and the merchants of the earth have been enriched by the abundance of her luxuries. And I heard another voice from heaven, saying: “Come out of her my people; that you may not participate in her sins, and may not partake of her plagues. For her sins have reached up to heaven; and Elohim has remembered her iniquities. Recompense you to her, as she also has recompensed; and render to her double, according to her deeds; in the cup which she has mixed, mix you to her two fold. As much as she pleased herself with lusting, so much of anguish and sorrow give you to her. Because she says in her heart, ‘I sit a queen, and am no widow, and I will see no sorrow;’ therefore, in one day, will these her plagues come, death, and mourning, and famine; and she will be burned with fire: for strong is Master YHWH, Elohim, who judges her.”*** (Revelation 18:1-8).

All of us understand the metaphor behind, *“Come out of her (Babylon) my people.”* It refers to all false religious authority and ideals, but most don’t realize that this passage is also very literal: *“With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of Elohim. Stand fast in it. She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark”* (1 Peter 5:12-13).

Keefa (Peter) is writing from Babylon, where a group of ex-pagans have turned to Mashiyach and are gathered together in the name of YHWH. One must remember that Babylon was home to the largest population of Jews who lived outside of Israel. Keefa and Mark, in fact, viewed their mission to the Babylonian assembly as so critical that it is very likely Keefa’s testimony took shape here, eventually becoming the Gospel According to Mark. This assembly would become part of the group that preserved the original Aramaic New Testament. Today we know them as the Church of the East (COE), but originally they were called an Assembly of the Nazarenes! This body of believers literally had to flee Babylon as it was rife with paganism. While some may criticize the COE understandably for adopting Western traditions, one fact is indisputable:



These Aramaic Christians knew the truth regarding the origin of “Easter” and they ran from it as fast as they could! Instead, they marked the occasion of Y’shua’s great triumph by honoring it as *Qyamteh D’Maran* (Resurrection Day).

“Easter” is clearly the “sacred” female partner of two deities that are associated with murdering children; therefore, at a minimum the pagan name of Easter must die from the lips of every true Christian! There is, however, another level that takes the occasion of the Resurrection to a much purer place: Celebrating the Passover as Y’shua and his followers originally did, and as Rav Shaul and other Netzarim continued to do for decades afterwards, even to this day. Every true Believer should celebrate Passover according to the true Gospel that is from everlasting, which is the Word of YHWH, not the traditions of men!

Y’shua said, ***“Blessed are those who do His Commandments, for they shall be given the right to the Tree of Life and will be allowed to enter into the city”*** (Revelation 22:14).

### **The 450 Years of Acts 13:20**

The period of the Judges is one of the most difficult to verify chronologically. However, there is no contradiction between the 480 years from the Exodus to Solomon’s 4th year (1 Kings 6:1), and the linear calculations from Moshe through Solomon that yield a number closer to 600 years. Three factors must be included in the calculations:

1) Events in Judges 17-21 do not take place after Samson’s death but are a separate summary of events from the beginning of that period. Phinehas cannot possibly serve as a priest at the beginning of Judges and then 300+ years later (20:28). The descendants of Phinehas who ministered after him are recorded in 1 Chronicles 6. 2) Judges 11:26 demands 340 years elapse between the Exodus and some part of Jephtah’s rule. 3) Judges provides the record of civilian rulers who were simultaneously serving with the priestly rulers (Eli and Samuel). The entire chronology for the Judges begins in 1392 BCE with Joshua’s death and brings us to when Eli was judge from 1122-1082 BCE. Within that 40 year period we must determine when Samuel was born and his age when Eli died in 1082 BCE.

1 Samuel 3:19-4:1 says Samuel was both a prophet and a priest (by performing sacrifices), however at the same time he was also proclaimed a judge (1 Samuel 7:1-6). This suggests an age of 25 (Numbers 8:23-26). But since 2 Chronicles 31:15-17 suggests a minimum age of 30 let’s average these ages to 27 (1 Samuel 6:1 would put this 7 months after Eli’s death). He could easily be a bit older, but not any younger. Samuel’s birth then would be in Eli’s 13th year, or about 1109 BCE. As for fixing his death, 1 Samuel 27:7 says David stayed with the Philistines for 1 year and four months, which is very shortly before Saul’s death (1 Samuel 28-29). Three days later (2 Samuel 1 and 2), a 2 year long civil war starts between David and one of Saul’s sons, but Scripture counts David’s rule from that moment; ruling from Hebron 7½ years before taking Jerusalem (2 Samuel 2:1-11). The precise date for Samuel’s death then is 1013 BCE, 2 years before David begins ruling at Hebron. Samuel’s 96 year long life also explains why he is called old some years before his 38 years of service to Saul commences (1 Samuel 8:1).

Our 450 year clock then ends with Samuel being made a judge 7 months after Eli’s death (1081 BCE), so that same clock must begin in about 1531 BCE, give or take 2-3 years on either side.

The clue then for what Paul means is in Acts 13:17; *“Elohim chose our forefathers and magnified them while they were sojourners in Egypt.”* What happened after Joseph and Jacob’s time that “magnified” Israel? Moshe was 80 years old at the time of the Exodus in 1447 BCE (Exodus 7:7) which would put his birth in about 1527 BCE, 80 years earlier and exactly at the right time for Israel to be “magnified”! As a result, the 40 years of wandering in the wilderness must be included within the 450 years that Paul is referring to in Acts 13:20.

## Eighteen New Testament Misconceptions

Most people are blissfully unaware that there are 18 widely held modern Christian theologies that are the exact opposite of what was taught in the First Century by Y'shua, Paul and the original Netzarim Shlichim (Apostles). This is, in part, due to the fact that the Hebrew and Aramaic languages contain many words that have several meanings. For example the word *ruach* (רוח): Does it mean "spirit", "wind" or "breath"? Or, in Aramaic does *miltha* (מלתא), mean "word", "instance", "emanation", "substance", "occurrence" or "manifestation"? Perhaps when Yochanan wrote "*In the beginning was the miltha,*" he meant all of these definitions, and yet the Greek redactor could only pick one phrase that reflected one meaning, out of a possible six! Understanding the language of Y'shua and his disciples is certainly not difficult, but the problem remains that original Hebraic teachings have not been very accessible to the majority of Christians. Any doctrine that makes void the teachings of Y'shua and Torah has very broad implications, and so we'll begin with the greatest opposite of all.

### #1: Fulfilling the Torah

*"Do not think I have come to destroy the Torah or the Prophets. I tell you I have not come to **destroy** (ashrea--אשרא) but to **fulfill** (amala--אמלא)." Matthew 5:17*

It is an absolute impossibility for "destroying" and "fulfilling" Torah to be or to mean the same thing! Here the text is putting them in opposition to one another; so if it isn't A but it is B, then B cannot be the same thing as A. As basic as this is, mainstream Christianity has levied a false assertion that "fulfilling the Torah" means that it is no longer necessary, i.e. destroyed!

The Aramaic word used for "fulfill" is *amala*, derived from the root *mela*, which means "to complete". This completion is not one that results in destruction, but better understanding of the promises made. Let's examine a few verses:

*"So that you might know the **d'amlā** (complete--דאמלא) truth about the things you have been taught" (Luke 1:4).*

*"And the Word became flesh and dwelt among us, and we beheld his glory, as of the only begotten from the Father **d'amlā** (complete--דאמלא) in grace and truth" (Yochanan 1:14).*

*"The words which You have given me I have given them, and they received them, and understood **d'amlā** (completely--דאמלא) that I came forth from You, and they believed that You did send me" (Yochanan 17:8).*

This last verse clarifies the point in the strongest possible terms; this is where Y'shua clearly teaches that "fulfilling / completing" commands does not cast those commands aside; but rather, shows that they have been interpreted properly, as these citations from the Tanakh also prove:

*"So Solomon dismissed Abiathar from being priest to YHWH, in order to **fulfill** (male--מלא) the word of YHWH, which He had spoken concerning the house of Eli in Shiloh" (1 Kings 2:27).*

*"To **fulfill** (male--מלא) the word of YHWH by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept Sabbath until seventy years were complete" (2 Chronicles 36:21).*

*"May he grant you your hearts desire and **fulfill** (male--מלא) all your counsel!" (Psalm 20:4)*

Here is the *exact* word that Y'shua used, but for a slight dialectical difference in accent and, as the reader can see, nowhere in any context does the command pass away! Instead, the opposite is shown, since it is the power and validity of the command which forces its hearer to first interpret it properly and then carry it out exactly as intended. There are also half a dozen other words in

Hebrew that carry the same meaning, and in all of their cases the “fulfillment” of a command coincides with its proper interpretation (Leviticus 22:21, Numbers 15:8, Ezra 1:1, Nehemiah 5:13, Psalm 76:11, 145:19).

“Fulfill” also means to have proper understanding of a scriptural passage, such as recognizing a precise fulfillment of prophecy. Therefore, when Y’shua says, *“This word is fulfilled in your hearing,”* he means that he is the goal or object of that prophecy and has now arrived on the scene to do his mission as specified according to prophecy. Now, if the “fulfillment” has not happened yet, as is the case when Y’shua says, *“All that is written in the Torah and Prophets must be fulfilled,”* then it means, quite obviously “kept”, “vouchsafed” or “adhered to” – the exact opposite of passing away! That is also why he says, *“He who keeps (fulfills) my words shall not taste death”!*

## #2: Destroying the Torah

While keeping or vindicating Torah is the true meaning of “fulfill”, let’s also look at the word “destroy.” “Destroying the Torah” is an equivalent to the English phrase to “break the law,” meaning that the broken law is not then made null and void by the criminal who went against it. For example if you are caught speeding it does not mean there are no longer any speed limits on that roadway. Technically, however, the Aramaic word Y’shua uses does not mean “destroy” at all, but rather “to loosen”, “release” or “unravel”. Here are a few verses that use this exact root:

*“When therefore they were gathered together, Pilate said to them, “Whom do you want me to **let loose** (d’ashrea--דאשרא)? Barabbas or Y’shua, who is called the Mashiyach?” (Matthew 27:17)*

*“Pilate therefore said to him (Y’shua), “You do not speak to me? Do you not know that I have the authority to **let you loose** (d’ashrikh--דאשריך) and I have the authority to crucify you?” (Yochanan 19:10)*

*“And Agrippa said to Festus, “This man might have been **let loose** (d’neshtarea--דנסחרא) if he had not appealed to Caesar” (Acts 26:32).*

Obviously none of these verses contains the idea of destruction! However, in Aramaic thought, destruction is a kind of unmaking, literally creation in reverse. Another way to think of this idea, then, would be to consider that we sometimes talk of divorce as “dissolving the bonds of marriage.” In the same way, YHWH’s covenant can also be undone when his people disobey Him. Once this unraveling is completed, though, it is fair to look at what has been unraveled as having been effectively destroyed, even as we realize the other, better meaning for our Western minds would be “release”. Furthermore, on the Tanakh side, there are several words that have this same meaning:

*“The fountains of the great deep **were released** and the floodgates of the sky **were opened** (pathach--פתח). Shake yourself from the dust, rise up, O captive Jerusalem; **Loose** (pathach--פתח) yourself from the chains around your neck, O captive daughter of Zion” (Isaiah 52:2).*

What makes *pathach* a particularly important word is its usage in Hebrew grammar. *Ptaha* (same word) is the term used to give an open “A” sound via a special vowel marking. The Hebrew speaker is expected to open his mouth very wide as he releases the sound. Y’shua also used the Aramaic version of this word (*ephatha*) in Mark 7:34, as he commands that a man be released from his blindness. Either way, whether we are dealing with a sound or an infirmity. This word clearly designates the strong sensation of deep release. Therefore, to restore the original meaning of this verse in Matthew it best reads:

*“Do not think I have come to unravel the Torah or the Prophets. I tell you I have not come to **unravel** but to **give proper interpretation of them**” (Matthew 5:17).*

### #3: Under the Law

Before previewing the usage of this word in the Renewed Covenant, let us look at how it is used in the Tanakh:

*“They should collect all the food of the good years that are coming and store up the grain **under** (tachath--תחת) the authority of Pharaoh, to be kept in the cities for food” (Genesis 41:35).*

*“Then the priest shall put the woman under oath and shall say to her, “If no man had laid with you and if you have not gone astray into uncleanness, being **under** (tachath--תחת) the authority of your husband, be immune to this water of bitterness that carries a curse” (Numbers 5:19).*

As we see here, to be “under” something means to derive authority from it, and this is true not just of the word highlighted in Hebrew here, but several other synonyms translated into English as “under” as well. Therefore, if we are “under the Torah,” that would mean that we derive authority from the Torah, a doctrine that is *never* taught in Tanakh:

*“YHWH appeared to Isaac and said, “Do not go down to Egypt; live in the land where I tell you to live. Stay in this land for awhile, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham. I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations of the earth will be blessed **because Abraham obeyed Me and kept My requirements, My commands, My decrees and My Torah.**” So Isaac stayed in Gerar” (Genesis 26:1-6).*

*“In any dispute, the priests are to serve as judges and decide it according to My ordinances. **They are to keep My laws and My decrees for all My appointed feasts, and they are to keep My Sabbaths holy**...declares the Sovereign YHWH” (Ezekiel 44:24,27).*

There are dozens of other examples of this same idea. All the requirements in Torah are not “Jewish” or even just “for Israel”. Rather, they are YHWH’s requirements, and it is from YHWH, and not the Torah, from which justification for doing the right things comes from. In other words, if you just happen to do a ritual commanded in Torah because it seems trendy, then by Torah standards you are absolutely not justified! This idea is true even with a foundational requirement, like that of circumcision:

*“The days are coming,” declares YHWH, “when I will punish all who are circumcised only in the flesh. Egypt, Judah, Ammon, Moab and all who live in the desert in distant places. For all these nations are really uncircumcised, and even the whole house of Israel is uncircumcised in heart” (Jeremiah 9:25-26).*

Clearly circumcision never justified those people who are being referenced. Jeremiah’s insight is identical to that of Acts 15! But let’s hear more on this from other prophets:

*“Stop bringing meaningless offerings! Your incense is detestable to Me. Your New Moon festivals and your appointed feasts My soul hates.<sup>45</sup> They have become a burden to Me. I am weary of bearing them. When you spread your hands in prayer, I will hide My face from you; even if you offer many prayers, I will not listen. You hands are full of blood; wash and make yourselves clean. Take your evil deeds out of My sight! Stop doing wrong and learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow” (Isaiah 1:15-17).*

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<sup>45</sup> Romans 3:19, or “Now we know that whatever the Torah says, it speaks to those who are under the Torah, so that every mouth may be closed and all the world may become accountable to Elohim”, uses a synonym to express the same idea. The construction there is l’aylin d’b’namusa, which parses out literally as: l (to) aylin (those) d (who are) b (under) namusa (Torah). The key to the verse is the B proclitic, which usually means “in”, but is better translated as “under”. The true etymology though is that the B proclitic lexically is “by, through, in, inside or into”, and therefore, if you have gone into something - like a tunnel for example - you are also under it.

*“For I desire mercy and not sacrifice, and the acknowledgment of Elohim rather than burnt offerings” (Hosea 6:6).*

*“With what shall I come before YHWH and bow down before the exalted Elohim? Shall I come before Him with burnt offerings, with calves a year old? Will YHWH be pleased with thousands of rams or ten thousand rivers of oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? He has shown you, O man, what is good. And what does YHWH require of you? To act justly, to love mercy and to walk humbly with your Elohim” (Micah 6:6-8).*

This is also why Abraham comes up as an example in the Renewed Covenant over and over again. The message, in every case, is the same. Abraham performed a ritual because he believed the Word of Elohim, who instructed him to do it in the first place! Therefore, justification for Abraham, and for the rest of us, comes in two parts:

- 1) Hearing and understanding the word of YHWH
- 2) Taking what YHWH has said and manifesting that understanding by following the instructions

Neither faith nor works alone is sufficient. Works without faith shows a lack of understanding the Torah, and faith without works, as Ya’akov Ha Tzadik says, is dead. Put simply, “under the Torah” is not an idea that was coined during Mashiyach’s time, but is a false teaching that has been rampant from the beginning of time. For example, in Genesis 4, Cain and Abel give offerings to YHWH. It has been a common misconception that Cain’s offering was not accepted because it was from grain, whereas Abel gave a blood/meat sacrifice. The fact is, both grain and blood/meat offerings were deemed acceptable under the right circumstances, (Exodus 29:41, Leviticus 2:1, 5:13, 6:14-15, many others).

Instead, YHWH rebukes Cain this way:

*“Then YHWH said to Cain, “Why are you downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door. It desires to have you, but you must master it” (Genesis 4:6-7).*

In a sense, Cain thought he was “under the Torah,” that by simply doing the ritual motions he was justified. However, since Elohim knew his heart, He did not accept the Cain’s offering. Similarly, the Pharisees had also fallen into this trap, which is why Yochanan the Immerser says:

*“You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones Elohim can raise up children of Abraham” (Matthew 3:7-9).*

Y’shua’s frequent rebukes on this same idea hardly need to be laid out exhaustively here. It is enough to simply say that Yochanan did not want the Pharisees to boast in their rituals or lineage, but actually to turn their hearts towards YHWH and admit their sins. With these thoughts in mind, let’s look at some more familiar verses on this idea:

*“For all who have sinned without the Torah will also perish without the Torah, and all who have sinned **under** (tachyt--תחת) the Torah, will be judged by the Torah” (Romans 2:12).<sup>46</sup>*

*“To the Jews I became as a Jew, so that I might win Jews; to those who are **under** (tachyt--תחת) the Torah, as under the Torah though not being myself **under** (tachyt--תחת) the Torah, so that I might win those who are **under** (tachyt--תחת) the Torah, to those who are without Torah, as without Torah, though not being without the Torah of*

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<sup>46</sup> It is a common misconception that Galatians 3:23 is an “under the Torah” verse. The fact is, it is not, for while the Greek does read that way, the Aramaic says, “Torah was guarding us”. Lamsa translates this as “guided”, probably to align with the Greek but also because the guide/teacher synonym *taraa* as used in the next few lines.

*Elohim, but in the instruction of Mashiyach, so that I might win those who are without the Torah” (1 Corinthians 9:20-21).*

If the word תחית looks familiar, it should. It is simply the Aramaic cognate of the word that was referenced at the beginning of this section. Therefore, “under the Torah” really means “to derive justification from the authority of Torah and not from YHWH.” For the sake of completeness however, let us examine more places where “under the Torah” appears:

*“But when the fullness of time was come, Elohim sent forth His Son who, born of a woman, became **subject** (tachyt--תחית) to the Torah” (Galatians 4:4).*

Here is how George Lamsa translates this verse. Instead of merely rendering תחית "under" again, Lamsa has correctly surmised that תחית better reads as "being subject to the Torah," which is an efficient way of bringing on the Tanakh understanding that refers to the power of various authorities. In this case the woman is subject to the Torah pronouncement that all of us are under sin. It is not the Torah itself that is sin (Romans 7:12) but, rather, that the Torah tells us what sin is (Romans 7:7-9). Let's continue this thought further:

*“To redeem those who were **under** (tachyt--תחית) the Torah, that we might receive the adoption of sons” (Galatians 4:5).*

In this context, the message Rav Shaul gives here is that the proper understanding of Torah by Gentiles grafts them into Israel. This is why he says elsewhere:

*“Do not be arrogant, but be afraid, for if Elohim did not spare the natural branches (Jews who did not follow Torah), He will not spare you either” (Romans 11:21).*

*“Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (that is done in the body by the hands of men)--remember that at that time you were separate from Mashiyach, **excluded from citizenship in Israel and foreigners to the covenants of the promise**, without hope and without Elohim in the world. But now in Mashiyach Y’shua, you who were far away have been brought near through the blood of Mashiyach” (Ephesians 2:11-13).*

Finally, and perhaps most importantly, we have this verse proving once again that the Torah itself is not the problem:

*“Tell me, you who want to be **under the Torah**, do you listen to the Torah?” (Galatians 4:21)*

#### **#4: Justified by Torah**

This term is largely a synonym for “under the Torah” in that it looks to Torah ritual alone for forgiveness of sins. Further, the same rules just discussed for “under the Torah” apply here also. The reason for the slight repetition, however, is two-fold. First, “justified by the Law” is a common buzzword in conventional Christianity, and therefore should be dealt with separately lest anyone think that idea is correct under that title. And secondly, because it gives another chance to dispel the myth that the Torah preaches salvation through works:

*“In YHWH all the generations of Israel will be justified, and in Him they will boast” (Isaiah 45:25).*

This could not be clearer. It is obedience to Elohim’s laws, precisely coming from the knowledge that they came from Him, which causes justification. Here is yet another witness to this same idea:

*“‘Cursed is anyone who does not affirm the terms of this Torah by obeying them.’ And all the people will reply, ‘Amen’” (Deuteronomy 27:26).*

Let’s look at a parallel passage in Galatians on this same idea with the next pair of terms.

## #5: Curse of the Torah

First, here are some Scriptures that are rarely taught in a church setting:

*“And I will bless those who bless you, and the one who curses you I will **curse** (kelawlaw--קלל) And in you all the families of the earth will be blessed”* (Genesis 12:3).

*“You will receive a **curse** (kelawlaw--קלל) if you reject the commands of YHWH your Elohim and turn from his way by worshiping foreign gods”* (Deuteronomy 11:28).

*“Then afterward he read all the words of the Torah, the blessing and the **curse** (kelawlaw--קלל), according to all that is written in the book of the Torah”* (Joshua 8:34).

Most understand very well that Torah was not invalid during “Old Testament” times; it is crystal clear, then, that the “curse of the Torah” does not cause Torah itself to pass away! Nor is it tenable to suggest that a curse is something invented among the apostles, who were allegedly trying to divorce themselves from their own Hebraic roots. With this in mind, let us examine a familiar verse:

*“All who rely on observing the Torah of Moshe are under a curse. For it is written, ‘Cursed is everyone who does not continue to do everything written in the book of the Torah’”* (Galatians 3:10).

This portion of Galatians is, in fact, so critical that it is necessary to go line by line to uncover the true nature of Rav Shaul’s argument. Again, if this was the first time “curse of the Torah” was being discussed, perhaps the idea that Torah was passing away might be a little more plausible - and yet Torah remained in force during the many centuries since the passages in Genesis, Deuteronomy and Joshua were written. In addition, if Rav Shaul was actually trying to undermine the authority of the Torah, it would be very foolish of him to quote almost verbatim from Torah while also teaching Torah as his authority!

*“Clearly no one is justified before Elohim by the Torah, because the righteous will live by faith”* (Galatians 3:11).

Again, if Rav Shaul says no one is justified by the Torah, and he is quoting from the Torah, or, more specifically, Habakkuk 2:4, then he is simply repeating what was said earlier – that ritual is empty without intentionally accepting the fact that the requirement came from YHWH, and that our observance is based on YHWH’s will, not what is trendy or traditional among men.

*“The Torah is not based on faith; on the contrary, the man who does these things will live by them”* (Galatians 3:12).

The Torah then, as Rav Shaul says, is merely the instruction manual. It is acknowledging, though, the faith in Torah’s divine origins that justifies us. Mashiyach redeemed us from the curse of the Torah by becoming a curse for us, for it is written:

*“Cursed is everyone who is hung on a tree”* (Galatians 3:13).

To properly understand this verse, we must understand the source of Rav Shaul’s quote:

*“If a man is guilty of a capital offense is put to death and is hung on a tree, you must not leave his body on the tree overnight. Be sure to bury him the same day, because anyone who is hung on a tree is under Elohim’s curse”* (Deuteronomy 21:23).

In other words, the only way Mashiyach could “become a curse” is by being put to death in the manner of a criminal. Make no mistake about it, Mashiyach was completely innocent of all charges levied against him! He committed no capital offense; however, he died in the *manner* of a criminal:

*"I am poured out like water and all my bones are out of joint. My heart is turned to wax, it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth. You lay me in the dust of death. Dogs have surrounded me, a band of evil men has encircled me. They have pierced my hands and my feet. I can count all my bones. People stare and gloat over me. They divide their garments among them, and cast lots for my clothing"* (Psalm 22:14-18).<sup>47</sup>

*"He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth"* (Isaiah 53:9).

Concluding this portion of Galatians:

*"He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Mashiyach Y'shua, so that by faith we might receive the promise of the Spirit"* (Galatians 3:14).

"The promise of the Spirit" is that YHWH spoke to Abraham, and when Abraham did as he was instructed, he procured the blessing of YHWH on the entire world for his obedience. This is also the promise that Rav Shaul says was *not* nullified at Sinai, because the giving of the Torah to Moshe was simply another step in a lengthy promise which was working itself out for centuries prior to Moshe even being born. Now, the Gentiles, who previously did not know the true Elohim, were allowed to come near to Him by faith in His Son.

Therefore, all the Scriptural evidence clearly points to the idea that the "curse of the Torah" is simply that Torah shows us what sin is and sets a standard for Perfection. However, the Torah also points us to Redemption, Salvation and Deliverance and a time of reckoning when those who are dead will awake to everlasting life or everlasting contempt (Daniel 12:1-10). Enoch and Elijah are two exceptions who did not taste death; therefore, the "curse of Torah" does not automatically apply to physical death. Both of these men were righteous and observed Torah according to how YHWH intended by Faith, and because of their Faith they did not see death.

*"Do we then nullify the Torah through faith? Not at all! Rather, we establish the Torah"* (Romans 3:31).

## #6: Works of the Torah

"Works of Torah" also appears in Galatians 3:10. However, the more accurate phrase is, "those who rely (only) on observance of the Torah of Moshe." In other words, this means that "*works of the Torah*" is something that stands alone without the faith element required to sanctify the ritual, as seen in other verses:

*"Therefore no one will be declared righteous in His sight by **works** (abdeh-- עֲבֹדָה) of the Torah; rather through the Torah we become aware of sin"* (Romans 3:20).

*"For we maintain that a man is justified by faith apart from the **works** (abdeh-- עֲבֹדָה) of the Torah"* (Romans 3:28).

*"We who were Jews by birth and not Gentile sinners, know that a man is not justified by the **works** (abdeh-- עֲבֹדָה) of the Torah, because by the works of the Torah no man shall be justified"* (Galatians 2:16).

In this last verse Rav Shaul appeals to his own people and says that, ***out of their own Scriptures and traditions, they should know that ritual alone does not justify themselves!*** Furthermore, the word used here for "works" is עֲבֹדָה and it has an interesting etymology. The word עֲבֹדָה can also be personified, turning the meaning into "servant" or even "slave", as we see here:

*"Paul, a **servant** (abdeh-- עֲבֹדָה) of Mashiyach Y'shua, called to be an apostle and set apart for the Gospel of Elohim"* (Romans 1:1).

<sup>47</sup> Also see Philippians 3:5-11, where you have a vivid description of ritual for ritual's sake. But, as Rav Shaul rightly states in so many places, it is the belief behind the ritual that counts.



*“Paul and Timothy, **servants** (abdeh-- עֲבָדָא) of Y’shua the Mashiyach” (Philippians 1:1).*

*“Ya’akov, a **servant** (abdeh-- עֲבָדָא) of Elohim and of our Master, Y’shua the Mashiyach” (Ya’akov 1:1).*

Therefore, the teaching in a sense is not to be a slave of any form, but to understand that we are to follow the commandments of YHWH. With that idea established then, let us look at the remainder of the Scriptural record:

*“You foolish Galatians, who has bewitched you, before whose eyes Y’shua the Mashiyach was publicly portrayed as crucified?” (Galatians 3:1).*

Compare this statement to two others Rav Shaul makes. The first one is in Galatians 1:6-7 where he talks about these people turning to “another Gospel, which is no Gospel at all.” The second is here:

***“For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And when the lawless one will be revealed, whom the Master Y’shua will slay by the breath of his mouth and destroy by the splendor of his coming. The coming of the lawless one will be in accordance with the works of Satan, displaying in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they have refused to love the truth and so be saved. For this reason Elohim sends them a strong delusion, so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness”*** (2 Thessalonians 2:8-12).

The message is that the Galatians should have known better by what they have seen and heard, and that the heresies that have ensnared them arose very early and will continue right until the End Times. Now let us examine the next verse:

*“This is the only thing I want to find out from you: did you receive the Spirit by the **works** (abdeh-- עֲבָדָא) of the Torah, or by hearing with faith? Are you so foolish?” (Galatians 3:2-3)*

Clearly no one, neither Jew nor Gentile, ever became righteous by doing the Torah. Instead, they came to the decision to do Torah through spiritual revelation that this was YHWH’s will:

*“Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain--if indeed it was in vain? So then, does He who provides you with the Spirit and works miracles among you, do it by the **works** (abdeh-- עֲבָדָא) of the Torah, or by hearing with faith?” (Galatians 3:4-5)*

It is extremely important to understand that the “Spirit” is not above Scripture. Rather, the Spirit guides us to the proper interpretation of Scripture as well as proper implementation of Scripture’s commands:

*“Even so Abraham believed Elohim, and it was reckoned to him as righteousness. Therefore, be sure that it is those who are of faith who are sons of Abraham. The Scripture, foreseeing that Elohim would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “all the nations will be blessed in you.” So then those who are of faith are blessed with Abraham, the believer” (Galatians 3:6-9).*

Here we see the climax of Rav Shaul’s argument. Abraham heard the Voice of YHWH, recognized The Voice as the One true Elohim, and then, by obeying that Voice, had his belief credited as righteousness. It just does not get any clearer than this. Rav Shaul aligns with the same understanding in the Tanakh, which is that works without understanding the origin of its requirements is a dead ritual. It certainly does not mean that the Torah, which has this truth, is to be set aside!

## #7: Died to the Torah

*“Therefore, my brethren, you also were made to **die to the Torah** through the body of Mashiyach, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for Elohim. For while we were in the flesh, the sinful passions, which were aroused by the Torah, were at work in the members of our body to bear fruit for death. But now we have been released from the Torah, for we died with Mashiyach, and we are no longer captive to its power. Now we can really serve Elohim, not in the old way by obeying the letter of the Torah, but in the new way, by the Spirit” (Romans 7:4-6).*

The heart of this passage is the phrase, “For while we were in the flesh, the sinful passions, which were aroused by the Torah, were at work in the members of our body to bear fruit for death.” Sinful passions have always been aroused by Torah. In the Garden of Eden, Adam and Eve came to know sin only when YHWH said “*thou shalt not eat*” and then after they sinned they tried to cover up their nakedness. In addition the “new way, by the Spirit” is really the old way, of Abraham (Romans 4:2-16), but it became new because by Y’shua’s time the “conventional wisdom” of the Pharisees was anything but wise! The consistent point of Rav Shaul, though, is that Torah is the way sin is defined, and yet, just a few lines later he makes it clear that:

*“As a result, Torah is Set Apart; and the Commandment is Set Apart, and righteous, and good” (Romans 7:12).*

Notice that the “old way” was the Pharisees tradition of obeying the “letter of the Torah,” but this is most certainly not an indictment against Torah! Y’shua taught that Torah is good, but we are instructed to look at the intent, heart and spirit of Torah:

*“Woe to you, teachers of the Torah and Pharisees, you hypocrites! You give a tenth of your spices--mint, dill and cummin. But you have neglected the more important matters of the Torah--justice, mercy and faithfulness. **You should have practiced the latter, without neglecting the former**” (Matthew 23:23).*

*“Yet a time is coming, and now has come, when the true worshippers will worship the Father in spirit and in truth, for they are the kind of worshippers the Father seeks. Elohim is spirit, and His worshippers must worship Him in spirit and in truth” (Yochanan 4:23-24).*

Now let us look at the other passage where “died to the Torah” appears:

*“For when I tried to keep the Torah, I realized I could never earn Elohim’s approval. So I **died to the Torah** so that I might live for Elohim. I have been crucified with Mashiyach” (Galatians 2:19).*

Rav Shaul realized that he had fallen into the same trap that he now accuses other religious authorities of being in. He gives more details on the method behind that trap here:

*“For you have heard of my former way of life in Judaism...I was advancing in Judaism beyond the Jews of my own age **and was extremely zealous for the traditions of my fathers**” (Galatians 1:13-14).*

Notice Rav Shaul does not mention Torah here, but “the traditions of my fathers” (i.e., the fences built by men around the Torah). Here the ritual became so important that it gave birth to regulations that became erroneously identified as sanctification. Instead, the true justification is in the next line:

*“But when Elohim, who set me apart from birth and called me to His grace, was pleased to reveal His Son to me so that I might preach him among the Gentiles, I did not consult any man” (Galatians 1:15-16).*

Once again, it is always the faith behind the rituals that really counts.

## #8: End of the Torah

Here is an important and very beautiful phrase that is equally apparent in both Aramaic and in Greek:

*“Mashiyach is the **end** (Gk. telos) of the Torah, so that there may be righteousness for everyone who believes” (Romans 10:4 NIV).*

While *telos* can mean, “end”, it is very irresponsible to render it this way due to the flexibility of that term in the receiving language. In English, “end” has two meanings. The first is “termination” which is the majority usage of the word in English. However, we also have phrases such as “the *ends* do not justify the means.” In this case, the lesser-used meaning is that of “goal”, which applies in both Greek and English.

Rav Shaul clearly refers to the Torah itself as “*perfect, righteous and good*” (Romans 7:12), so it is very foolish to then think that he turns around and teaches the “termination” of Torah. Instead, and as Rav Shaul clearly teaches in Galatians 3, Torah is the tutor that instructs and brings people to Mashiyach. Then, when a person understands and accepts the fact that Y’shua is Mashiyach, he (Mashiyach) becomes Torah’s *goal*. This is also one of the many meanings behind the cryptic remark in Yochanan 1, calling Y’shua the “Word (Torah/Miltha) made flesh.” By extreme contrast, the NIV translation of Romans 10:4 is the exact opposite of what the original texts meant! NIV makes it sound like Rav Shaul is a train conductor calling out a stop--“End of the Torah! Everyone get off!”

Furthermore, in certain key Renewed Covenant passages, *telos* can *only* mean “goal”:

*“But now that you have been set free from sin and have become slaves to Elohim, the benefit you reap leads to holiness, and the **goal** (telos) is eternal life” (Romans 6:22).*

*“The **goal** (telos) of this command is love, which comes from a pure heart and a good conscience and a sincere faith” (1 Timothy 1:5).*

*“Obtaining as the **goal** (telos) of your faith the salvation for your souls” (1 Peter 1:9).*

In Aramaic we find these same verses have the same reading as “goal” with the word *saka*. Like *telos*, the context provides the key to realizing the intended meaning. Because Rav Shaul continually upholds Torah in every way (Romans 3:31), then “goal” is also very consistent with the rest of his teaching.

## #9: My Word/Commands/Commandments

Many Christian theologians posture that Y’shua brought “his own commandments”, and that these are somehow new and improved over the ones given in Torah. The same principles apply here as with the synonyms we discussed earlier, namely “commands” and “words”. However, since the Aramaic foundation for these principles has been established earlier, we need not visit linguistics again here, so let’s examine a few verses that are often twisted right out of context:

*“Heaven and earth will pass away, but my words will never pass away” (Matthew 24:35).*

*“For all who are ashamed of me and my words in this sinful and adulterous generation, the Son of man will also be ashamed of him when he comes in the glory of his Father with his Set Apart Messengers” (Mark 8:38).*

*“If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you” (Yochanan 15:7).*

*“This is my commandment: That you love one another, as I have loved you” (Yochanan 15:12).*

The truth is that Y’shua’s words, commandments and commands, were all according to and validated by Torah:

*"Now He said to them, "These are my words that I spoke to you while I was still with you, that all things that are written about me in the Torah of Moshe and the Prophets and the Psalms must be fulfilled" (Luke 24:44).*

***"You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to me so that you may have life. I do not receive glory from men; but I know you, that you do not have the love of Elohim in yourselves. I have come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him. How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only Elohim? Do not think that I will accuse you before the Father; the one who accuses you is Moshe, in whom you have set your hope. For if you believed Moshe, you would believe me, for he wrote about me. But if you do not believe his writings, how will you believe my words?" (Yochanan 5:39-47)***

In these other passages, Y'shua makes it very clear that his teachings do not even come from himself:

*"My teaching is not my own, but His who sent me" (Yochanan 7:16).*

*"Do you not believe that I am in the Father, and the Father is in me? The words that I say to you I do not speak on my own initiative, but the Father abiding in me does His works" (Yochanan 12:49).*

*"For I did not speak on my own initiative, but the Father Himself who sent me has given me a commandment as to what to say and what to speak." (Yochanan 14:10).*

*"He who does not love me does not keep my words, and the word that you hear is not mine, but the Father's, who sent me." (Yochanan 14:24).*

## **#10: A New Commandment**

A variant of the above idea is the "new commandment" as a kind of sudden "New Testament" enlightenment that was not possible in Torah. Once again though, Scripture begs to differ. As with the previous topic, let's take a look the passage that gets twisted:

***"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another" (Yochanan 13:34).***

Now let us stop and think for a moment. Is anyone really so foolish as to believe that Torah, in all its writings, has no commandments for people to love one another? This was a brand new idea just 2,000 years ago? Really? Let's look at just a few Scriptures:

*"You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am YHWH" (Leviticus 19:18).*

*"The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the YHWH your Elohim" (Leviticus 19:34).*

*"So show your love for the alien, for you were aliens in the land of Egypt" (Deuteronomy 10:18).*

Obviously this is not a "new commandment" in the sense of it never having been given before. Rather, it is clear that this "new commandment" means this is the first time that Y'shua is giving this particular teaching to his apostles! Let's investigate more places where this "radical new idea" occurs:

*"Now I ask you, lady, not as though I were writing to you a new commandment, but the one which we have had from the beginning, that we love one another. And this is love,*

*that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it” (2 Yochanan 1:5-6).*

What else can “His commands from the beginning” be other than Torah? Finally, the apostle Yochanan makes an even clearer statement on how new commandments are really about as ancient as it gets:

*“Beloved, I am not writing a new commandment to you, but an old commandment that you have had from the beginning; the old commandment is the word that you have heard. On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining” (1 Yochanan 2:7-8).*

What we are seeing here is that these commandments have been with us from the beginning, but their highest and truest understanding has come through Mashiyach, the light of the world:

*“In him (Y’shua) was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it...For the Torah was given through Moshe, and grace and truth came through Y’shua the Mashiyach” (Yochanan 1:5, 17).*

*“This is the message we have heard from Him and announce to you, that Elohim is Light, and in Him there is no darkness at all” (1 Yochanan 1:5).*

*“For Elohim, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of Elohim in the face of Mashiyach” (2 Corinthians 4:6).*

*“To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Mashiyach, and to bring to light what is the administration of the mystery which for ages has been hidden in Elohim who created all things; so that the manifold wisdom of Elohim might now be made known through the assembly to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out in Mashiyach Y’shua our Master, in whom we have boldness and confident access through faith in Him. Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory” (Ephesians 3:8-14).*

## **#11: Commandments Nailed to the Torture Stake**

*“And in his flesh (the) enmity and regulations of commands (contained) in his commandments are abolished (so) that in himself (an occurrence of the divine nature, or qnoma), he might make the two into one, establishing peace. And has reconciled both with Elohim in one body and has slain the enmity by his stake (of execution)” (Ephesians 2:15-16).*

The key word, *namusa*, can sometimes mean “Torah” and other times “custom” or “regulation”. In Ephesians 2:15 though, it cannot mean “Torah” because a few lines earlier, in 2:11, Rav Shaul talks about the Gentiles being excluded from the “commonwealth of Israel” as a bad thing, and what else separates Israel from the nations other than Torah observance?

Instead, the better reading of *namusa* here and in several other key passages is “man made rules” or “regulations of the Pharisees.” The Greek backs this usage up beautifully in Ephesians 2:15 by recording the word *dogma* for “ordinances”, which can also only mean man-made doctrines. The Aramaic carries the meaning to an even clearer level by conjugating the phrase as *namusa d’poqda b’poqadonhi*, or “regulations of commands (dogma, rules of the Pharisees) contained in his commands (Y’shua’s true teaching) is abolished, leaving only the truth for the faithful to follow. Obviously no one else but Y’shua could be the “he” behind those commands, since only Y’shua can forgive sin!

Let us go even deeper into this critical portion of Scripture by looking at the previous line:

*“For He Himself is our peace, who made both groups into one, and broke down the **syaga** (סִיגָא), the dividing wall”* (Ephesians 2:14).

The highlighted word **syaga** means “fence”. Does this sound familiar?

*“Moshe received the Torah at Sinai and handed it on to Joshua, Joshua to the elders, and elders to the prophets. And the prophets handed it down to the men of the great assembly. They said three things: Be prudent in judgment. Raise up many disciples. Make a **fence** (syag) for the Torah.”* (Mishnah, Pirkei Avot, 1:1)

The Mishnah was written by the Pharisees! The “fences” are nothing but man made regulations that restrict access to the Torah! Look what Y’shua taught about this very thing:

*“But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, nor do you allow others who are entering to go in”* (Matthew 23:13).

Y’shua even goes so far as to say that he is the Way to avoid fences:

*“Truly I say to you he who does not enter by the **tarea** (תִּרְעָא) into the fold of the sheep, but climbs up some other way, he is a thief and a robber. But he who enters by the **tarea** (תִּרְעָא) is a shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice, and he calls his sheep by name and leads them out...Truly I say to you, I am the **tarea** (תִּרְעָא) of the sheep”* (Yochanan 10:1-4, 7).

The word *tarea* can mean “door” but more specifically, a “sheep gate.” So while the Pharisees and later rabbis are busy making fences around Torah to get control over people, Y’shua is the shepherd who swings the gate open, letting everyone in to enjoy! Here is a similar passage that also gets twisted out of context:

*“Having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the stake”* (Colossians 2:14).

At the risk of being overly repetitive, the same man who wrote that the Torah is Set Apart just and good cannot be referring to the Torah as the “certificate of debt nailed to the cross.” More fundamentally however, we have this:

We have already seen two Aramaic words (*aurayta*; *namusa*) and one Greek word (*nomos*) that have been the cognates used in the Renewed Covenant for the word “Torah” as mentioned in Tanakh. Even if you cannot read Aramaic or Greek it is not so difficult to consult a concordance either online or in any reference library. None of the words that mean “Torah” ever appear in either Greek or Aramaic in Colossians 2:14! So what, then, is “the certificate of debt”?

In Aramaic the word *khawbayn*, means both “debt” and “sin”. In addition, Y’shua used the same word in the Sermon on the Mount when he says, “Forgive our debts/offenses, as we forgive those who are in debt to us/have offended us.” Note that half the Greek texts read “debt” and the other half read “offense” because each group chose one of this word’s two meanings. However, in Aramaic thought, to be in sin is literally to be in debt! Also note that *khawbayn* is in the plural state, meaning “the certificate of our debts,” as in humanity collectively. That is why Y’shua says elsewhere:

*“Y’shua said to them, ‘If you were blind you would have no sin, but since you say ‘we see’, your **sin/debt** remains’”* (Yochanan 9:41).

Clearly, the certificate of our debts is simply a record of all the transgressions that we have generated throughout our lives. Torah tells us what those sins are, but what Y’shua did was take the *transcript of our sins* and nail it to the torture stake symbolically! However, the list of sins

is only covered if the sinner is repentant and turns from sin, otherwise they stay on the books as a witness against them.

## #12: Grace and Torah

Another very common misconception is that “grace” only came with Mashiyach’s advent. Prior to Mashiyach, many Christians posture, Jews were under the “age of law”, which has become obsolete by yielding to the “age of grace”. The fact is being either unilaterally “*under grace*”, or “*under the law*”, is a doctrine that has never been true! However, the “under grace” theology usually employs this verse:

*“For the Torah was given through Moshe, grace and truth came through Y’shua the Mashiyach” (Yochanan 1:17).*

Many claim that “grace” was only made manifest through the birth of Mashiyach. The big problem with this idea is that Yochanan himself bears strong witness against it!

*In the beginning there was the Word, and the Word was with Elohim, and the Word was Elohim. He was with Elohim in the beginning...And the Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (Yochanan 1:1-2, 14).*

Y’shua’s origins are very clearly before Moshe existed. In fact, as the Word, his origins go back to a time before all humanity existed (Micah 5:1-2). Furthermore, promises relating to Mashiyach go all the way back to Genesis, since 49:10 tells us the scepter will not depart from Y’shua’s tribe of Judah. The fact is, the moment Adam and Eve were expelled from the Garden, a contingency in the plan of Elohim was created that culminated with Y’shua’s sacrifice on the torture stake. More fundamentally, is the matter of linguistics. Put simply, Aramaic writings very easily correlate the ancient values of “grace” or “mercy” that is not understood in the vehicular language of Greek:

*“Anyone who rejected the Torah of Moshe died without **mercy** (rakhem--רחם) on the testimony of two or three witnesses” (Hebrews 10:28).*

*“Speak to those who are going to be judged by the Torah that gives freedom, because judgment without **mercy** (rakhem--רחם) will be shown to anyone who has not been merciful. **Mercy** (rakhem--רחם) triumphs over judgment” (Ya’akov 2:12-13).*

As we can easily see here, “grace” could well be the valid reading in both these verses, the very same word is used in Tanakh:

*“And may Elohim Almighty grant you **grace** (rakhem--רחם) in the sight of the man, that he may release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved” (Genesis 43:14).*

*“And nothing from that which is put under the ban shall cling to your hand, in order that YHWH may turn from His burning anger and show **mercy** (rakhem--רחם) to you, and have **compassion** (rakhem--רחם) on you and make you increase, just as He has sworn to your fathers” (Deuteronomy 13:17).*

If these pairs of quotes are not sufficient to make the point then there are nearly 40 additional passages with *rakhem* as “mercy”, “grace” or “compassion” to indicate this fact. There are also many synonyms to *rakhem* that have at least as many references that could be brought to the reader’s attention. Additionally, in the Renewed Covenant writings, *rakhem* is the overwhelming word of choice for “grace” appearing nearly two hundred times, and interestingly enough, the same word also means “love”. So, since YHWH has always loved us, we have also always had access to His grace if we admit our failings and seek Him with all our hearts.

### #13: Praying in the Name of Y'shua

One of the foundational concepts within Christianity is that prayer is made in “the name of Jesus”,<sup>48</sup> and there are many verses that appear to support this but *not all* verses as we will soon discover. Nevertheless, here are some verses that appear to uphold this from the NIV:

*“Peter replied, ‘Each of you must turn from your sins and turn to God, and be baptized in the **name of Jesus Christ** for the forgiveness of your sins. Then you will receive the gift of the Holy Spirit.’” (Acts 2:38 NIV)*

*“But Peter said, ‘I don’t have any money for you. But I’ll give you what I have. In the **name of Jesus Christ** of Nazareth, get up and walk!’” (Acts 3:6 NIV)*

Also see Acts 3:16; 4:10; 4:30; 5:40-41; 9:27; 10:48; 16:18; 19:5; 19:13; 19:17; Romans 15:30; 1 Corinthians 1:2; 5:4; Ephesians 5:20; Philippians 2:10; 1 Thessalonians 4:1-2; 2 Thessalonians 1:12; 3:12; Hebrews 13:15; 1 John 3:23 that also appear to bolster this idea. However, we must correctly understand the difference between names and titles while considering that there is One Name - imbued with power and linked directly to the One Elohim – and then there are many titles, even of the human variety that are comparatively powerless on their own. The ironic point is, Name and names look and sound the same. The difference is not only within the intentions we display when speaking them, but the distinguishing office or power behind the name.

A very important Torah concept is that of *the power of the promise*. Put simply, Elohim gives or changes someone’s name, and the new meaning that is given to it points to a promise that He will fulfill. The best example of this is the patriarch Abraham:

*“Abram threw himself on his face and Elohim spoke to him further, “As for Me, this is My covenant with you: You shall be the father of a multitude of nations, and you shall no longer be called Abram, but your name shall be Abraham” (Genesis 17:3-6).*

*Abram* is Hebrew for “exalted father”. However, *Abraham* translates to “father of many nations,” which is exactly what Elohim promises. A short time later, after Abraham almost sacrifices his son Isaac, he is told:

*“All nations of the earth shall bless themselves by your descendants” (Genesis 22:18).*

Consider that the world shall ***bless itself through Abraham’s seed*** and now witness how this principle manifests itself:

*“Jehosaphat stood in the congregation of Judah and Jerusalem in the House of YHWH at the front of the new court. He said, YHWH Elohim of our fathers, truly You are the Elohim in heaven and You rule over the kingdoms of the nations; none can oppose You. O our Elohim, you dispossessed the inhabitants of this land before Your people Israel, and **You gave it to the descendants of Your friend Abraham forever. They settled in it and built a House for Your name.** They said, Should misfortune befall us--the punishing sword, pestilence or famine, we shall stand before this House and before You--for Your name is in this House--and we shall cry out to You in distress and You will listen and deliver us”’ (2 Chronicles 20:5-9).*

Jehosaphat addressed Elohim directly in His House and then invoked the name of Abraham to access the power of Elohim’s promise to the patriarch. In Orthodox liturgy, this is called *Yitzkar*, or “Yah remembers.” It is done on Judaism’s holiest day, Yom Kippur, when the faithful pray that Elohim will remember their loved ones who have passed on because of the covenant with Abraham and his seed. This is very obviously not the same thing as someone invoking the name of a man as if *he* were Elohim. Rather, it is an affirmation of Elohim that says:

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<sup>48</sup> In this instance the NIV passages are left intact, without restoring the Sacred Names, so the reader will see the bias in their own Bible translations.



1) I heard Your words: 2) I understood Your promise: 3) I understood how and by whom You will carry that promise out: 4) I am grateful that You have done this for us, Your people Israel: 5) And now I pray *in Your Name*, and access the power of that promise by invoking the Name that You gave to the recipient of that promise.

This is a *very* Jewish concept to *pray* only in the name of YHWH, but *ask* in the name of the receiver of the promise. In Aramaic, the words *pray* and *ask* are not as nearly interchangeable as they appear to be in English. These are two very distinct words derived from completely different roots. As such, it is very easy to tell the difference between them. That clear delineation is also why, when you go through the Aramaic Renewed Covenant, you will always see Mashiyach or Paul addressing their prayers to MarYah, which literally means Master YHWH. In fact, the Aramaic Tanakh has MarYah in place of YHWH almost 7,000 times, so there is no doubt whatsoever of its meaning.

Conversely, if anyone wanted to pray in the name of the man, they would have used the phrase “Our Master” - Maran (מרן). However, as with Abraham, they can access the power of the promise of Elohim with Maran. From here, two questions emerge: How did this happen? Is it really in harmony with Tanakh?

It is quite obvious that the post-apostolic church founders never understood that the name Y’shua is empowered by YHWH, and by that empowerment, the greatest promise of all is within it. Put simply, we have name and Name here too. The mortal, and common name, of a man is Y’shua, a form of “Joshua” in English. There may be millions of Yehoshua-Joshua-Y’shuas in the world right now and for them it is their legal name, but there is no power or divine promise embodied into the person because they have this proper name.

However, the *Name* Y’shua was Set Apart by YHWH for Y’shua to also receive his unique anointing as Mashiyach: Y’shua means “Yah is salvation” in Hebrew. Therefore, to call upon Y’shua is to call upon Yah to save you if you pray with the appropriate intent. Because of this one crucial fact, it is a major transgression to apply a pagan name toward the Almighty Elohim. Exodus 20:7 restricts us from taking the Name in “vain”--*shav*-- means “to make desolate”. How is this done? By either directly transgressing against His Name, or taking the name of a pagan deity and applying it to YHWH. For example, one of the pagan gods was named Zeus and was addressed as “Kurios” and “Theos”, – exactly the same words that the Greek translators applied to YHWH in the Greek “New Testament”! To use a name for Zeus and then apply it YHWH renders the Name above all Names as *shav*, literally giving His glory to another (Isaiah 42:8). If is true for the Father, then this same principle also applies for the Son! Furthermore, that is why Philippians 2:9-11 says:

***“Wherefore, also, Elohim has highly exalted him and given him a name which is more excellent than all names; that at the name of Y’shua every knee should bow, of (beings) in heaven and on earth and under the earth; and that every tongue should confess that Master YHWH is Y’shua Mashiyach to the glory of Elohim his Father.”***

Hebrews 1:4 also teaches that the glory always goes to YHWH, but “the name that is above all names” is also YHWH; reason being, every other name for an angel has EL in it (MichaEL, UriEL, RaphaEL, etc). EL is a name *for* Elohim but not the name *of* Elohim that YHWH is. Once again, the verse points to the Hebrew and Aramaic name and identity of Mashiyach, because the Name of YAH is in the name of Y’shua.

However, as alluded to earlier, not all verses support the mainstream Christian tradition; in fact, one neglected passage can correct the standard interpretation of dozens of others. That is why the “name of Jesus” references were kept intact with the Gentile name Jesus, because now you will see for yourself how difficult it is to understand the truth of what “Y’shua” means by using the Gentile name of “Jesus”. However, here is the passage that breaks the truth wide open:

*“I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, **protect them by the power of Your Name--the same name you gave me--so that they may be one as we are one**” (John 17:11).*

How about that? Even the Greek New Testament reads this way, proclaiming that the “name of Y’shua” is really that of YHWH. Therefore, every time we lift up our voices to Y’shua, we are really proclaiming praise to the one and only YHWH, literally, to the glory of the Father. Furthermore, since there is only One Name for the One Elohim, those who call on the true Name of YHWH become one with Y’shua, which then makes them one with YHWH. So, to bring it all together we can confidently:

- Pray in the name of YHWH.
- Ask for the power of YHWH’s promises in the name of the method of their fulfillment, but only as a way to bring glory to YHWH. This involves, by the way, performing miracles. Take the case in Acts 4:1-12. In that passage, Jews who witnessed the miracles of Peter and Yochanan were not content to hear that they simply came from Elohim. Instead, they wanted to specifically know by what name it was done. Peter says it was by the name of Y’shua the Mashiyach of Nazareth that a lame man was healed. However, Peter is careful to make the point that YHWH Himself raised Y’shua from the dead so that this power could be accessed when he believed the same thing. So, when he adds in verse 12, “For there is no name under heaven given to men by which we must be saved,” he is not saying that Y’shua the man replaces YHWH. Rather, what Peter means is that there is no other Mashiyach that Elohim has chosen except Y’shua to fulfill YHWH’s promise. To say the Name then of Y’shua, is to acknowledge the power of YHWH to save us according to His Word.
- Immerse in the name of the Father (YHWH, Who promised and sent the Son), in the name of the Son (Y’shua, who fulfilled YHWH’s promise) and the Set Apart Spirit (who is the “spirit of truth” that gives you the reasons behind the ritual). Reason: for only in that manner are the complete methods of fulfilling that promise recognized (Ezekiel 36:24), with all the glory again to YHWH. The Aramaic word for this carries a meaning closer to “immersion”, as in using Jewish ritual mikveh baths. Also, the fact is that *Ruach haKodesh* (Set Apart Spirit) is another name for YHWH (Psalm 51:11) and the Mashiyach has the Divine Nature within him that only comes from YHWH (Isaiah 11:1-2, 1 Corinthians 12:3).
- Assemble in the Name of YAH – SHUA: “When two or more gather in my name, there I am in the midst,” refers to these days when Mashiyach has physically departed from the world. He resurrected and ascended to “the right hand of the Father.” This is a metaphor that means “to dwell next to the Father” (Psalm 110:1). Two or three souls gather together to bear witness to the directives given by the Spirit of Mashiyach. So, remembering that Yochanan told us about the Word made flesh that was with Elohim in the beginning (also see Yochanan 17:5), what happens after ascension is that Y’shua becomes the *Word* again. We know this because when he comes out of heaven again he is called by the name that he took on when he entered it two millennia before: *Word of Elohim* (Revelation 19:13)! Therefore, since the *Word* is with YHWH again, they are inseparable, and to gather in that Name is to gather in the Name of YHWH, while accessing the power of the promise of His Mashiyach.

## **#14: Israel and the Church**

A doctrine known as replacement theology began in early all-Gentile Christian churches that postures the idea that all the blessings of the Bible were transferred to Christians and all the curses in the Bible fell upon Jews. While this may remain as a popular Christian belief, it is nevertheless very unscriptural:

*“Sing for joy, O heavens! Rejoice, O earth! Burst into song, O mountains!  
For YHWH has comforted his people and will have compassion on them in their sorrow.*

*Yet Jerusalem says, "YHWH has deserted us; YHWH has forgotten us." Never! Can a mother forget her nursing child? Can she feel no love for a child she has borne? But even if that were possible, I would not forget you! See, I have written your name on my hand. Ever before me is a picture of Jerusalem's walls in ruins. Soon your descendants will come back, and all who are trying to destroy you will go away" (Isaiah 49:13-17).*

*"What then is the superiority of the Jew? Or what is the advantage of circumcision? Much in every way. And first, because to them were entrusted the words of Elohim. For if some of them have not believed, have they, by their not believing, made the faith of Elohim inefficient? Far be it: for Elohim is truthful, and every man false: as it is written: That you might be upright, in your declarations; and be found pure when they judge you" (Romans 3:1-4).*

Obviously, both of these passages refer to Jews and not Gentile Christians, since Christians are assumed to be Rav Shaul's audience in Romans. Also please read Romans 11:1, 11-17 and verses 25 through 29.

Rav Shaul clearly attacks hypocrites (who happen to be Jewish), rather than all Jews which would include himself. It is also very clear that Jewish sinners are not the only people Rav Shaul rebukes in his writings. Please see 1 Corinthians 5:1-13.

So if all Israel is saved, where is the "Church" in all this? You will find the answer in Ephesians 2:11-14. But, the reality is, there never was such thing as the "Church" in the days of the original Apostles - only a renewed Israel that Gentiles are welcomed to join! Gentiles do not "replace" Israel but become part of Israel! Please read Jeremiah 31:31 which very clearly references the recipients of the Renewed Covenant.

## **#15: The "New" Covenant**

The "New" Covenant is introduced within the writings of the "Old" (please see Jeremiah 31:31-34/ Hebrews 8:8). So, when Hebrews 8:13 says that the Renewed Covenant is to put aside the "Old," it is not that the Old became obsolete and terminated. Rather, it is a clear fact of Scripture that the "New" Covenant arises as a contingency out of the "Old," because Israel rejected YHWH's laws. If the "New" Covenant gains its power from what was revealed beforehand, then what came before cannot be rendered as useless. Paul explains this matter:

*"And for this reason he became the Mediator of the renewed covenant, that he might by his death be redemption to them who had transgressed the first covenant; so that they who are called to the eternal inheritance might receive the promise" (Hebrews 9:15).*

This is, once again, also described in the "Old" Covenant and was in fact prophesied in Isaiah 53:1-12. In reality, the terms "Old" and "New" Covenant are a misnomer, of course, and very misleading. Nevertheless the Ancient Paths that lead to the Everlasting Truth about the Renewed Covenant are right within most Bibles, accessible by all "lovers of Truth."

## **#16: Echad as Plurality**

*"Hear O Israel, YHWH is our Elohim, YHWH is One." Deuteronomy 6:4*

This is enough evidence, right here, to convince most Jews that there is only One Elohim whose Name is YHWH. Three is *not* one regardless of how you do the math and that's the problem. Man's math and science and tradition is opposed to YHWH's! Perhaps you've heard that in Deuteronomy 6:4 "one" is *echad* (אחד), which can mean a unity. If Elohim were exclusively singular, this would read *yachid* (יחיד) which can only mean one." Yes, *Echad* (אחד) does in fact have a compound singularity in it, such as having one synagogue with a hundred people inside. However, the situation is more complicated than this. The fact is, *yachid* is a very rare word,

and in Hebrew the number one is *echad*, so it also refers to things that are exclusively singular. This does not mean, however, that Christians are entirely wrong in using *echad* as a pointer to the “Godhead.” Some of the greatest Jewish rabbis, sages and mystics have been doing just that for centuries.

Nevertheless, the reality is that *echad* is pointing to the fact that Elohim is infinite. 1 Kings 8:27 relates this very clearly. Not even the uttermost reaches of the heavens can contain Him. Therefore, we must say *echad*, because while He is One, the number one cannot contain Him either. *Infinity is greater than one!*

On the other hand, Deuteronomy 6:4 agrees with the rest of Scripture which states:

*“By the Word of YHWH the Heavens were made, and by the breath of His mouth, all their host”* (Psalm 33:6).

*“But a shoot will grow out of the stump of Jesse. A twig shall sprout from his stock. The Spirit of YHWH shall alight upon him: A spirit of wisdom and insight, a spirit of counsel and valor, a spirit of devotion and reverence for YHWH”* (Isaiah 11:1-2).

*“Listen to Me, O Jacob, Israel, whom I have called: I am He - I am the first, and I am the last as well. My own hand founded the earth. My right hand spread out the skies”* (Isaiah 48:12).

The Spirit of YHWH sends several spirits also from YHWH to alight on a man and the Word of YHWH doing creation but wait - Isaiah says Elohim did that *alone!* Once again, Elohim is One, and Infinity includes *everything*. That is why Trinity does not work, because it reduces Elohim to the level of His aspects, or the signs of His Infinity.

In the century before the birth of Mashiyach, Judaism was an incredibly diverse and variegated phenomenon, with deep disagreements on just about every major issue. This plurality of belief is not only mentioned in detail by the first century historian Josephus (Antiquities 18.1.2.) and in the Renewed Covenant Writings with regard to Messianic expectations, (Matthew 16:13-14), but it also permeates almost every aspect of what we know about life in Israel during that period. Even so, and of course acknowledging deep differences of opinion on the identity and power of Mashiyach, Torah – just before the dawn of the Common Era – paints a far different picture of “the Godhead.” Instead of three Divine persons, the infinite Elohim has spirits or aspects, and it is these aspects, imbued with His one divine nature, that manifest themselves in various ways. This is *echad* (אחד), not Trinity.

After the advent of Mashiyach, however, the Netzarim (Acts 24:12-14) revised this picture slightly. To them, the Word of YHWH (*davar* in the Hebrew of Psalm 33:6) became the Arm of YHWH, or Mashiyach, (Isaiah 53:1). It is the Arm of YHWH’s job to save (Exodus 6:6). Additionally, the “spirit of counsel” mentioned in Isaiah 11:1-2, was linked to the Ruach haKodesh that David prayed about (Psalm 51:11); again the main point being, they all came from Elohim and share in the one divine nature.

## **#17: His Blood Be on Us and Our Children**

Perhaps the most famous “anti-Semitic” line in the entire “NT” is Matthew 27:25 where “all the crowd” is said to have invoked an eternal curse upon all the Jewish people. But let’s remember that Matthew himself was also called Levi and Matthew is certainly not pronouncing a curse upon himself and his own people!

In response to the obvious facts, some bigots suggest that the religious elite were the ones who set the curse, and then, by extension the curse flows over all Jews. Those who are obsessed with hating Jews will always find reason to hate; they obviously know not Y’shua or the Word of YHWH. Nevertheless, some Pharisees did in fact pronounce a curse upon themselves and their

descendants, yet very few realize how this works. Yochanan 11:48-53 makes it quite obvious that the religious elite feared for the entire destruction of Israel at the hands of the Romans, and not just their own personal loss of power. In addition, they were trying to deal with two Scriptural possibilities.

Since Y'shua was performing miracles, they knew it was very possible that he could be the Mashiyach. However, if so, Mashiyach's main purpose was to die for Israel, to be a substitutionary sacrifice for the nation (Isaiah 53:1-12). That is perhaps why Caiaphas even says Y'shua would die, either way. If Y'shua was the Mashiyach, he was supposed to do this. If he wasn't, according to their human reasoning, his death might still prevent the deaths of tens of thousands of others should Rome decide to destroy Israel, which it turns out, they in fact did, anyway. Even Y'shua predicted this, so he and Caiaphas actually agreed on this same point.

However, if they killed an innocent man in order to save the nation (better that one should die than the rest perish), Caiaphas still believed Israel would benefit. The reason is, if they made this horrible mistake, the worst that could happen is that their sin would be carried to the *fourth* generation (Exodus 20:5, 34:7; Numbers 14:18, Deuteronomy 5:9), but Israel proper would survive. If they did not act, however, then the fear was, justifiable or not, that there would be no Israel ever again, for hundreds of generations. In other words, no matter what, Y'shua had to die, which was exactly his mission in his own words, anyway. It may seem self-serving that Paul would speak so highly of his own race but he clearly taught that Jews “...are beloved for the fathers' sake” (Romans 11:28).

## **#18: Turn Thy Cheek**

Y'shua taught his followers to make sacrifices for the Kingdom and to “take up their cross” and follow him. Many Christians take these ideas literally, knowing what he did on the stake; and, at certain times of the year, they parade large wooden crosses through the streets of their cities. While Y'shua predicted hardships for his followers, he also told them to rejoice when it happened – but this didn't mean he wanted them to roll over and play dead. Clearly he intended his followers to live! And while it is true that Y'shua instructed his disciples not to resist his accusers on his behalf (when he was being arrested), that does not mean he taught against self-defense.<sup>49</sup> Y'shua, in fact, instructed his disciples to buy swords in Luke 22:36-38 in spite of the reference in John 18:10-12 concerning his knowledge that a contingent had come against him as part of his mission. That is why Y'shua says in John 18:33-37, “*My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the religious authorities. But now my kingdom is from another place.*” “*You are a king, then!*” said Pilate. Y'shua answered, “*You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.*”

Y'shua clearly teaches that his kingdom does not exist based on people dying even to save his life! Yet in Matthew 5:38-42 many assume that “do not resist an evil person” means to be a pacifist, when in reality, it simply means to not repay evil with evil!

As everyone knows, a person who unjustly assaults or steals from his fellow man is subject to penalty and discipline, and is required to make restitution. In ancient times it was not uncommon for some to try to “get even” with an adversary by killing them over very minor offenses, even going so far as to murder that person's family. Therefore YHWH put a limitation on vengeance (i.e. take one *eye for an eye*), the opposite of what has been taught in the Christian West which views “*eye for an eye*” as the judgments of a wrathful Elohim.

In addition, Torah rightfully interpreted and understood is the most just and fair of any legislation on this earth. Where else in the world were the rich commanded to leave the edges of their fields

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<sup>49</sup> The famous saying “those who live by the sword will die by the sword” applied to men trying to dominate the earth and fill it with evil (Luke 21:20-28), not to those defending their right to survive.

un-harvested so as to feed the poor? Nowhere! Where else were the rich required to make non-interest-bearing loans for the poor? Where else were criminals required to make restitution for their lies and stealing so that anyone who participated in criminal activity would be rehabilitated and treated as an equal? In most countries there is no legislation to rehabilitate criminals or make restitution for what they have stolen from others, yet many people think and speak very evil things against Torah.

Y'shua always taught obedience to the law! In other words, if someone is going to sue for your tunic and cloak – the only two pieces of clothing a Jew was required to wear – it must truly be for a very good reason. If the judge then grants the plaintiff's request, the guilty party must comply, even if it means he will be going home naked. Granted this is an extreme example, but it is exactly the kind of graphic imagery that Y'shua knew would have an impact on his listeners.

Finally, Y'shua advised his followers to do everything they could to prevent such lawsuits. If we give more than we are actually asked to, no one can hold us guilty. But it is the “flip side” to that concept that relates to the heart of what we are discussing. An investigation of Matthew 5:25-26 indicates that settling matters with your adversary is far better than a confrontation in court. Even if you are in the right it is always in your best interests to do whatever you can to resolve the matter outside of court.

Y'shua calls his followers to be beyond reproach so that false accusations against them will not have a negative impact. He knows that “*they will lay hands on you and persecute you*” on account of his name's sake (Luke 21:12) and he tells us: “*If the world hates you, keep in mind that it hated me first*” (John 15:18-25). Nevertheless, the fact remains that Y'shua always expects the best possible efforts from his followers, and this is where “*turning the other cheek*” really comes into play.

Keefa (Peter) was rebuked for cutting off the ear of a member of the arresting party. Y'shua felt so strongly about this being wrong that he restored the stricken man's ear. Why? Because he didn't want to escalate the situation and risk the safety of his own disciples.

Y'shua wanted the assaulter to have an opportunity to re-think his actions. Oftentimes assaults are made during momentary acts of emotion. For these reasons, Y'shua says turn your left cheek, and then see if your attacker is running on their emotions. Most people, if given a moment to think about what they are doing, would probably not resort to violence. However, even if someone did, the act would indicate the intent and be so blatant that it would virtually guarantee either arrest and/or conviction of assault. Either way, this would again serve as an opportunity for both parties to make one final attempt toward reconciliation before escalating the matter further and winding up in court.

## Epistle to the Hebrews

The author of the Hebrews Epistle was none other than Rav Shaul (Apostle Paul). But if there is confusion about this, don't be surprised; even Origen stated that “only G-d knows who wrote this.” However, in the Middle East, there has never been any doubt about it. The earliest Aramaic manuscripts of this Epistle state:

End of the Letter to the Hebrews; which was written from Italy of Rome;  
and was sent by the hands of Timothy.

Timothy was known to deliver manuscripts for Rav Shaul alone. Plus, the timing of Hebrews fits very well with Rav Shaul being imprisoned in Rome, from which he wrote a number of other letters according to reliable Eastern and Western sources. Timothy would not be acting as a courier for either Barnabbas or Luke; therefore, the only other possibility would be Peter, who was also imprisoned in Rome at about this same time. However, if Peter had written Hebrews,

especially since Galatians 2:8 calls him the Apostle to Jews, there would be ancient testimony to support this. But there is none.

Instead, Peter's letters, unlike his in-person ministry which we know was centered east of Jerusalem (Galatians 2:8, 1 Peter 5:12), are focused on Gentile populations (1 Peter 1:1-2; 2 Peter 3:1<sup>50</sup>). Furthermore, Timothy is only mentioned as being imprisoned along with Rav Shaul in Rome and released before his master to deliver his letters (Romans 16:21, Philippians 1:1<sup>51</sup>; 1 Thessalonians 3:2; 1 Timothy 1:2, 2 Timothy 1:16; Philemon 1:10, 13).

For these reasons and many others, the Eastern traditions supporting Pauline authorship are extremely strong. As a result, other early Aramaic sources such as the *Marganitha* have no problem, whatsoever, in proclaiming on page 124 "Fourteen epistles of the Great Apostle Paul..." specifically including Hebrews.

### Introductory Doxology

Hebrews does not retain the familiar introductory doxology that Rav Shaul was known to use, but this in no way detracts from the ancient testimony and internal textual evidence that otherwise points to its authenticity. Perhaps the author was identified by his famous "distinguishing mark" or a seal on the original document (1 Corinthians 16:22;<sup>52</sup> 2 Thessalonians 3:17) but not on the copies of the text that came later. Perhaps the Hebrews Epistle was part of a corpus sent from Rome by Rav Shaul that the courier or couriers separated out as it made the rounds. The *Marganitha* relates how Timothy sent both letters to the Thessalonians, and it is confirmed that he was sent for this purpose by Rav Shaul in 1 Thessalonians 3:2. However, the Epistles to the Ephesians and the Colossians were also written from the apostle's imprisonment in Rome but sent by another messenger, Tychicus. Still another Roman written Epistle, Philippians, was sent by Epaphroditus to its destination.<sup>53</sup> And so, with these facts in mind, it is quite conceivable how some of these messengers could have traveled together from Rome and then, when parting company, Timothy was given this text from an existing letter to courier to the Hebrews. As for the receiving assemblies, Timothy's prior courier activities would have automatically provided authenticity to manuscripts coming from him as having been written by his master Rav Shaul, and Hebrews was received on that basis by the Church of the East for that very reason.

There are also other possibilities; but these examples are meant to show that both Scripture and early traditions can point us in the right direction.

### When was Hebrews Written?

Clearly Hebrews was written during Rav Shaul's lifetime since Hebrews 8:4 reads: "And if he [Y'shua] were on earth, he would not be a priest; because there are priests [there], who offer oblations agreeably to the Torah." Since this is written in the present tense, it indicates that the source of the earthly sacrifices, namely the Temple in Jerusalem, was still standing when the Epistle was written.

### Hebrews & Torah

Hebrews 8:13 is often cited as being anti-Torah, however, throughout chapter seven the "instruction" (Torah) of the Levitical priests is shown according to priestly modalities consistent with Torah. By his tithe, Awraham submitted his sons to the MalkiTsedec priesthood. The priestly model in Exodus gives way to its predecessor from Genesis, which is in accordance with

50 In 2 Peter 3:1, Peter refers to his audience as getting his second letter. Therefore, the strong implication is that they are the same assemblies in Asia Minor that received his previous epistle.

51 Particularly clear in this verse, if "bondservant" for Rav Shaul and Timothy is taken literally, it can refer to their joint imprisonment, which is directly mentioned by Rav Shaul later in that chapter, in 1:14.

52 In *Ruach Qadim* I argue that an Aramaic phrase like Maran atha (our Master, come) in 1 Corinthians 16:22 may in fact be a distinguishing mark going to a predominantly Greek speaking audience! My suspicion is that the phrase acted as an authenticating code word for the synagogue officials who were charged with translating it from Aramaic into Greek for their congregation.

53 Both according to ancient eastern testimony on Peshitta NT manuscripts and as recorded in the *Marganitha*, p. 124.

all the prophecies in the Tanakh. It is simple anti-Torah posturing to use this passage to teach that the “Law” is passing away, when in fact it is clearly referring to instructions for the Levitical priesthood!

However, it is also vital to understand that the *akeida* (binding of Isaac) points to the *MalkiTsedec* priesthood, not to the Levitical priesthood. The *akeida* is fully realized in Mashiyach ben Yoseph, the Suffering Servant who is Y’shua. Furthermore, a change in the priestly line also requires the Levitical priesthood to actualize the order of the *MalkiTsedec* priesthood as it pertains to their service unto YHWH as Cohanim.

### The Golden Censer

Some theologians posture that Hebrews 9:3-4 erroneously mentions a “golden censer” in the Holy of Holies. However, Torah supports the reading in Hebrews and indicates a golden censer in the *Kadosh Kadoshim* (Set Apart of the Set Aparts). “*And he shall take a **machtah** (censer) full of burning coals of fire from off the altar before YHWH, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before YHWH, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not*” (Leviticus 16:12, 13).

The word **machtah** for “censer” is also translated as “incense” because the censer holds the incense. Not all the times that “incense” is mentioned necessarily refer to the censer, but all “censers” can also be referring to the incense they carry. However, the Aramaic *besma* in Hebrews 9:4, has the majority meaning of “incense” and can never be referring to the altar.

In the Peshitta Tanakh, the censer by itself can be called *pyrma*, but when the incense is in it, then it is *besma*, especially when the kohen is carrying the “incense”; then it must also be a “censer”. Bamidbar (Numbers) 17:11 (Jewish) /16:46 (Christian) actually contains both words but one is understood to also include the other. Greek, too, holds up well, as *libanatos* refers to the censer, but it is derived from the same word as *frankinsence*, a key part of the *incense* recipe! Furthermore, Hebrews tends to favor *besma*, whereas Revelation 8 favors *pyrma*, but they both refer to the same thing. One could easily become confused, but a bit of extra effort reveals that what was rendered “incense” is actually another censer in the *Kadosh Kadoshim*. Some have objected that Moshe does not call that censer “golden”: however, to answer that, here is a very reliable ancient Jewish testimony which does not conflict with the written Torah:

“There were also many, and those of various kinds, of sweet spices, that belonged to the tabernacle, and such as were of very great price, and were brought to the golden altar of incense;” (Josephus Antiquities 3:198)

It is important to note that “golden” need not refer to the metal, but the fact that Torah says that burning coals and incense are in the “firepan” making it glow through the apertures.

The bottom line is, if the meaning of only one key word is somehow misconstrued, then the truth of the whole passage can easily be lost. Even most Hebrew translations indicate “incense” and *besma* as “censer”. Hebrews 9:4 reflects the ancient tradition that does not overturn the peshat (plain, basic, simple understanding) of Scripture. Aramaic speaks plainly: there was a censer in the *Kadosh Kadoshim* and it was golden, exactly as Hebrews says.

### Hebrews 9:19

Some theologians posture that Hebrews 9:19 is inaccurate when referring to the heifer and the mixture of its blood, hyssop, water and scarlet wool because the sprinkling is not mentioned in Exodus 24, nor is the mixture stated therein. However, Leviticus 14:6 mentions *scarlet yarn*, referencing the color, not the material. Most experts assume “thread” is implied (Genesis 38:28), just like the Hebrew does not say “hand” directly when Benjamin is interpreted literally as “son of my right” but everyone knows it is “right hand.” Wool is, of course, white in its natural state,



but the Torah commands it to being dyed scarlet, which is why Isaiah uses the metaphor in the first place.

More specifically, Rav Shaul probably derived the idea that the scarlet material was wool from verses like Exodus 26:31, 36 which indicate the tentway is made of A) scarlet (insert material of choice here)” **and** B) fine twisted linen.” In other words, the linen is *not* dyed and material A) is clearly shown to **not** be linen. Well, what’s left if not wool? Scarlet goat hair? No! The fact is, specific material is **not** mentioned in Torah unless it is required, as is also the case in Leviticus 13:47-48 and Deuteronomy 22:11.

Deuteronomy 22:11 forbids mixing material to make garments, but there are two issues here. First, that it seems to refer to common clothing, and not priestly vestments, as is shown here: Exodus 28:15 *“You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet (material) and fine twisted linen you shall make it.* If it were all linen it would say so. And second, although it is possible to weave linen and wool into **one yarn**, this is clearly not being done here, either. You have garment A) out 100 percent **wool yarn**, and garment B) out of 100 percent **fine twisted linen**. The linen certainly does not have wool in its thread, or vice versa.

### **Is there a contradiction in the manner of sprinkling?**

Again, no. There are two separate issues. First, there is a clear telescoping of two events we know to be separated by the monthly timetable established by the Tanakh. Two events are being taught together at one time, to establish a spiritual point; the seams are quite evident. Event #1 in Hebrews 9:19-20, teaches that the blood is for atonement. Event #2 is the blood being sprinkled on the tabernacle later. This appears to suggest the blood from that day lasted 8-9 months and then was sprinkled on the tabernacle; but again, this is how events are combined to make a spiritual point. Clearly Paul knew, as did his audience, that additional blood prepared in the same manner was required in Exodus 40. Although the reading may appear as “this same blood” the meaning more closely resembles “blood derived from this same manner.”

This idea becomes even clearer when we realize that Exodus 24:5 refers to burnt offerings and sacrificed bulls, whereas Exodus 40:29 refers to burnt offerings and meal offerings. We could be much more demanding and ask where the specific reference to the sacrificed bull is in Exodus 40, but that is hardly the smoking gun against Hebrews. Again, telescoping does not mean this is one flowing event; the details from both events are being used in a spiritual discussion, something sages and rabbis have done from the beginning. On the other hand, blood is still involved with the burnt offering: Leviticus 4:7 *‘The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before YHWH in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting.’*

The second issue is that there are multiple references to the altar and the people being sprinkled with blood from the same sacrifice. Therefore, it would not be inaccurate to conclude, given the book’s placement by the altar, that it also absorbed an amount of blood.

### **Is there a contradictory language in Hebrews 9:23?**

*“For it was necessary that these, the **representations** of heavenly things, should be **purified**, with those things; but the heavenly things themselves, with a **sacrifice** superior to them.”* (Hebrews 9:23). Here we find a poor translation from original Aramaic into Greek, with certain singular-plural confusions arising.

The word **damota** indicates a representation, not an exact reflection, of an object. Sometimes critics of Hebrews say that the comparison of the earthly Temple objects to the heavenly puts the epistle into error. However, if exact reflection/image was intended, another word, **tzelma**, would

have been used. This word is used, for example, in Hebrews 1:3, where Y'shua is called the exact identical reflection/image of YHWH's nature.

Another Aramaic word **daka** (purification) refers only to earthly representations of Temple objects, not the heavenly. The items in the Heavenly Temple need no such purification.

And finally, the Aramaic word here, **debkha** (sacrifice), appears the same way in the singular and plural form. In this context, there is only one sacrifice superior to the earthly Temple, and that is Y'shua himself.

Much of the misinformation that has been disseminated about the Epistle to the Hebrews is relatively easy to refute. In reality, the writer of Hebrews displays an accurate and very detailed understanding of the priesthood and Temple services, which rings very true of Rav Shaul's expertise.

## Father of Heavenly Lights

The title **Father of Heavenly Lights** as mentioned in James 1:17, depicts YHWH as residing **from above** but not necessarily as in "up there." The highest level of Scriptural understanding is known as the **sod** (secret or hidden) level. The mystics reasoned that since the greatest reaches of the heavens could not contain YHWH (1 Kings 8:27), that there must be another dimension of space that holds "the rest of Him," for lack of a better term. This other place then would be a complete spiritual dimension for infinity to reside, because infinity divided by any sum is still infinity. To the mystics then, this region is called the "highest heaven" and its sole Resident is the part of YHWH that can never be seen (John 6:46), otherwise known as **Ein Sof** ([He that is] without end). So what James is saying here is that all good things come from above where Ein Sof is, and then descend down to us, even as Y'shua says:

*"But this is the Bread that has descended from Heaven that a man may eat from it and he will not die! I am the Living Bread who has descended from Heaven. And if a man should eat from this Bread, he will live forever. And the Bread that I give is my body which I give for the sake of the life of the world"* (Yochanan 6:50-51).

Jewish mystics have taught for thousands of years that in highest heaven all shining splendors (heavenly lights) come down from Ein Sof (the Father), and because there is no shifting of shadow He cannot be seen! It is also no coincidence that all the major mystical works were rendered in Aramaic as is this Epistle. Scholars have noted for decades that the dialect of the Zohar and related works is closely related to Aramaic of the Peshitta Renewed Covenant. Continuing with the imagery presented in this brief but very powerful verse, we have the phrase **in the exercise of His will**. In the mystical tradition, the chief heavenly light (or **sefira**) is called **Keter**. In terms of its dictionary definition, **Keter** means "crown," but idiomatically the crown of a king also contains his *will* and his *knowledge*. The mystics also teach that this first emanation from the Father of Heavenly Lights contains all the forces and vibrations of all the other sefirot combined, and these other attributes all unfold out from **Keter** forming the "tree of life."

## Feasts

The Feasts of YHWH address all aspects of community, education, fellowship with YHWH and one another; they play an extremely essential role in preparing YHWH's people for the return of Mashiach. Within these set times of YHWH the perfection of Mashiach is exercised through giving, sharing and experiencing the Kingdom of Elohim. Each of the Feasts holds spiritual and prophetic connections to the Divine that connect our spirits in ways far beyond the intellect. Elements of the Feasts in the natural world all point to the spiritual world. The Feasts of YHWH

are signs between the Almighty YHWH and His people. YHWH created the Sun, Moon and Stars for Moedim (appointed times or feasts); they serve as YHWH's timepieces set in the heavens to allow mankind to be in tune with the Kingdom of Elohim and learn of His will for our lives.

*"YHWH said to Moshe, "Tell the people of Israel, 'You are to observe my Shabbats (feasts); for this is a sign between me and you through all your generations; so that you will know that I am YHWH, who sets you apart for me. Therefore you are to keep my Shabbat, because it is set apart for you. Everyone who treats it as ordinary must be put to death; for whoever does any work on it is to be cut off from his people'" (Exodus 31:12-14). YHWH set forth His Feasts for mankind to distinguish between ordinary time where mundane work is done, and Set Apart time that belongs unto YHWH. Each of YHWH's Feasts have unique Shabbats which are Set Apart for rest and separation unto YHWH which enable the spiritual man to grow from faith to faith.*

### **Succoth versus Christmas**

Every original and authentic Feast of YHWH also has an opposing counterfeit "feast" that Christianity adopted from paganism. For example Succoth (Feast of Tabernacles) is the Feast on which Y'shua was born and circumcised; this Feast has many distinguishing components for all peoples of every nation on Earth. Succoth was prophesied to be observed by YHWH's people from the time it was revealed, all the way through into the seventh millennium (see Zechariah 14:16). The counterfeit feast to Succoth is Christmas, which has its origins in "mystery" Babylon and pagan sun worship. Christmas was celebrated long before post-apostolic pagan church founders syncretized Mithras into Gentile Christianity and, although most Christians realize the impossibility of Y'shua's being born on December 25<sup>th</sup>, it is strongly defended by false theology – and, of course, is one of the most popular counterfeit pseudo Christian feasts on Earth.

Rebellious and lawless feasting is devastating the moral fabric of society; and ranking at the top among these festivals of the fallen world are Christmas and New Years day. Parties are rife with drunkenness, gluttony and debauchery, unfortunately considered by the majority of society as "normal behavior." The fruits of these anti-Mashiyach festivals are often loneliness, depression, anxiety and financial stress. In contrast, YHWH's Set Times are abundant with righteousness and goodness along with a wholeness that elevates each soul and brings equality and deep spiritual connection with YHWH and His Mashiyach. It is sad that precious few Christians have ever sought to test YHWH's Word to discover what it means to be a Kedoshim (Set Apart People) unto YHWH!

The household of Faith will never recognize Christmas in any fashion because it is anti-Mashiyach and was installed into Christianity by a pagan culture. The pagan feasts like Christmas, Easter, Valentine's Day, Halloween and worship on Sunday, originated with haSatan for the purpose of leading souls away from the Kingdom of Elohim. These same "feasts" and the pagan deities being commemorated were strongly opposed by YHWH through His prophets. Only a fool would think that what was once a wicked thing has become sanctified and good because of religious traditions.

The root of paganism and rebellion is to claim that man with his various "religions" has the ability to sanctify what YHWH calls evil. For instance, when the golden calf was made in the wilderness the Israelites dared to call it by the Name of YHWH, and they built an altar to the golden calf in the Name of YHWH. These rebellious acts resulted in 3,000 deaths by the sword; and afterward, YHWH also sent a plague against them. One has to wonder, if YHWH hated paganism and rebellion in Moses' time, why would He tolerate it today?

Christmas originated with the "rebirth" of the sex god, Tammuz; and therefore, it is no coincidence that a massive phallic symbol is prominently displayed at St. Peter's Square at the Vatican, donated by Caligula, one of the most sexually reprobate and wicked emperors of Rome. The Feasts of YHWH, on the other hand, do not carry over any customs of the pagans; they are completely Set Apart unto YHWH according to His Righteousness.

## Renewed Covenant Feasts

There are many insights in the original Aramaic Renewed Covenant verses that provide insights into the Feasts. For example Y'shua says; *"About the day and about the hour no man knows, not even the Messengers of heaven, but the Father alone"* (Matthew 24:36). From a literal superficial reading this says that no man can know the day or the hour of Mashiyach's return, but from higher levels of PaRDeS Y'shua is, in fact, revealing a very particular day. "No man can know the day or the hour" is an idiomatic Jewish expression for observing a watch that leads up to a specific Feast day. Rav Shaul confirms this prophetic insight: *"Suddenly, as in the twinkling of an eye, at the last shofar, when it shall sound; and the dead will arise, without corruption; and we shall be changed"* (1 Cor. 15:52). The last shofar also addresses this same Feast and confirms what the ancients have known for thousands of years; however, the revelation of which year Mashiyach will return is also hidden below the surface of the text and revealed according to YHWH's servants the prophets (see Amos 3:7).

The Feasts of YHWH are exceedingly broad and would take one or more publications to thoroughly address. The objective is simply to acknowledge that Y'shua, the Shlichim (apostles) and Talmidim (disciples) observed the Feasts of YHWH according to their ancient appointed times, not counterfeits invented by Christo-Pagan post-apostolic theologians. Not only are Y'shua and his followers zealous to observe YHWH's Set Apart Feasts but, of course, they do so at the Temple in Jerusalem along with the rest of the Jewish population. The Feasts of YHWH, in short, are extremely powerful tools for helping to grow and sustain the spiritual man. Mashiyach Y'shua taught, *"He who desires to do His will, can comprehend my teaching, if it is from Elohim, or if from my own will I speak"* (Yochanan 7:17).

The key element of doing *"His will"* is to enter into *life* and experience His voice in our spirits. As we celebrate the Feasts we press into a Set Apart relationship with YHWH. His Appointed Times help guide the soul to greater consciousness of Mashiyach and his Government; they are awesome reminders of our Father's love towards us and also reveal the vital importance of our love for one another. The Feasts present deliverance, redemption, acceptance into the beloved, separation from evil, victory over the fallen world and many more things. Rav Shaul taught that the Feasts of YHWH are to be guarded by the Body of Mashiyach: *"Let no (pagan) therefore judge you about food and drink, or about the distinctions of festivals and new moons and Shabbats which were shadows of the things then future; but the body of Mashiyach"* (Colossians 2:16, 17). The fallen religious world judges those who set YHWH's feasts apart, while observing their own, man-made religious festivals. Believers must remember to keep Christianity or any "worldly" people from dictating how YHWH's Feasts are to be observed.

*"The people of Israel are to keep the Shabbat, to observe Shabbat through all their generations as a perpetual covenant. It is a sign between me and the people of Israel forever; for in six days YHWH made heaven and earth, but on the seventh day he stopped working and rested"* (Exodus 31:16, 17). The Shabbat is a sign and seal between YHWH the Creator of Heaven and Earth, and each Believer. Those who call themselves Christians but reject the Shabbat of YHWH have adopted the traditions and feasts of post-apostolic Gentile theologians who changed times and laws according to anti-Mashiyach (see Daniel 7:25). Those who have the seal or "Mark of YHWH" (Genesis 4:15, Ezekiel 9:4, Ezekiel 9:6, John 6:27, 2 Corinthians 1:22, Ephesians 1:13, Ephesians 4:30, 2 Timothy 2:19) are they who not only have the testimony of Mashiyach but have Torah written upon their hearts (Revelation 12:17 and 14:12). Rav Shaul himself stated: *"...I must certainly keep the approaching feast at Urishlim. But, if it is Elohim's will, I will come again to you"* (Acts 18:21). And of course we read in a couple chapters later that Rav Shaul is being called up to Jerusalem for the feast of Shavuot (Pentecost) which is one of the pilgrim Feasts (see Acts 20:16).

Torah instructs: *"Three times in a year shall all your males appear before YHWH your Elohim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in*

*the feast of tabernacles: and they shall not appear before YHWH empty: Every man shall give as he is able, according to the blessing of YHWH your Elohim which He has given you” (D’varim/ Deut. 16:16, 17).* These three Feasts are also known as pilgrim Feasts, which all the males of Israel were commanded to attend.

Whether the Temple is standing in Jerusalem or not, the prophetic calendar continues to count the years, months and days to the return of Mashiach. Within the Moedim (Appointed Times) everyone enters into YHWH’s prophetic calendar not only on an individual level but also as an entire community of people as a Kingdom unto Mashiach. The world events happening today, as in every other generation, are within the timetable YHWH established before the foundation of the Earth began. The Feasts of YHWH serve to help His people view time through His eyes and to understand current events, and even their own individual personal experiences, according to the scope of His Word.

Contrary to popular opinion, the Feasts of YHWH have **not** come to an end anymore than time itself. When the sun, moon and stars are no more then the Feasts of YHWH will also be completed. These vitally important Feasts of YHWH help equip the Body of Mashiach for the *acharit hayamim* (latter days) but, unfortunately, they are being neglected by the vast majority of Christians who prefer man-made “feasts” that were synchronized with pagan feasts and adopted by modern commerce. It has become popular for many Christians to claim that they don’t celebrate Christmas day, but rather what “Jesus did for them.” Yet most continue to erect decorated Christmas trees and exchange gifts to make a “tribute” to Jesus – which is nothing more than stubborn rebellion that employs semantics to justify willful disobedience. None of the reborn pagan rituals and relativism against Y’shua will stand against the return of Mashiach ben David.

*“These are they who, in their feasting, riot while polluting themselves, feeding themselves without fear; clouds without rain, moved about by the winds; trees whose fruit has failed, and they are without fruit, twice dead, and uplifted from their root; raging waves of the sea which, by their foam, manifest their confusion; shooting stars for which is reserved the blackness of darkness forever. And of them also prophesied Enoch who was the seventh from Adam when he said: Behold, Master YHWH comes with myriads of his Set Apart believers; to execute judgment upon all and to convict all the wicked because of all the deeds they have wickedly committed; and because of all the hard speeches which they, sinners without Elohim, have uttered. These are they who murmur and complain of everything while they walk according to their lusts; and their mouth speaks shocking things; and they flatter people for the sake of gain” (Yehuda 12-16).*

Both Christian and Jewish religions have fashioned “feastings” according to religious tradition, and many speak evil against Torah-based Feasts and those who celebrate them.

The eternal Feasts of YHWH are prophesied to carry on into the seventh millennium and the world to come for all who are in Mashiach. *“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says YHWH.” (Isaiah 66:23).* This is a specific reference to YHWH’s calendar based on the Moedim (appointed times). All counterfeit festivals will be coming to an end when Mashiach returns, and those who turn their backs on YHWH’s Feasts will be cut off (Zechariah 14:18, 19).

All who follow Mashiach, whether Jews or Gentiles, are sojourners like Awraham and Dawid, and part of the commonwealth of Israel. *“And when a sojourner shall dwell with you, and will keep the Passover to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One Torah shall be to him that is a native Israelite, and unto the sojourner that dwells among you” (Sh’mot/Exodus 12:48, 49).* YHWH’s Set Times are rehearsals within these “days of Mashiach,” yet many who are returning to YHWH’s feasts are finding themselves in a “wilderness

experience” after being ostracized from churches and from their friends and family for choosing the Ancient Paths of Mashiyach. Clearly there is a small remnant of “Israelites” who would rather suffer with the infamy of Mashiyach than be flattered with the futility of religious fame.

## Fellowship

“...and to the assembly in your house...” Philemon 1:2

Those who followed Y’shua in the First Century dared to be different from the popular religions; they were persecuted because they followed a “new authority” that was not accepted by the religious or secular institutions of the day. Resistance against their freedom to follow Y’shua did the reverse of what their opponents expected, but even as the Netzari Faith grew, there was no interest among Y’shua’s followers to build an institution around Y’shua or the Faith itself in which they believed. Their emphasis was to enter in themselves and bring the knowledge of the Kingdom of Elohim to as many souls as possible, to deliver the lost, heal the sick and set the captives free. What made these souls different from everyone else was their spiritual fellowship with Mashiyach Y’shua. Erecting buildings was not a priority as there were plenty of buildings to meet in, and those who held Faith in Y’shua met in homes or in Beit Knessets (synagogues) and grew their Faith together in Mashiyach.

Y’shua’s days saw radical diversity within religious sects which stood at odds with each other; but, regardless of which label a person chose, they were not automatically forced to break ties with their respective communities. Many Jews from a variety of sects put their faith in Y’shua but still held traditional labels. The fact of the matter is that Faith in Mashiyach was gaining popularity so rapidly that many found themselves in an identity crisis. The label on the outside said one thing but who they were becoming on the inside in Y’shua was something far more spiritually satisfying. Y’shua made such a sustained and powerful impact on the world that even after nearly two millennia, he is still by far the most famous Jew who ever lived, with followers from every tribe and tongue and people and nation. To fully encapsulate the fellowship with Mashiyach or the potential that lies within the human soul is impossible, which is likely why Yochanan wrote: *“And there are many other things that Y’shua did, which if those were written one by one, not even the world as I suppose would be sufficient for the books that would be written”* (Yochanan 21:25). And so it is with each soul who puts their Faith in Mashiyach and experiences him, and who says, *“what Y’shua did for me.”* Even the world cannot understand or contain what this fellowship with YHWH and His Mashiyach truly means.

There is no record of Netzari Jews ever building a church or institutionalizing their Faith because in those days there were many more important quests afoot. Living under the harsh, greedy and evil tyranny of Rome, they had all been harmed in some way by the institutions of man and were witnessing almost daily the unfair religious hierarchies that were oppressing their friends and families. All we know is that Y’shua’s disciples and the first generation Shlichim (Sent Ones) were devoted to Mashiyach and to helping others enter into the Kingdom – which at that time was certainly not accomplished from inside any church building.<sup>54</sup>

Mashiyach is the central pillar, the Alap-Taw (Alpha-Omega) who manifests attributes of the Spirit that can never be institutionalized by man. The first church that was built in the mid-Second Century was a building project credited to “Marcion the heretic.” Marcion, who harbored a very deep-seated hatred toward Jews, was much like the “churn ’em and burn ’em evangelists” of today who seek fame and fortune to themselves. Contrast that to the first hundred years of the Good News, where Y’shua’s followers went from Believer to Believer and from one community

<sup>54</sup> Scripture speaks of various ancient Sees or centers of Netzari authority, linked to the central Beit Din in Jerusalem ran by Ya’akov haTzadik. Such assemblies included Syrian Antioch, Babylon and, according to ancient eastern tradition, Abdiaibne and Edessa. Also Babylon and other Eastern Sees were outside of Roman and later Byzantine influences, being nestled safely in the Persian Empire.

to the next spreading the Truth of the Kingdom of Elohim by word of mouth, simply because of their love for Mashiyach Y'shua. Paul frequented regions with large Jewish populations where he was often persecuted, but he always met those who wanted to connect to Mashiyach and who sought fellowship with others of the Way. Instead of building projects and the things of the world, their time and energies were daily focused on their relationship with Mashiyach and working and living together as a body (Acts 2:44-47).

The Netzari Faith is a Torah-based lifestyle according to Faith in Y'shua Mashiyach who himself was Torah Observant. Instead of setting up a religious institution, the Netzari Faith points to the relationship between the individual and YHWH according to Mashiyach. Faith isn't as much a "statement of belief" or a theology as it is about righteous conduct and lifestyles conformed to Mashiyach. Therefore, as witnessed in the Renewed Covenant writings, it was common for followers of Y'shua to retain their labels as Pharisees, Levites, scribes, priests, or president of a synagogue. There were also many "secret believers" like Yosip of Ramtha and Niqodemus (Hebrew Nakdimon) who put their trust in Y'shua while retaining their positions in their local communities and synagogues. Today, Netzari fellowships are often small, intimate and humble meetings in homes as it was in the First Century. Unlike the Western mindset, the Netzari Faith is more about entering into Mashiyach rather than attending services about Mashiyach.

Fellowship at its root level means the Spirit of Mashiyach guides the whole body of souls; each person recognizes the Spirit within them and within each other in the community. Each Shabbat and Moed is a Set Apart gathering (Miqrā haKodesh) where Believers enter into an appointment with Mashiyach and with others in the Body at a time and place that YHWH appoints. *"And they came to Ephesus; and Paul entered the synagogue, and discoursed with the Jews. And they requested him to stay with them: but he could not be persuaded. For he said: I must certainly keep the approaching feast at Urishlim. But, if it is Elohim's will, I will come again to you"* (Acts 18:19-21). Every true follower of Mashiyach sets their agenda according to the will of Elohim. All of YHWH's appointments are scheduled according to His Will; even as the weekly Seventh Day Shabbat has been maintained by Jews and "Fearers of Elohim" since the beginning of Creation. And, of course, the annual Feast Days are given according to YHWH's calendar in Torah so that His people can be in fellowship with Him to experience prophetic Kingdom insights from generation to generation.

True fellowship in Mashiyach is progressive, dynamic and life giving; it cannot be canned by some sort of institutional tradition or religious formula. Fellowship is based in the Living Word of YHWH that nurtures individuals from faith to faith through an ever advancing relationship with Mashiyach towards perfection. If a person turns their back on YHWH's Shabbat or His Feast days, they are in effect rejecting appointments with YHWH that He established from before the foundation of the Earth, and which extend into the "new Heavens and new Earth" (Isaiah 65:17; 66:22; 2 Peter 3:13; Rev. 21:1). It is this essential component of fellowship according to the Word of YHWH that guides our souls into the Kedoshim – and there are no substitutes, only counterfeits. *"And now I commend you to Elohim, and to the Word of His Grace, which is able to build you up, and to give you an inheritance among all the Qadisha (Set Apart) believers"* (Acts 20:32). *Qadisha* (Kedoshim in Hebrew) is a commonly used Renewed Covenant term denoting a unique and peculiar people whose souls rise above the mundane each Shabbat and Feast day as Torah is being written upon their hearts according to their delight in YHWH's Commandments and His Mashiyach.

Only by entering into the Word of YHWH and experiencing fellowship with Mashiyach can we distinguish the Perfection of Mashiyach from the fallen world. Torah is Spiritual; each of YHWH's instructions point outside of time and space, each component of observance is a universe outside the dimensions of this world. For example, a Beit Din operates as a group of qualified and inalienable individuals who are mighty in Scripture and full of the discernment of the Ruach haKodesh, who bring YHWH's counsel and decisions into the fellowship and stand against the

wiles of the fallen world. It is a much higher reality than simply a different structure of leadership because, within the Beit Din itself are connections to the Divine that are unique within itself. It is simply impossible to institutionalize a spiritual connection where *“two or three are gathered”* according to the perfect Will of YHWH. Attempts to institutionalize a Beit Din according to doctrines or man’s credentials will always fail miserably because relationships between members of the Beit Din and their relationships to YHWH are unique and dynamic. True fellowship always maintains Truth as the present reality of being, rather than a theology about “truth.”

The distinguished identity of the “body of Mashiyach” manifests every level of equality, sovereignty of individual and protection of property and liberty, including economic equalities for each individual. There is nothing on Earth outside the Faith of Mashiyach and Torah that elevates the value of *all* human life as does Mashiyach, but in this same respect the true and original faith is as uncommon and rare as it is understood. It is pseudo-faith to intellectualize the truth and slap a brand on it to make it acceptable to the carnal man – but, of course, this is much more convenient than admitting that our church or synagogue is far, far away from the Faith which was revealed in Mashiyach. The true Faith is both an embarrassment to most “Messianic” establishments and an enemy of their hierarchies; hence, there are many unwritten guidelines to punish those who would even publicly speak of such equality in Torah and Mashiyach.

Most Christians use a cherished “statement of Faith” to classify themselves, as in the Nicene Creed; but unfortunately, this is a static ideology ripped right out of paganism. Regardless as to how intellectually or supposedly spiritually satisfying such a “statement of Faith” is, it barely begins to address the progressive spiritual importance of becoming a Kedoshim. Rather than the statement of Faith, the true Body of Mashiyach is identified by the visible attributes of Mashiyach and an “abundant life” in Mashiyach and Torah, which is very peculiar and distinct from religion or the world’s values.

To enter into the Kingdom one must leave Babylon’s values of spirituality and physicality behind. It’s extremely difficult for one individual to accomplish this alone, and therefore, must be addressed as a community. At the community level children develop much of their confidence and identity in Mashiyach and Torah. *“And these words, which I command you this day, shall be in your heart: And you shall teach them diligently unto your children...”* (D’varim 6:6, 7; 11:19). This is a universal and eternal Torah requirement that is totally in Mashiyach; therefore, children must have spiritual sovereignty to grow up in a home and community where they experience and rehearse Torah. *“Allow the children to come to me, and do not hinder them, for of those who are like these is the Kingdom of Heaven”* (Matthew 19:14; Mark 10:14; Luke 18:16).

Children must be taught to listen to the voice of the Spirit within them, but this of course is very difficult if parents and teachers are not capable of ministering according to the Ruach haKodesh themselves. From a very young age children are capable of “hearing” the Ruach haKodesh; but fathers, mothers and their micro community must help them confirm the voice of the Ruach and train them up in the Way by demonstrating Faith through a Set Apart lifestyle. *“If the anointing which you have received from him remains in you, you need not that any one should teach you; but as that anointing is from Elohim, it teaches you all things...”* (1 John 2:27). The presence of the Ruach haKodesh is the anointing that Mashiyach sends to guide and reveal truth; *“But when the Spirit of Truth comes, He will guide you in all truth. For He will not speak from Himself but He will speak everything that He hears. And future things He will make known to you. And He will glorify me because He will take of my own and show it to you”* (John 16:13).

Precious few focus on their fellowship with Mashiyach; most “go to a fellowship” and listen to the ideas of others “about fellowship” with Mashiyach. Moreover, many tend to shop around for “fellowship.” But as with most things in life, we only get out of something what we invest into it. *“Hear the Word of YHWH, you that tremble at His Word; Your brethren that hated you, that cast you out for My Name’s sake, said, ‘Let YHWH be glorified:’ but He shall appear to your joy, and they shall be ashamed”* (Isaiah 66:5). The Malchut Elohim has never been about



quantities of people in attendance, but about individual spiritual refinement and observance of the Word of YHWH to the *Perfection* of Mashiyach. A Miqra haKodesh (Set Apart gathering) is true fellowship when it is comprised of a collective group of souls who are in fellowship with Mashiyach and honor the work of the Ruach in one another. In this environment of the *Kedoshim* (Set Apart people) our anointing increases along with our boldness and our Faith.

## **Feminine Attributes**

Contrary to popular Christian belief, YHWH is not a person; He is Spirit; neither male nor female. YHWH is referred to in the male gender simply because of His attributes as the perfect Father. However, the male and female attributes of YHWH (the Image of Elohim) point to Mashiyach Y'shua and are Mashiyach because he was born of a woman. Y'shua was the ultimate seed of a woman who taught that the male and female gender is temporal: *"For in the resurrection of the dead, men do not marry women, nor are women given to husbands. Rather, they are as the Messengers of Elohim in Heaven"* (Matthew 22:30). In other words, male and female genders will not exist in the *Olam Haba* (world to come); they were created for this life as we know it, but they also point to the world to come and illustrate unity and harmony within diversity.

Those who belong to Mashiyach are referred to as the "Bride of Mashiyach." Yochanan preached, *"He who has the bride is the bridegroom, but the friend of the bridegroom, he stands and listens to him, rejoices great joy because of the voice of the bridegroom. Therefore behold this my joy is full!"* (Yochanan 3:29)

Gender roles are Set Apart unto YHWH, and Torah clearly instructs that the *Image of Elohim* is both male and female (B'reshet/Gen. 1:27). Some have even interpreted Elohim (a plural term) to be referring to the plurality of male and female attributes within YHWH. In Romans 1:19-20 Rav Shaul states: *"Because a knowledge of Elohim is manifest in them; for Elohim has manifested it in them. For, from the foundations of the world, the hidden things of Elohim are seen by the mind in the things he created even his eternal power and divinity, so that they might be without excuse."* Rav Shaul goes on to explain that the natural created world reveals the hidden things of Elohim, including the fact that many fallen men and women have changed their Elohim given "natures" and descended into reprobation by engaging in homosexuality. Clearly the male and female gender itself is a *hidden thing of Elohim* and is distinguished according to covenant.

Those who belong to Mashiyach are referred to as the wife of the Lamb: *"And there came one of those seven Messengers who have the seven cups filled with the seven last plagues, and talked with me, saying: Come, I will show you the bride, the wife of the Lamb"* (Revelation 21:9). The Body of Mashiyach is referred to by the feminine gender to instruct us about our relationship to Mashiyach. Isaiah stated, *"For as a young man marries a virgin, so shall your sons marry thee: and as the bridegroom rejoices over the bride, so shall your Elohim rejoice over you"* (Isaiah 62:5). Clearly, this points towards deep spiritual intimacy and a covenant relationship between YHWH and His people.

The balance of male and female attributes in Scripture points to a far deeper spiritual principle than simple grammatical gender recognition within the Hebrew language. Male and female attributes are revealed according to the *Netzer* (Branch or sprout) in Isaiah 11:2, which portrays a seven-branched menorah that is equally balanced with masculine and feminine attributes. Rav Shaul addressed the unity within male and female when he taught, *"...nor male nor female, but you are all one in Y'shua the Mashiyach."* (Galatians 3:28) Certainly, male and female roles are interdependent upon one another and very much protected in Torah, and therefore there is a greater unity of purpose within male and female that is beyond the natural world which reveals the nature of Elohim and the purpose of life itself.

Within ancient Jewish writings, it was understood that Isaiah 11:2, 1 Chronicles 29:11-13, and Proverbs 8:12-18 revealed the emanations or attributes of YHWH, and male and female attributes were recognized as Father and Mother. Within Tanakh we find YHWH referred to as both a Father in Isaiah 63:16 and a Mother in Isaiah 66:13. However, the ancients also recognized that there was a unifying factor between Father and Mother which took on many names, like the “Middle Pillar” or “The Son of Yah” and it was upon this line of thinking that Philo coined the word Triad which was incorporated by Tertullian into the “persons of the Trinity.” The Ruach haKodesh (Set Apart Spirit), another Name for YHWH, is feminine; and therefore, long before Y’shua came to Earth as Mashiyach there was an ancient understanding of the feminine component within the Image of Elohim. This, then, is the “hidden” Nature of YHWH who is definitely not persons, and most certainly not separate Gods.

Due to the backlash of a male-dominated society and religion, many women have been provoked into following a female goddess deity as a way to recognize and honor their own feminine natures. This, however, is nothing short of entrapment. The fact is, the feminine nature or attributes by virtue of their existence within Elohim are spiritually equal components to the masculine nature. The real power of the feminine nature is within the feminine attributes of YHWH according to *Chochmah* (wisdom), *Chesed* (mercy) and *Natzach* (victory), which are to be nurtured according to Mashiyach.

It is futile to assert feminine characteristics upon the external or physical world by attempting to personify YHWH as a Goddess – because, in reality, He is neither male nor female, nor is He both. However, the more that both masculine and feminine *spiritual attributes* are elevated, the more harmony, wisdom and victory each will experience in this life and in the world to come.

Finally, there is a huge distinction between **grammatical gender** and **literal gender** that all too often is ignored in these discussions. The English language does not insist on assigning a gender to nearly every word as do most other languages. Hebrew and Aramaic, however, do assign genders to words that have nothing to do with whether the object is masculine or feminine. In Hebrew, for example, plural masculine nouns usually end in *-im* and feminine ones in *-ot*. That being the case, the Hebrew word for “fathers” is not “*avim*” but rather “*avot*.” No one believes fathers are women, and yet this same kind of logic is applied to YHWH and His title of Ruach haKodesh.

In terms of the grammar, YHWH is classified technically as male with male verbs around Him. However, in Isaiah 11:1-2 we have both masculine and feminine endings for His “spirits”. This is merely the naturalistic tendency of the way Semitic languages express themselves. Even the generic word for “spirit” (*ruach*) is technically feminine, but can be tied to masculine adjectives that do not speak to literal gender.

Similarly some “theologians” assert very questionable doctrine from whether the term “*ruach ha kodesh*” is in masculine (*Peshitta*) or feminine (*Greek*) forms, but the reality is, it means nothing at all. YHWH in all “His” attributes contains all genders and yet transcends them. Yochanan bar Zawdee, however, comes close to showing this mystery in the first line of his Gospel when he combines the female phrase *Miltha* (Word) with two masculine verbs, since YHWH is all this and so much more, containing attributes that are both known to us, and yet totally beyond our knowledge.

## Foreordained or Predestinated

Aramaic “*qedem reshem*” simply means “foreordained” or “predetermined” in that YHWH has set up all the potential choices a human can make, along with their concordant good or ill consequences. The All-Powerful, All-Knowing YHWH has haSatan under control; like a rabid dog chained to an anchor, the Adversary is held to the boundaries YHWH has established. Does that mean, then, that YHWH creates evil? YHWH is *ein sof* (without end) and rebellion entered into the world He Created; rebellion and evil were placed in the Garden of Eden in the form of “fruit” on a forbidden tree. But before we judge evil as being a product of its own creation consider this:

The term “foreordained” references the totality of human choice. Depending on the level of your belief that YHWH is *ein sof*, omnipotent, omnipresent and the Creator of all spiritual and material worlds, you will either see “foreordained” through His eyes or through private conceptualization. In both Greek and Aramaic, the word associated with what became known as “predestination” occurs six times, the first being in Acts 4:28. The same word appears in this precise context in 1 Corinthians 2:7. Nevertheless, the question is often asked; “If YHWH foreordained something, how can we have choice?” Another is, “If an evil event like Pharaoh hardening his heart or Yehuda betraying Mashiyach is foreordained, why is it that these souls are punished if this is part of the divine plan that leads to greater glory for YHWH?” Rav Shaul writes, “***And he knew them previously; and he sealed them with the likeness of the image of his Son; that He might be the first-born of many brothers. And those whom he previously sealed, them he called: and those whom he called, them he made righteous: and those whom he made righteous, them he glorified***” (Romans 8:29-30). This does not mean YHWH favored or controlled their actions or made their decisions for them; it simply means He knew about their actions past, present and future. Understood in this light, YHWH would clearly need to possess this knowledge in order to be the Eternal One.

*“Blessed be Elohim, the Father of our Master Y’shua the Mashiyach who has blessed us with all blessings of the Spirit in heaven by the Mashiyach: According as He had previously chosen us in him, before the foundation of the world, that we might be set apart and without blame before Him; and, in love, as that before our beginnings for Himself; And adopted us for sons, in Y’shua the Mashiyach as was agreeable to His will: That the glory of His grace might be glorified which He poured upon us by his Beloved One; By whom we have redemption and the forgiveness of sins by his blood, according to the riches of his grace Which has abounded in us, in all wisdom and all spiritual understanding. And he has made us know the mystery of his will, which he had before determined in himself to accomplish In the stewardship of the fullness of times; that all things might again be made new in the Mashiyach, things in heaven and (things) on earth. And in him we are elected, according as that before our beginnings and willed, who works all things according to the counsel of his pleasure”* (Ephesians 1:3-11).

YHWH obviously knows who will find salvation through His Son, but it remains up to the individual in his or her own moment in time and personal choice to turn from sin; therefore, “predestination” relates to YHWH’s infinite insight into man’s individual choices. It is not logical for “foreordained” to mean YHWH makes our choices for us, or that we are robots because, if this were the case, the “saints” would never have to experience sin; there would be no need because their destiny would be universally recognized. Why does a ray of light exhibit properties of both a particle and wave? These two things are mutually exclusive definitions, just as sin and righteousness are experienced and considered by each soul. Y’shua told Nicodemus in Yochanan’s third chapter, “*I have explained earthly things and you do not believe. How then shall I explain heavenly things?*”

But this insight is hardly confined to Rav Shaul’s audience alone and certainly did not just come into existence during Y’shua’s time with his talmidim, as close examination of the Tanakh will

indicate. *“Remember the former things, those of long ago; I am Elohim, and there is no other; I am Elohim, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please. From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do. Listen to me, you stubborn-hearted, you who are far from righteousness. I am bringing my righteousness near, it is not far away; and my salvation will not be delayed. I will grant salvation to Zion, my splendor to Israel”* (Isaiah 46:9-13).

YHWH knows the end from the beginning; He inhabits all times. The Word of YHWH revealed to Jeremiah his first and best destiny (Jeremiah 1:1-5). And yet from our view in our present moment, we clearly have choices that, seemingly paradoxically, affect our fate: *“This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love YHWH your Elohim, listen to his voice, and hold fast to Him, for YHWH is your life...”* (Deuteronomy 30:19-20). YHWH knows the outcome, although the hairs on our head are numbered; yet we are still given a choice.

As YHWH’s creation, we are presented with the opportunity to evaluate life and the conclusions we draw and choices we make are entered as evidence of who we are in Mashiyach. Y’shua said: *“Woe to the world because of offenses. It is necessary for offenses that should come, but woe to the man by whose hand the offenses come. And if your hand or your foot causes you to stumble, cut it off and cast it away from you. For it is better to enter into life lame, or while you are maimed, than while you have two hands or two feet to fall into the fire that is everlasting. And if your eye causes you to stumble, pluck it out and cast it away from you, for it is better for you that with one eye you enter into life than while you have two eyes to fall into the Gehenna of fire”* (Matthew 18:7-9). The elements of the Passion drama are unchangeable; this is the fulfillment of Tanakh prophecy we are seeing, and again: *“And the Son of Man will go just as it is written concerning him, but woe to the man by whose hand the Son of Man is betrayed. It would have been better for him if he had not been born”* (Matthew 26:24).

Notice the distinction Y’shua made between the act of his betrayal and the one who perpetrated it. That’s because, while our fates are sealed, each individual who is a potential traitor still has the **personal choice**. Yehuda could have chosen to say no; he could have decided not to see the authorities and not to turn Mashiyach over to them. Eventually another would have risen to do the deed instead – but the bottom line is, that particular man or woman would also have had the same choice. Sooner or later, the inevitable was bound to happen, and YHWH knew the outcome from before the foundation of the world. The “contradiction” is at our level, not His.

Considering that man has a choice to do good, he also has the choice to turn away from it: *“But they who have once descended to immersion and have tasted the gift from heaven and have received the Ruach haKodesh and have tasted the good Word of Elohim and the power of the world to come, cannot again sin and a second time be renewed to repentance; or a second time execute him on a stake and insult the Son of Elohim. For the earth that drinks the rain which comes often upon it and produces the herb that is of use to those for whom it is cultivated, receives a blessing from Elohim. But if it should put forth thorns and briers, it would have reprobation and be not far from a curse, and its end would be a burning”* (Hebrews 6:4-8).

Clearly, a person can experience new life “in” Mashiyach, and then choose to turn away from him. There is no “once saved, always saved” scenario going on here. The Malchut Elohim is available to all who will put their trust in YHWH and His Mashiyach and do what is pleasing to Him. In the final analysis, the Love of the Father is not isolated to a select few. All whom YHWH created have the potential to enter in and be born anew; therefore, all who rebel have clearly made their choice to suffer the consequences. Being “born from the beginning” (born again) or “born anew” carries with it the imperative of personal choice.

Mashiyach provides universal and equal opportunity for all souls; this is the nature and office of Mashiyach, and this is what makes the value and importance of Mashiyach different from all other “saviors.” Mashiyach is the mediator for all and the standard he established is set equally for all; anything less than this is simply politics.

## **Founders of the all Gentile Church**

Many religious customs within the Christian churches are based on the counsel of “early post-apostolic writers,” like Ignatius, Marcion and Tertullian. Regardless of how much a person may choose to agree or disagree with some of their conclusions, the fact of the matter is these men have shaped Christianity into what it is today. There are some very basic themes threaded throughout their writings and those of their contemporaries which provide insights about the spirit in which they wrote. One of the most common threads, as you are about to see, is that the Gentile church founders severely opposed Jewish culture and law, as do most Christian pastors today. Most church founders appear to have been utterly unable to distinguish between Rabbinical Tradition (halakha) and Torah observance as taught by Y’shua and the Shlichim. For the sake of brevity we’ll look at three of the most influential founders of what is now referred to as the “Christian” church.

### **Ignatius of Antioch 35-107 CE**

Ignatius was considered as an “auditor” and “disciple” of John, although he never met John personally nor studied under him. Ignatius, in fact, pioneered the Greek-based Christian religion. He was very instrumental in the assimilation of paganism into early Christianity, as you will see, and he packaged Christianity for a Greco-Roman Hellenic culture. Ignatius saw Jewish followers of Y’shua as nothing but legalists and Judaizers. He despised the observance of Shabbat in favor of the Ishtar sunrise “Lord’s day” Sun-Day. Theologians claim that, “it is scarcely possible to exaggerate the importance of the Ignatian letters to modern Christian institutions.” Ignatius promoted the “infallibility of the church” and the “universal church.” If there ever was a hierarchy loving “Christian” politician with a Hellenistic autocratic mindset, it was Ignatius who taught that deacons, presbyters and bishops were a separate category of people infused with Jesus-like authority to be lords over people. He even gave himself the nickname Theophoros (the God-bearer). Ignatius taught that “without the bishop’s supervision, no baptisms or love feasts are permitted” and he believed Mary to be the eternal virgin mother of God. Below are a few samples from his writings:

#### **In his letter to the Magnesians Ignatius writes:**

4:2 even as some persons have the bishop’s name on their lips, but in everything act apart from him.

4:3 Such men appear to me not to keep a good conscience, forasmuch as they do not assemble themselves together lawfully according to commandment. (i.e. the commandment of “the hierarchy”)

8:1 Be not seduced by strange doctrines nor by antiquated fables, which are profitless.

8:2 For if even unto this day we live after the manner of Judaism, we avow that we have not received grace: (Ignatius taught that grace was invented in the “New Testament” and wasn’t present in “Judaism”)

9:1 If then those who had walked in ancient practices attained unto newness of hope, no longer observing sabbaths but fashioning their lives after the Lord’s day. (Y’shua kept the Seventh Day Shabbat according his Father YHWH’s Commandment, as did Paul; so then which “Lord” would Ignatius be referring?)

10:5 Therefore put away the vile leaven which hath waxed stale and sour, and betake yourselves to the new leaven, which is Jesus Christ. (Evidently Ignatius was ignorant of the fact that “leaven”

represents sin, so in reality he promoted a new sin under the label of “Jesus Christ”)  
 10:7 It is monstrous to talk of Jesus Christ and to practice Judaism. (Ignatius projected his anti-Torah image of “Jesus” upon the Jewish Mashiach; he is a forefather of “replacement theology” and utterly incapable of discerning between Torah and religious traditions.)  
 10:8 For Christianity did not believe in Judaism, but Judaism in Christianity, wherein {every tongue} believed and {was gathered together} unto God. (Y’shua and his disciples were in fact a sect of Judaism; Ignatius was instrumental in fashioning a sect of Greek based “Christianity.”)

### **Ignatius to the Philadelphians:**

6:1 But if any one propound Judaism unto you, hear him not:  
 6:2 for it is better to hear Christianity from a man who is circumcised than Judaism from one uncircumcised.  
 6:3 But if either the one or the other speak not concerning Jesus Christ, I look on them as tombstones and graves of the dead, whereon are inscribed only the names of men.  
 6:4 Shun ye therefore the wicked arts and plottings of the prince of this world, lest haply ye be crushed by his devices, and wax weak in your love. (To make such a statement Ignatius was obviously up against “uncircumcised” Gentiles who kept Torah and the circumcised Jews who followed Y’shua; both could potentially have been followers of the original Netzari Faith)

### **Ignatius to the Smyrnaeans:**

6:9 because they allow not that the eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins, and which the Father of His goodness raised up. (Ignatius teaches that the eucharist and “flesh” of Jesus is “holy,” and cannot distinguish between the nephesh, neshama and Ruach haKodesh; therefore, he maintains his pagan ideology and simply projects it onto Mashiach.)  
 8:2 Do ye all follow your bishop, as Jesus Christ followed the Father, and the presbytery as the Apostles;  
 8:3 and to the deacons pay respect, as to God’s commandment.  
 8:4 Let no man do aught of things pertaining to the Church apart from the bishop.  
 8:5 Let that be held a valid eucharist which is under the bishop or one to whom he shall have committed it.  
 8:6 Wheresoever the bishop shall appear, there let the people be;  
 8:7 even as where Jesus may be, there is the universal Church. (Ignatius is credited for being the first person to mention the “Catholic church,” but notice also how he twists “God’s commandment to elevate the authority of his hierarchy)  
 8:8 It is not lawful apart from the bishop either to baptize or to hold a love-feast;  
 8:9 but whatsoever he shall approve, this is well-pleasing also to God; (Ignatius is one of the biggest heroes of Christo-Paganism because he installed veneration of the hierarchy of man. His followers wear labels such as Pope and Reverend which is high-handed blasphemy as these titles are exclusive to YHWH and His Mashiach. Every religion has one form of Priesthood or another but, of course, those who are called of Mashiach are given their authority through Mashiach, and certainly not according to man’s hierarchy.)

### **Ignatius to Polycarp**

6:1 Give ye heed to the bishop, that God also may give heed to you.  
 6:2 I am devoted to those who are subject to the bishop, the presbyters, the deacons.

In this letter Ignatius gives directives to Polycarp who is in the historical record for passionately resisting the Ishtar (Easter) celebration of Gentile Christians. Polycarp made a special trip to Rome to exhort the Church to continue observing Pesach according to Torah! Polycarp and Ignatius appear to be in two very different camps, yet it seems Ignatius is on a letter writing campaign to make himself appear as an authority of the church and install himself as a key

element (or perhaps was painted into this caricature by later Catholic theologians). Nevertheless, the writings of Ignatius are one of the earliest deficits to the original teachings of Mashiach and Paul, regardless as to how his letters may have been manipulated to suit the founders of the Catholic Church. The fact of the matter is that church hierarchy, massive cathedrals, wickedness within church leadership and outright malice against the Torah had to start somewhere, and the evidence clearly points to such men at this time in history.

For those who postulate that the Catholic Church began in the Fourth Century, they've obviously not read "Ignatius" who appears to be the quintessential Catholic. Ignatius carried favor by his ostentatious copying of Paul's style of speech and then morphing himself into the likeness of Paul's authority within "the Church." While claiming to be nobody special, Ignatius wrote great swelling letters to the early churches, clearly seeking political hierarchical authority. On this note we must always remember that among the early "post-apostolic founders" one can never assume anything to be true, because each and every account has been twisted, reinvented and rewritten by various theologians to suit their religious ideology. According to Catholic "perjurymen" who slandered and defamed the characters of honorable men of the Bible, Apostle Paul converted and became a Roman Catholic and Peter was the first Pope....As abominable and despicable as the idolatry loving Vatican is, it's not too difficult to imagine what Peter and Paul would do if they walked into a modern day Catholic church and saw the images and idols covering the walls, or what manner of paganism the "post-apostolic" leaders have invented for themselves.

### **Marcion 110-160 AD**

Marcion coined the terms "Old" and "New" Testament. The son of a bishop from Sinope (on the Black Sea), he was a wealthy ship-owner who made large and welcomed contributions to the Roman churches. For awhile, he waited in the wings as a highly respected member of the Christian community; but finally "showed his true colors" during a hearing before Christian leadership in 144 CE. Since the hearing ended with some of Marcion's theories receiving the "thumbs down," he aggressively went out on his own, propagating his new concepts of Christianity which rapidly took root throughout the Roman Empire. Using maligned teachings of Paul, who he believed to be the only Apostle who actually understood the teachings of Y'shua, Marcion set out to free the Christian church from "false Jewish doctrines." By the end of the Second Century Marcion was challenging the mainstream Christian Churches and rapidly pushing them into the background with his own popular all-Gentile gospel.

In every city of significance Marcionites set up their own churches in defiance (competition with) of the "other Christians" and they flourished right into the Tenth Century. Even today Marcion's theology, which taught that instruction within the Old and New Testaments could not be reconciled to each other, still plays a very distinguished role within most denominations of Christianity. Like most Christian leaders, Marcion was very ignorant of basic Torah principles. Here's a sample of his teachings that heavily influenced Christian theology:

1. Marcion taught: Moses' form of law was "eye for an eye," but that Jesus reversed this. BUT: It is written in Torah; *"Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake"* (Exodus 21:23-26). Eye for eye, tooth for tooth means to render equivalent compensation toward the value of loss, even set the servant or maid free. Eye for eye does NOT ever suggest physical punishment to avenge the loss; this is NOT what YHWH instructs nor was this ever practiced within the Israel of Elohim. In Marcion's day Gentiles were an easy prey to his false teachings because, as today, most have very little or no Torah consciousness to determine even basic halakha.
2. Marcion taught: Elisha caused bears to devour the little children, but Jesus said, "let the little children come to me." BUT: It is written in the Tanakh that Elisha cursed the mocking

children in the Name of YHWH and 42 children were torn apart by two she-bears. The number 42 represents disaster towards those who rebel against YHWH. There were 42,000 Ephraimites slain in Judges 12:6 and 42 relatives of Ahaziah were killed by Jehu in 2 Kings 10:14. According to Revelation 11:2, the Gentiles wreak havoc and do all manner of blasphemy for 42 months. The number 42 can also be a *remez* (hint) that refers to pagan Gentiles forcing people to worship their Jesus god at pain of death. Elisha raised a child from the dead and showed great compassion for children; but Marcion, levied a wicked judgment against YHWH.

3. Marcion taught that: Joshua stopped the sun in its path to continue a slaughter of the enemy, but Paul said, “don’t let the sun go down on your wrath.” BUT: Joshua would have no success in “stopping the sun” on his own strength. More people died when YHWH sent hailstones down on them, than were slain by Joshua’s armies (Joshua 10:11-13). The hailstones in Joshua 10:11 also remind us of Sodom and Gomorrah, not a popular motif with Marcion and friends who lived in a culture where sodomy was commonplace. Joshua and Y’shua Mashiyach share the same Hebrew name; Joshua is a very powerful type of Mashiyach. YHWH instructed the Israelites to go to war and “*destroy their altars, break their images, and cut down their groves (statues)*” so His people wouldn’t be tempted to sacrifice unto pagan gods or make molten images (see Sh’mot/Exodus 34:12-17). “*And if the people of the land do any ways hide their eyes from the man, when he gives of his seed unto Molech, and kill him not: Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people*” (Vayikra/Leviticus 20:4, 5). Petra, Jordan, retains the ruins of the places where pagans sacrificed the blood and live, beating hearts of their children to a sun deity. YHWH commanded that such wickedness be wiped off the face of the Earth for purposes of His ultimate justice. Those who disapprove of YHWH’s Judgments are both ignorant and rebellious towards the intent of YHWH’s Commandments and His Mashiyach.
4. Marcion taught: The “Old Testament” permitted divorce and polygamy; but the “New Testament” denies both. BUT: It is written that Moshe permitted divorce because of hardness of heart, and most Christians are unaware of the process and/or consequences of seeking release from a marriage covenant. The John 8 fallacy of a woman caught in adultery was inserted into Christian Bibles as a theological proof text that there are no consequences for Christian adulterers. The levels of adultery within the Christian Churches was as uncontrollable in the early days of Gentile Churches as it is today; so the “post-apostolic” founders made it appear that adultery will be forgiven by “Jesus”. In terms of polygamy YHWH states in D’varim/Deuteronomy 17:17 that “you shall not multiply wives.”<sup>55</sup>
5. Marcion taught: Moses enforced the Jewish Sabbath and Law, but Jesus freed believers from both. BUT: It is written in Torah that the Shabbat was given by YHWH at the Creation of the world for all eternity. The Tanakh (Isaiah 56, 58, 66) tells of Gentiles observing the Seventh Day Shabbat through the Light of Mashiyach! It is written in the Renewed Covenant that Mashiyach and all the Shlichim observed Shabbat and also brought Gentiles into synagogues on Shabbat to learn about the Kingdom of Elohim. Clearly it was the assimilation of pagan culture into Gentile Christianity that changed worship from Shabbat to Sunday. When Mashiyach proclaimed to be “master” of Shabbat, he was exercising his authority regarding the way Shabbat is to be observed, and he demonstrated this by his life! He did not “do away with Shabbat” – he, in fact, resurrected Shabbat from the clutches of dead religious traditions and magnified Shabbat (see Isaiah 42:21).
6. Marcion taught: God commanded that no work be done on the Sabbath, yet he told the Israelites to carry the ark around Jericho seven times on the Sabbath. BUT: Scripture does

<sup>55</sup> Please also see the Scripture note regarding the attestation of this story (John 7:53-8:11) in both the earliest Greek and Aramaic sources. Such may be relevant to the growing Gentile political agendas being discussed here.



not say that the seven days around Jericho began on the first day of the week (Sunday); therefore, one cannot assume that the seventh day at Jericho was on a weekly Shabbat. The Israelites had just observed Pesach and therefore the seven-day cycle round Jericho may have started on the first day of Chag haMatzah. On the seventh day of this Feast the Israelites defeated the armies of Pharaoh and celebrated the victory; on the seventh day of this same Feast Jericho was defeated. YHWH gave the command to march and He pulled down the walls of Jericho. Marcion chose to judge YHWH's authority and speak evil against the Most High Elohim.

7. Marcion taught: Graven images were prohibited by the 10 Commandments, yet Moses was instructed to fashion a bronze serpent. BUT: The bronze serpent on the pole was the visible antidote to the venom of the snake. Those who looked to the bronze serpent were saved from certain death. Those who look to the *suffering servant* on the pole are saved from the bite of the serpent haSatan. Marcion indicted YHWH for wrongdoing, regardless of that fact that the Israelites weren't worshipping the bronze serpent; neither did Marcion respect the fact that YHWH's Word is Sanctified by His *Perfection* which is revealed in Mashiyach.
8. Marcion taught: The God of the Old Testament could not have been omniscient, otherwise he would not have asked, "*Adam where are you?*" (Genesis 3:9) BUT: It is written that YHWH is an all merciful and loving Father; therefore, He gave Adam and Eve a few moments to compose themselves before having to approach Him. They had fallen into transgression and were devastated and ashamed, as illustrated by their nakedness. But, with an apparent brazen hatred towards YHWH, Marcion and Christo-Paganism invented a false religious premise from which they fashioned their own god unto themselves whom they named Je-Zeus.
9. Marcion taught: The God of the Old Testament was a ruthless God of vengeance, cruelty and wrath, but Jesus was full of grace and compassion. BUT: Y'shua, is the Word or Mind of YHWH who became flesh and dwelled among us; these are ONE, yet Marcion taught that God exists in "persons." Marcion's theology divided the "Godhead" against itself, following a very common pagan mindset that the gods are at war with each other. The Gentile culture that birthed Marcion viewed the Hebrew (One God) based faith as old and passé. Marcion's carnal perspective of YHWH left an indelible mark within Christianity that is commonplace to this very day.
10. Marcion coined the terms Old and New Testament. BUT: It is written that YHWH would bring a Renewed Covenant to His people and therefore the onus was on His people to extend the invitation of the Kingdom of Elohim to the rest of the world. By replacing the word "Covenant" with "Testament" Marcion and other pagan theologians wrestled Jeremiah 31:31-34 away from the foundational teachings of Y'shua and the Shlichim. Most Christians had no access to the Tanakh (Hebrew Scriptures) and would not know that *Brit Chadasha* means "Renewed Covenant" and that Mashiyach would come to write Torah upon the hearts of his followers. By replacing the word covenant with testament Marcion theologically divided Jesus and his followers away from YHWH the Father and turned him into a self sustained deity that opposed the "the Old Testament." Everyone who ever used the terms "Old and New Testament" can thank Marcion the heretic for implanting such contrary values against the Unified and Eternal Word of the Living Elohim.

Polycarp, who was mentioned earlier, referred to Marcion as "the firstborn of the devil." But, Marcion's *judenrein* (Jew-free) all-Gentile churches became very popular among early Gentile Christians, and one of the largest Christian denominations on Earth. Marcion was inventor and/or the major contributor to dispensationalism, supercessionism, and replacement theology – all of which are extremely popular among the vast majority of Christians today, preached in nearly every church.

## Tertullian 155-230 CE

Tertullian was born into a mainstream Gentile pagan family, but became a devout Christo-Pagan. Like Marcion he also found mainstream Christianity intolerable so he set out to make broad sweeping reform. According to Jerome, Tertullian was “distressed by the envy and laxity of the clergy of the Roman church” so he joined with the Montanists (also known as the Cataphrygian Heresy) founded by Montanus. Montanus was formerly following the pagan mother goddess of fertility named Cybele where he learned plenty of things to adapt into Christianity. One of Montanus’ “achievements” was to fall into a trance and prophesy under the influence of the “Holy Ghost,” insisting that his utterances were the voice of the “Holy Ghost.” Modern day “tongue-speaking” Pentecostal or Charismatic denominations apparently have very similar experiences to those of the church of Montanus. As Montanus’ theologies and influence advanced, he was joined by Priscilla and Maximilla, who abandoned their husbands to follow the call of his “prophetic” ministry.

Tertullian, though, while fumbling in all manner of paganism and spiritism also picked up an “anointing” of the “Holy Ghost” and through demonic inspiration, he compartmentalized the “Godhead” and coined the word “Trinity” which, of course, is one of the most cherished doctrines of the Christian Church today. The “persons of the trinity” doctrine flourishes in the hierarchy-based Christian religion, which also views itself as a pyramid structure. Tertullian wrote using puns, wit, sarcasm and a continual pounding of his opponents with invective and platitude; yet he was the architect of the pinnacle doctrine of Christianity, the “persons of the Trinity.” Tertullian theology is very akin to the likes of Nimrod, Semiramis and Tammuz who were the original trinity of Babylon and he inserted the “persons” of the Father, Son and Holy Ghost, making him extremely popular among pagan Gentile Christians.

In these “end times” it is imperative to understand that these three men are “pillars of the Church.” Their teachings have influenced every soul who has ever called themselves Christian in the last 1,800 years. These church founders who are venerated by Christendom displayed unfathomable resentment toward the original Netzari Jewish followers of Y’shua – not because they happened to be Jews who followed Y’shua, but because they “accepted Christ without ceasing to observe the old law.” Certainly there are exceptions, but still today the vast majority of Christianity maintains a very deep-seated, vitriolic anti-Semitism towards Jews and Torah which was planted within the Church by such men as these.

Lest anyone think that the times have changed regarding the “Christian” disdain for the authority of the inerrant Word of YHWH, here’s a quote from the head of the largest Christian institute on Earth:

“The fundamentalist approach is dangerous, for it is attractive to people who look to the Bible for ready answers to the problems of life. It can deceive these people, offering them interpretations that are pious but illusory, instead of telling them that the Bible does not necessarily contain an immediate answer to each and every problem. Without saying as much in so many words, fundamentalism actually invites people to a kind of intellectual suicide. It injects into life a false certitude, for it unwittingly confuses the divine substance of the biblical message with what are in fact its human limitations.” (Quoted from *The Interpretation of the Bible in the Church*; Pontifical Biblical Commission, presented on March 18, 1994)

Contrary to the wickedness of religious men YHWH declares: “...*man does not live by bread only, but by every word that proceeds out of the mouth of YHWH does man live*” (D’varim/ Deut. 8:3; Matt. 4:4; Luke 4:4). Our Father in Heaven wants people to look to Him rather than “old time religion” or “the new science” that claims to have all the answers for humanity but is progressively destroying the Earth and setting forth greater and greater immorality.

“...*Set your hearts unto all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this Torah. For it is not a vain thing for you;*

*because it is your life: and through this thing you shall prolong your days in the land, where you go over Jordan to possess it” (D’varim/Deut. 32:46, 47).*

Christo-Paganism denotes the assimilation of paganism into Christianity, introduced into the world’s churches by the aforementioned, highly venerated post-apostolic founders of Gentile Christianity. Traditions like erecting images of Mary or Jesus, painting Easter eggs, going to church on Sunday, anti-Semitism, erecting and decorating Christmas trees or dressing up as Santa Claus all originated within paganism and are the exact opposite to the Kingdom of Elohim. Unfortunately, the vast majority of Christians have willfully adopted these forms of paganism as part of their “Christian tradition.” These Church “founders” never met the original Shlichim, nor did they have YHWH’s instructions in righteousness written upon their hearts. In fact, these early Christian philosophers and opportunists had no more first-hand knowledge of Y’shua’s or Paul’s teachings than theologians today. But nowadays, by accessing the original Aramaic Writings, we can compare for ourselves the writings of the post-apostolic founders of the modern “Christian gospel” and see that is very far removed from the original Netzari Faith.

Regardless of the rude, crude and hateful attacks against the Netzari Faith by a multitude of naysayers who are ignorant of the Scriptures, there is a growing number of Jews and Gentiles who are returning to YHWH and living the Faith of Y’shua Mashiyach that was *once delivered to the righteous*. Clearly there is a very stark difference between what the post-apostolic founders of the Gentile Church taught and what the original Shlichim (Sent Ones) of Mashiyach lived and taught. The Netzari movement in our day is a fulfillment of the following Prophecy:

*“O YHWH, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things where there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is YAHWEH” (Jeremiah 16:19-21).*

## Gentiles

Y’shua stated in Matthew 21:43 that the Kingdom is given to “a *people*” who bear fruit. This “people,” which obviously includes Gentiles, is known as a “*Kedoshim*” (Set Apart People), who keep the Commandments (Torah) of Elohim **and** have the testimony of Mashiyach Y’shua (Rev. 12:17). Gentiles originally met along with Netzari Jews in the synagogues as shown in Acts 13:42; 14:1; 17:1-4; 18:4; and 19:8-10, and are equals in the Malchut Elohim as “Fearers of Elohim.” It would seem that such basic facts would be very evident to anyone who has ever studied a Bible, but in the world of religion many prejudices exist between Jew and Gentile.

The “light” of Mashiyach was presented to Adam and Eve who were neither Jewish nor Gentile. From their first breath of life, Adam and Eve enjoyed spiritual intimacy with YHWH and after their transgression atonement was provided for them according to Mashiyach. However, since YHWH set a Covenant Standard through the line of Judah and within tribes of Israel, the term Gentile came to denote all souls who were not born into the commonwealth of Israel. However, all who belong to Mashiyach are the Israel of Elohim, and are therefore no longer Gentile, per se, but “Fearers of Elohim.”

Neither Jews or Gentiles have their own exclusive Covenant with YHWH. There is no discrimination in Torah or the Renewed Covenant against non-Jewish converts of Mashiyach; but neither is it acceptable for Gentiles to discriminate against Jews. These important directives are found in Jeremiah 50:6, Isaiah 42:1-6; 49:6; 60:3; Jeremiah 16:19; Hosea 8:8; Micah 5:8; Matthew 15:24, and in many other places in Torah. Because Mashiyach Y’shua presented “*light*” to Jews first, it is imperative for non-Jews to comprehend the “roots” of Mashiyach and the Renewed Covenant according to Torah in the original Hebrew and Aramaic languages. This is

important because counterfeit religions have attempted to displace the original Faith by removing Y'shua and his teachings out from the original context of Torah and reinventing a different Messiah within an anti-Torah culture. Therefore, the challenge today for both Jew and Gentile is to depart from all manner of man's religion and turn to Mashiyach according to Torah.

Scripturally speaking, the term "Gentile" bears heavier weight regarding a spiritual state (heathen) rather than one's birth lineage; as a matter of fact, there is no such thing as a "Gentile" in the Kingdom of Elohim. When a person comes to Mashiyach and has Torah written upon their heart they become a new creation in Mashiyach. Old things have passed away and behold, all things are made new, which is why Gentiles who follow Mashiyach are referred to as "*fearers of Elohim*." It is utterly futile for Gentiles to believe that because they are not born Jewish that they are not required to have Torah written upon their hearts. In reality the first Gentile who put his Faith in Mashiyach Y'shua was Qurnelius who "*was righteous and feared Elohim, he and all his household*" (Acts 10:2) and many "*Greeks who feared Elohim*" were also observing Torah (Acts 17:4). See also Acts 2:5; 10:2, 7; 13:43; 16:14; 17:7; 18:7; Hebrews 11:7.

## Ger Toshav

Throughout Torah one can find mention of the stranger, alien, sojourner or temporary resident (ger toshav) who joins him or herself with Israel and becomes part of the Israel of Elohim, as one people. "*One law shall be to him that is homeborn, and unto the **ger** (temporary resident) that **toshav** (sojourns) among you*" (Sh'mot/Ex. 12:49). Regardless as to what Christian and Rabbinical traditions say, Torah tells us that the Ger belongs to YHWH just as much as those who are as blood line Jews or Israelites. Even King Dawid referred to himself as a Ger.

*"Hear my prayer, O YHWH, and give ear unto my cry; hold not thy peace at my tears: for I am a Ger (temporary resident) with you, and a Toshav (sojourner), as all my fathers were"* (Psalm 38:12). When Dawid says "all of my fathers" he means his fathers going back to Adam, Noach, Awraham, Yitzkhakh, Ya'akov. All who enter into the Kingdom of Elohim are considered Ger Toshav; all were/are strangers and aliens to this world as Rav Shaul said of Awraham: "*By faith Awraham, when he was called, obeyed and departed to the place which he was to receive for an inheritance: and he departed while he knew not whither he was going. By faith he became a resident in the land that was promised him as in a foreign land; and abode in tents with Yitz'chak and Ya'akov, the heirs with him of the same promise. For he looked for the city that has a foundation of which the builder and maker is Elohim*" (Hebrews 11:8-10). That foreign land that Rav Shaul refers to is a type of the Malchut (Kingdom of) Elohim as it pertains to the Olam Haba (world to come). All of YHWH's people are pilgrims and sojourners when it comes to the Kingdom of Elohim as the Kingdom is outside of this world's system. Whether Jews or non-Jewish souls, it is irrelevant from which background a person enters.

There was a "mixed multitude" (erev rav) at Mt. Sinai who fled Egypt along with Israel. Rabbis even suggest that Torah was given in 70 languages so the "mixed multitude" and all nations could hear and understand Torah. Torah states that the "mixed multitude" who sojourned with Israel entered into Life, not as second class citizens but as equals who are considered the Special Treasure of YHWH. Neither Calev nor Ruth were Jewish by birth, however, they both fulfilled extremely important roles in the Kingdom of Elohim, indicating that YHWH and His Mashiyach have made a place for all souls to enter into the common good of the Kingdom of Elohim.

Throughout the prophets, especially in Isaiah who addresses this theme most often, there is considerable mention of the role that Gentiles play in the Malchut Elohim. After revealing the Netzer in Isaiah 11, Isaiah goes on to say, "*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Goy (Gentiles) seek: and his rest shall be glorious*" (Isaiah 11:8). Goy is used in Scripture to denote nations, heathen, Gentiles or people; when Greeks came to follow Y'shua they were no longer referred to as Goy (Gentiles), but as

Elohim fearers. *“I YHWH have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house”* (Isaiah 42:6, 7).

YHWH showed Isaiah how the Gentiles were to be brought out of paganism and all manner of false religion, and offered a heritage along with the Jewish people. *“Neither let the son of the stranger, that has joined himself to YHWH, speak, saying, YHWH has utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For this is what YHWH says unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to YHWH, to serve him, and to love the name of YHWH, to be His servants, every one that keeps the Sabbath from polluting it, and takes hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my altar; for mine House shall be called the House of prayer for all people. YHWH Elohim which gathers the outcasts of Israel says; Yet will I gather others to him, beside those that are gathered unto him”* (Isaiah 56:3-8). Clearly YHWH intended the Gentiles to enter into Covenant with Him, which means to **observe His Torah** and to *“keep the Sabbath from polluting it.”*

Most believers realize that we are living in the *acharit hayamim* (latter days) and as such we are entering into a time for the fulfillment of many prophecies including; *“But in the last days it shall come to pass, that the mountain of the house of YHWH shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations (Goy) shall come, and say, Come, and let us go up to the mountain of YHWH, and to the house of the El of Jacob; and He will teach us of His ways, and we will walk in His paths: for the Torah shall go forth of Zion, and the Word of YHWH from Jerusalem”* (Micah 4:1-2). The mountain is a symbol of YHWH’s government authority which means that many will seek the Kingdom of Elohim which is established above all of man’s kingdoms and religions. Although Torah and the Word of YHWH have been trodden asunder by most Christians (most are currently observing only 61 percent of Torah) the fact remains that Torah will be acknowledged and accepted by many Christians who realize that they have never been shown the deeper application and meaning of Torah. Notice how the Word of YHWH is equated with Torah, but the Word of YHWH is Mashiyach! Torah and Mashiyach are One and the same Spirit; they are perfectly unified as One. It is man’s “religion” that has pitted them against each other.

In Brit Chadasha (Renewed Covenant) Writings when Gentiles (Ger Toshav) entered into the Kingdom through Mashiyach, they were given the designation of “Fearers of Elohim”: *“Now there was a certain man in Caesarea, a centurion, whose name was Qurnelius, from that band of soldiers which is called Italiqa. And he was righteous and feared Elohim, he and all his household. And he did many alms among the people, and he beseeched Elohim at all times”* (Acts 10:1, 2). Some might dispute this and suggest that a Ger Toshav is not equivalent to a Gentile; however, this is a moot point if we consider what YHWH says about the Jewish people: *“Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.”* (Hosea 8:8). Jews went into the dispersion because they threw off YHWH’s Torah and broke Covenant with Him, and they have been punished in every generation since. Had Jews as a race been obedient, they would have lifted up Mashiyach and taught Torah to all who had ears to hear. Many more Gentiles would then be Ger Toshav as they would have access through the Jewish people to learn of YHWH and His Mashiyach; but as it stands today, most Jews are embarrassed to be associated with the Ancient Paths (Jer. 6:16). Many who acknowledge Y’shua as Mashiyach openly break Torah, just as most Christians falsely believe that Y’shua or Paul did away with Torah.

Qurnelius was the first of many Ger Toshav to enter into the Kingdom as witnessed by Mashiyach's talmidim: "*he was **righteous** and **feared Elohim**, he and all his household*" (Acts 10:2). Here are two essential elements of true faith for any Jew or Gentile to be "*righteous and fear Elohim.*"

*"And while they were departing from their midst, they beseeched from them that they might speak on another Shabbat these words to them. And after the congregation was dismissed, many Yehudeans went after them, and even proselytes who feared Elohim. And they were speaking and persuading them to be adherents of the grace of Elohim. And on another Shabbat all the city gathered to hear the Word of Elohim. And when the Yehudeans saw the large gathering they were filled with envy and they were standing against the words that Polous was speaking. And they were blaspheming"* (Acts 13:42-45). Not only Yehudeans but "*even proselytes who feared Elohim*" were meeting together on Shabbat as one people. The proselytes were Gentiles who entered into Covenant with YHWH through Mashiyach Y'shua and observed Shabbat together; they feared Elohim, which means they repented of breaking Torah. It is through Torah that we have the knowledge of sin, so rather than to fear man and do what religion prescribed, many Gentiles turned to YHWH through Mashiyach and entered into the Renewed Covenant which requires Torah to be written upon the heart.

*"And on the Shabbat day, we went without the gate of the city to the side of a river, because a house of prayer was seen there. And when we were seated, we conversed with the women who there assembled. And a certain woman who feared Elohim, a seller of purple, whose name was Lydia, from the city of Thyatira, (was there). Her heart our Master opened, and she listened to what Paul spoke. Then she was immersed, and her household..."* (Acts 16:13-15). The symbol of entering into a mikveh (living waters) and coming out purified was being practiced for centuries before Y'shua; the candidate arose from the waters renewed unto YHWH and born anew. Lydia "*feared Elohim*" and therefore presented herself to YHWH according to the requirement of the Word of YHWH (Torah). To Jewish onlookers Lydia's immersion at the side of the river was a mikveh based on Torah (the covenant of immersion [baptism] is Torah). "*And some of them believed, and adhered to Paul and Silas; and of those Greeks who feared Elohim, a great many; and also of noted women, not a few*" (Acts 17:4).

As larger numbers of Gentiles turned to YHWH, the Netzarim Jewish community was being challenged to disciple each new soul into Mashiyach, but a dispute arose regarding the matter of circumcision for Gentiles. Acts 15 records how followers of Y'shua from P'rushim (Pharisaic) background demanded Gentiles be circumcised and keep the Torah of Moshe, but it is clearly particulars of circumcision that were contested, not observance of the Torah of Moshe. "*Because of this <I> say that you should not be those oppressors who from the Gentiles are turning to Elohim. But we will send (word) to them that they should abstain from uncleanness of sacrifices (idols) and from adultery and from things that are strangled and from blood. For from ancient generations in all cities Moshe had preachers in the synagogues that on every Shabbat they read him*" (Acts 15:19-21). These four Commandments provided preliminary elements (initiation) for Gentiles to join with the existing Messianic community. Gentiles were meeting with the Netzarim followers of Y'shua in homes and synagogues and on Shabbat they were learning about Torah (Moshe) in the synagogues, but all-Gentile based Christianity rapidly turned the tables. Not only did the Gentile Church abandon Moses, but they soon began to demand that Jewish followers of Y'shua forsake both Torah and their Jewish heritage.

The true remnant followers of Y'shua are they who sing the *Song of Moshe* (observe Torah) and have the *Testimony of the Lamb* (follow Y'shua). In much of the world today it is non-Jewish followers of Y'shua who are returning to the Netzari Faith and are teaching Jews about Mashiyach and the importance of Torah observance. Many "*fearers of Elohim*" (Gentiles) are sanctifying the Name of YHWH, observing Shabbat and the Moedim equally alongside Jewish talmidim. "*Now I say, that Y'shua the Mashiyach ministered to the circumcision in behalf of the truth of Elohim*

*in order to confirm the promise (made) to the fathers; And that the Gentiles might glorify Elohim for his mercies upon them, as it is written: I will confess to you among the Gentiles, and to your name will I sing psalms. And again he said: Rejoice, you Gentiles, with His people. And again he said: Praise MASTER YHWH, all you Gentiles; (and) laud him, all you nations. And again Isaiah said: There will be a root of Jesse; and he that shall arise will be a prince for the Gentiles; and in him will the Gentiles hope” (Romans 15:8-12).*

Many Gentiles have been led by the Ruach haKodesh into Kingdom through Mashiyach and delight in the Torah of YHWH. *“But I say: Did not Israel know? First, Moshe said thus: I will awaken your emulation by a people which is not a people; and by a disobedient people I will provoke you. And Isaiah was bold, and said: I was seen by those who sought me not; and I was found by those who inquired not for me. But to Israel, he said: All the day have I stretched out my hands to a contentious and disobedient people” (Romans 10:19-21).* According to Rav Shaul the Gentiles, by turning to YHWH also create opportunity for the Jewish people to make teshuva: *“But I say: Have they so stumbled as to fall entirely? May it never be! Rather; by their stumbling, life has come to the Gentiles for (awakening) their jealousy. And if their stumbling was riches to the world, and their condemnation riches to the Gentiles; how much more their completeness?” (Romans 11:11-12)* Those who break Torah can in no way make anyone jealous for Mashiyach or Torah. Paul is clearly talking about the Gentiles attaining righteous qualities that come about by having Torah written upon the heart.

Although Jewish and Christian religious traditions deem that Gentiles are under a different covenant than Jews, the fact of the matter is there is only One Kingdom, One Mashiyach and One Covenant. There can never be one law for one person and a different law for another within a *united* Kingdom; this is absolutely absurd thinking and foolish to postulate yet it is a very common theme within Jewish and Christian religious worlds. The big question in the First Century was not a matter of if, but when the Gentiles would be expected to bear righteous fruit of having Torah written upon their hearts. Clearly there are massive expectations on Jews to live upright and righteous lives in YHWH according to Torah. However, when a Gentile soul enters into the Kingdom of Elohim after a life of paganism, polytheism and all manner of Torahlessness, then logic and reason would suggest that people need time to grow in Torah and develop an understanding of what it means to have Torah written upon their hearts.

Jews are called to enter into Covenant, be circumcised at eight days old, observe Torah and follow Mashiyach; this is what YHWH intended for every Jewish soul. But YHWH is not a “respector of persons” – He is Creator of both Jew and Gentile which is why Mashiyach warned the chief priests and Pharisees in the Temple: *“...I say to you that the Kingdom of Elohim will be taken from you and will be given to a people who bear fruit” (Matthew 21:43).* Therefore, if the Kingdom of Elohim were to be taken from the Pharisees for denying the cornerstone who is Y’shua Mashiyach, then it would also be impossible for Gentiles to break the Torah that is incumbent upon Jews to observe, and somehow bear fruit without Torah! Those who “bear fruit” are righteous Jews and Gentiles who have Torah written upon their hearts and who bear fruit of the Love of YHWH and love for their fellow man which is specified in the Terms and Conditions of Torah Covenant, which is Mashiyach.

Whether you are a Jew who is taking the heat from your Jewish community for putting your trust in Y’shua Mashiyach, or a Gentile who is being abused by family members and friends for your love of Torah, the Kingdom of Elohim is all about bearing righteous fruit and being Set Apart unto YHWH and His Mashiyach.

## Good News

The Good News (Gospel) originated in *Gan Eden* when YHWH introduced Adam and Eve to the “*Tree of Life*” and revealed to them that the fruit of that Tree would cause them to live forever. That Tree, of course, represented the *Malchut Elohim* (Kingdom of Elohim), which has no beginning or end. The *Netzer* (Branch or sprout) which was spoken of in Isaiah 11:1 is the prophetic birth of this Tree of Life through Mashiyach and which is the foundation of the Good News, but clearly the Good News did not originate at the coming of Y’shua: “*Because Elohim knew beforehand that the Gentiles would be declared righteous through faith that he first preached to Awraham, as it is said in the Set Apart Scriptures, “In you shall all the Gentiles be blessed”* (Galatians 3:8). The KJV and other translations read, “*preached before the gospel unto Awraham,*” plainly teaching us that Awraham responded to the Good News about 2,000 years before Y’shua’s sufferings!

Most Christians believe that Mashiyach is the Word of YHWH who existed before the foundations of the world. Wherever Mashiyach is, there is Good News; the two are inseparable. Mashiyach has always been intimately connected to his people. He was and is the Right Hand of YHWH and every blood sacrifice that was ever made in the Name of YHWH for any purpose, past, present and future, was done “in” Mashiyach. Faith in YHWH provided forgiveness and it was that same faith in YHWH that provided the complete confidence that our sacrifices and prayers would be accepted. But the sacrifice itself is only a token of atonement; in itself a sacrifice could do nothing unless the intent of the heart was right with YHWH. Without faith it is impossible to please YHWH. The ancients, our forefathers knew very well that their sacrifices by faith were demonstrations of their obedience, and all pointed to the greater and more perfect offering.

*“And they searched for the time which the Spirit of the Mashiyach dwelling in them did show and testify when the sufferings of the Mashiyach were to occur, and his subsequent glory. And it was revealed to them (in regard to) all they were searching that, not for themselves were they inquiring, but for us they were prophesying of those things which are now manifested to you by means of the things we have announced to you by the Ruach haKodesh sent from heaven; which things the Messengers also desire to look into”* (1 Peter 1:11-12). The Spirit of Mashiyach dwelling in our forefathers is the Good News received: Adam, Noah, Awraham, Yitzkhakh, Ya’akov, Moshe, Yehoshua, King Dawid, Daniel and all the Prophets of YHWH knew the Good News and responded with all their hearts, souls, might and minds. Daniel, for instance, saw Mashiyach in visions: those who were cast into the fiery furnace were joined by “*one like the Son of Elohim*” (Daniel 3:25) who is Mashiyach. Most Christians and Jews know very well that the Tanakh is all about Mashiyach.

*“For to us also is the announcement, as well as to them: but the Word they heard did not profit them because it was not mingled with the faith of those who heard it”* (Hebrews 4:2). Again the KJV inserts, “*For unto us was the gospel preached, as well as unto them:*” Rav Shaul makes it clear that it’s not good enough to hear the Truth and accept it intellectually; the Good News is activated only when we exercise Faith, which means we observe Torah and live according to the Word of YHWH. This is the requirement on our part to participate in the Good News.

The majority of Christians are aware of the vital importance of a *mikveh* (baptism), which is a total immersion of the physical body in living water. This is an outward sign that is made after there is a change to the inner man. Once he has repented of his sin and dedicated himself to Mashiyach, there is no other action that is more indicative of one who has received the Good News than to be immersed into the Kingdom of Elohim. “*And, my Brothers, I would have you know, that our fathers were all of them under the cloud, and they all passed through the sea; And they were all immersed by Moshe, in the cloud and in the sea; And they all ate the same spiritual food; And they all drank the same spiritual drink; for they drank from the spiritual rock that attended them, and that rock was the Mashiyach*” (1 Corinthians 10:1-4). All the Israelites who



passed between the parted waters were immersed into the Good News. They had returned to their ancestral spiritual heritage of Awraham through the leading of Moshe Rabbeinu. *“Your father Awraham did long to see my day, and he saw it and rejoiced!”* (John 8:45 (56))<sup>56</sup> The Israelites were given every advantage to know and understand the Good News; their own deliverance after participating in the Passover lamb gave them a blood covering which was accepted before YHWH and a substitute for the life of their own first-born sons.

The Scriptures indicate beyond a shadow of a doubt that the Good News originated at the very beginning of time. The True “gospel” has always incorporated YHWH’s Torah (instruction in righteousness) in building a relationship between YHWH and humankind. *“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit in you, and cause you to live by my Torah, and ye shall keep my statutes and judgments, and do them”* (Ezekiel 36:26, 27). Here we clearly see the basis of the Good News, that YHWH Himself shows favor and mercy to His people who will live according to His Word. The Good News is the revelation of YHWH’s Eternal Grace that saves and empowers His people to be able to stop transgressing (breaking Torah) against Him. Torah is YHWH’s blueprint for moral, righteous living. To attempt to annul Torah is to teach a different “gospel” than what the Talmidim (disciples) and Shlichim (Apostles) originally taught.

False gospels preach that Y’shua is “the gospel” and/or that belief alone in Y’shua brings salvation. However, Adam and Eve “got saved” long before Y’shua came to earth because **YHWH** is Salvation. Y’shua is the door to salvation but belief in his atoning blood is utterly futile without being “re-born” spiritually and keeping his Father’s Commandments (becoming Set Apart). Even the demons believe in YHWH and the fact that there is only One Elohim; but demons are certainly not Set Apart unto YHWH, and therefore belief in itself without a righteous lifestyle is simply false religion. The false gospel has removed the TERMS & CONDITIONS of salvation, covenant and atonement and replaced them with a cerebral belief system or Christian religious label (identity); whereas the Renewed Covenant demands a complete change of lifestyle once Torah (instructions in righteousness) is written upon the heart.

Increased popularity of a false gospel will in no way make it acceptable to YHWH or His Mashiyach. Even if every soul on earth put their faith in a false gospel, it would not cause YHWH to change His Word to comply with man’s opinion. YHWH Is His Word and His Promise and He cannot change Who He Is! The false gospel is a theology that pits Y’shua (Grace) against the Word of YHWH (Torah). Those who lead the charge of the false gospel adamantly speak against the terms and conditions of the Renewed Covenant. The Good News is that YHWH our Creator is a Loving, Merciful and Forgiving Father, which is why “the sacrifices of Elohim are a broken spirit: a broken and a contrite heart.” This Love of the Father is clearly demonstrated in Y’shua Mashiyach as an offering for all souls to turn to YHWH, to enter His Kingdom and turn away from transgression of His Word.

## Head Coverings

*“Every man who prays or prophesies with his head covered, dishonors his head.”*

1 Corinthians 11:4

Much of the contention among believers who wear and those who do not wear head coverings is based on this verse. But as we investigate this matter it becomes very obvious that Rav Shaul made this statement in the context of what was happening at the local level, and he also stated that no one has any right, whatsoever, to be contentious about it.

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<sup>56</sup> The differing numbering systems reflect the differences between whether the story of the adulteress is included (later Western canon) or excluded (original Aramaic and Greek traditions) in John 8.

YHWH Commanded His priesthood to wear head coverings; *“And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron”* (Exodus 28:4).

The High Priest wore a *nezer* (crown) on top of their *mitre* or turban; *“And you shall put the mitre upon his head, and put the holy nezer (crown) upon the mitre”* (Exodus 29:6; 39:30, 31; Leviticus 8:9). The Hebrew *nezer* comes from the word *nazar* which means to separate and, of course, this head covering and crown distinguishes the High Priest as separated unto YHWH. All of the sons of Aaron also wore head coverings or turbans; *“And for Aaron’s sons you shall make coats, and you shall make for them girdles, and turbans shall you make for them, for glory and for beauty. And you shall put them upon Aaron your brother, and his sons with him”* (Exodus 28:40-41). (See also Leviticus 8:13 and Ezekiel 44:18.)

The High Priest was not permitted to remove his head covering even in time of mourning for a loved one: *“And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes”* (Leviticus 21:10). According to Scripture Aaron and his sons wore their head coverings before YHWH while they served in the Tabernacle and while Aaron was in the Holy of Holies, see Exodus 29:38, 43. From these verses a vivid picture emerges of these men wearing head coverings while they served YHWH and prayed and conducted their official duties. It is also interesting to note, then, that by the rules of Leviticus 21:10, High Priest Khayapa was in direct violation of a command to not tear his clothes when Y’shua gave an answer he did not like! (Matthew 26:65/Mark 14:63)

Head coverings and garments symbolized a priests’ receipt of YHWH’s authority and were symbolic of the spiritual “crowns” He gave each of them. Notice also two distinctions in the headcoverings: *“And you shall make a plate of pure gold, and grave upon it, like the engravings of a signet, Qodesh l’YHWH”* (Exodus 28:36). The words *“Set Apart unto YHWH”* upon the head signifies a very distinct designation of ownership or belonging to YHWH. As Aaron fulfilled his role as the high priest he was emulating YHWH’s Attributes to the people of Israel and thus YHWH’s Name was foremost upon his mind.

Aaron’s garments symbolized the robes of the great multitude: *“And after these things, I looked, and lo, a great multitude which no one could number, from all kindreds and nations and tribes and tongues; who stood before the throne and before the Lamb, clothed in white robes, and palms in their hands”* (Revelation 7:9). The white robes distinguish YHWH’s people and are symbolic of the spiritual man. Furthermore, we read in Renewed Covenant writings about the crown of rejoicing, the crown of righteousness, the crown of life, the crown of glory and also of the *“...twenty and four Elders, who were clothed in white robes, and on whose heads were crowns of gold”* (Revelation 4:4). Therefore not only the garments, but the head coverings are mentioned at a time in the future for those who live according to Mashiyach. And also those who are born into the Kingdom of Elohim, *“...will see his face, and his name (will be) on their foreheads”* (Revelation 22:4).

Here is another distinction for the priests’ head coverings: *“And you shall put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be”* (Exodus 28:36). Those who are familiar with *tzit tzit* – the fringes which contain the blue thread as a reminder to do all of YHWH’s Commandments (Matthew 9:20) – will immediately identify the importance of the blue lace upon the forefront of the mitre. In other words, the head covering was a very special item given by YHWH to the priests to remind them of who they were in Him.

Scriptures indicate that covering the head while praying is showing brokenness and humility while petitioning Elohim: *“And David went up by the ascent of Mount Olives, and wept as he went up, and had his head caphah (covered), and he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up”* (2 Samuel 15:30). At times of deep anguish and mourning the elders of Israel put dust upon their heads while

petitioning YHWH: “*And Joshua rent his clothes, and fell to the earth upon his face before the ark of YHWH until the eventide, he and the elders of Israel, and put dust upon their heads*” (Joshua 7:6). (See also Job 2:12; Lam. 2:10; Amos 2:7.) Putting dust upon the head symbolizes mankind’s human nature as dust before YHWH; mankind who is powerless without YHWH’s help.

In Psalm 140:7 we read that YHWH covered or defended David’s head when he went into battle: “*O YHWH, my Master the strength of my salvation, you have covered my head in the day of battle.*” The imagery here is manifold as David unashamedly declares that YHWH wins his battles, and that he as the anointed King of Israel wore a crown that symbolized the authority YHWH gave him (see Psalm 110:1).

In Daniel 3:21 we see how the king of Babylon ordered three Jews to be thrown into the fiery furnace, turbans and all: “*Then these men were bound in their coats, their tunics, and their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.*” This is further proof that, like other cultures with their own respective head covering customs, righteous Jews also wore head coverings.

Zechariah had a vision of Joshua the High Priest wearing a head covering: “*And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of YHWH stood by*” (Zechariah 3:5).

In the light of what Scripture teaches about head coverings we must consider Rav Shaul’s letter to the spiritually “deteriorated” Corinthians who “were pagans...led away by idols” and who were practicing high-handed rebellion against Mashiach. Here we discover that other cultures boasted their own head coverings that had very different values than what YHWH instructed. Rav Shaul wrote: “*In short, it is reported, there is sexual sin among you; and such sexual sin as is not even named among the pagans, that a son should even take the wife of his father. And you are puffed up, and have not rather sat down in grief, that he who has done this deed might be separated from you*” (1 Corinthians 5:1, 2). If the recipients of this letter were even worse than unregenerate pagans, then their particular use of “head coverings” must not apply to all the household of the righteous. Rav Shaul would never honor unregenerate souls by using them as model examples for all other assemblies. In reality some pagans (and Jews) abused Jewish customs as a way of renouncing the “G-d of the Jews” and thus showing their displeasure towards YHWH’s Word.

Greek scholars point out that the use of *katakalypto* for the male “covering” and *peribolaion* for the female “covering” may have indicated something beneath the text. Apparently, men would wear veils when worshipping pagan female deities to look feminine; and Rav Shaul, of course, taught against this practice. Pagans were known to wear clothing of the opposite sex while performing perverse sexual rituals. In this passage, Rav Shaul does not distinguish the type of head coverings the men were wearing or the reason they were wearing long hair, but given the culture they came out of it is easy to see that what they were doing had nothing to do with Jewish practices. Also, he would have been a hypocrite if on one hand he renounced all long hair on men while also participating in Nazirite offerings (Acts 21:24). Rav Shaul clearly reprimands certain individuals for their “*impurity, the sexual sin, and the lustful acts*” (2 Corinthians 12:21)

The bottom line is, in light of what the Scriptures tell us, it would be very reckless to conclude that Rav Shaul sent out blanket *halakha* for all men everywhere to stop wearing all manner of “head coverings” while praying. YHWH sanctified head coverings as part of man’s service unto Him. If Rav Shaul’s directive (the Temple was in operation when he wrote this letter) was levied to “*every man*,” then he would have also had two or three witnesses to establish the matter as *halakha* (Matthew 18:20). In reality Rav Shaul would have appealed to Ya’akov HaTsaddiq and other Shlichim in Jerusalem to establish such a directive. But in fact, just a few verses later Rav Shaul issues this statement: “*But if any one is contentious about these things, we on our part*

*have no such custom, nor has the assembly of Elohim*" (1 Corinthians 11:16). In other words, whatever these people were doing it had not been a custom of the Jews, or any assembly of Elohim prior to this.

Furthermore, the wearing of head coverings by observant Jews and various Christian hierarchies neither validates nor invalidates YHWH's authority. In reality, there are two main purposes for religious men to wear head coverings. First, it symbolizes their authority in these organizations where only the hierarchy is allowed to wear the head coverings. Secondly, some men wear a head covering as a reminder that the Master is above them. Like *tzit tzit*, the head covering reminds them to heed what comes out of their mouths and to judge their actions and cause them to maintain thoughts that are pleasing unto YHWH.

Rav Shaul taught: *"But if any one is contentious about these things, we on our part have no such custom, nor has the assembly of Elohim"* (1 Corinthians 11:16). Clearly, if anyone wants to be contentious about this matter, they cannot presume to use Rav Shaul as their authority.

## Hearing in the Ear

*"Hearing in the ear"* in Romans 10:17 is another example of the kind of double imagery that can be found throughout the Aramaic language; it is not something that carries over well into non-Semitic speech. *"Hearing in the ear"* could easily be misunderstood to refer to the sound of prayer or scripture operating in a magical, repetitive way; but this was expressly forbidden by Y'shua and Rav Shaul as a pagan practice (Matthew 6:5-8, 1 Corinthians 14:19).

The context of the Hebrew/Aramaic word *shema* is to hear and do. In other words, we don't just interpret the sonic vibrations of a divine scriptural message; we incorporate it into our hearts and carry out its commands. This concept is found throughout Scripture:

*"Hear, O Israel: YHWH is our Elohim, YHWH is one. Love YHWH your Elohim with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. When YHWH your Elohim brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you – a land with large, flourishing cities you did not build, houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant – then when you eat and are satisfied, be careful that you do not forget YHWH, who brought you out of Egypt, out of the land of slavery. Fear YHWH your Elohim, serve Him only and take your oaths in his name. Do not follow other gods, the gods of the peoples around you; for YHWH your Elohim, who is among you, is a jealous Elohim and his anger will burn against you, and he will destroy you from the face of the land"* (D'varim/Deut. 6:4-15).

Hearing YHWH's Commandments is not sufficient unless the "hearing" is followed by deliberate action. Such is also the case in Romans 10 where Rav Shaul expands on the hearing in the ear by saying: *"Consequently, faith comes from hearing the message, and the message is heard through the word of Mashiyach. But I ask: Did they not hear? Of course they did: 'Their voice has gone out into all the earth, their words to the ends of the world.' Again I ask: Did Israel not understand? First, Moshe says, 'I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding.' And Isaiah boldly says, 'I was found by those who did not seek me; I revealed myself to those who did not ask for me.' But concerning Israel he says, 'All day long I have held out my hands to a disobedient and obstinate people'"* (Romans 10:17-21).

Every student of the Word of YHWH is well aware that when the Kings of Israel were obedient

to YHWH and kept Torah, the nation prospered; but when they refused to do Torah they were punished, often very severely. As we read the history of Israel our hearts are delighted to discover kings who were faithful to YHWH, as in the testimony of Asa. *“And Asa did that which was good and right in the eyes of YHWH his Elohim: For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the statues: And commanded Judah to seek YHWH Elohim of their fathers, and to **do the Torah** and the commandment”* (2 Chronicles 14:2-5). The word “do” in Hebrew is *asah*; therefore, Asa was clearly being true to his name. It is not good enough to simply stop doing the old materialistic, relativistic or pagan traditions. Rather, the Household of Faith is called to replace old, worldly things with new life in Mashiyach, which is Torah being written upon the heart by the Ruach haKodesh.

The whole world back then knew that one must *do* the Torah rather than just *hear* it and in addition to the Word of YHWH and the Prophets even a very unlikely source – the king of Persia – said:

*“And you, Ezra, after the wisdom of your Elohim, that is in your hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of your Elohim; and teach them that know them not. And whosoever will not **do the law of your Elohim**, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment”* (Ezra 7:25-26). Even Artaxerxes the King of Persia in his royal commission to Ezra commanded the Israelites to “do” Torah; he did not mince any words. Obviously, doing Torah is a great struggle for those who have not won the victory over their carnal nature, but Y’shua himself and the Apostles weighed in on this matter with very definitive and encouraging words.

Ya’akov Ha Tzadik (James the Just), goes to great lengths to ensure his fellow Hebrew believers in Y’shua avoid the easy interpretation of just “hearing” without follow-through, and his action steps are very evident: *“But be you **doers of the Word**, and not hearers only; and do not deceive yourselves. For if any man shall be a hearer of the Word and not a doer of it, he will be like one who sees his face in a mirror: for he sees himself and passes on and forgets what a man he was. But everyone that looks upon the perfect Torah of liberty and abides in it, is not a hearer of something to be forgotten, but a doer of the things; and he will be blessed in his work.”* (Ya’akov 1:23-25).

Rav Shaul added: *“For not the hearers of Torah are righteous before Elohim; but the doers of Torah are being made righteous”* (Romans 2:13). It may appear to some as though Rav Shaul and Ya’akov haTsaddiq are not employing the most eloquent speech in their “doers of Torah” ministries, but “doing Torah” is such a basic and universal concept among the followers of Mashiyach Y’shua that it hardly needs to be stated! If anyone were to be ignorant of such basic principles of the Malchut Elohim, as “doing Torah,” surely upon immediate hearing of Torah they would make Teshuva (turn and repent) and immediately stop breaking the Word of YHWH! The doers of Torah are being made righteous because Torah is being written upon their hearts, and these souls respond with Mashiyach-like conduct. Righteousness and separation from sin is what the Kingdom of Elohim is all about.

Y’shua sealed this very important truth with these words: *“For anyone who does **the will of my Father** who is in heaven, is my brother, and my sister, and my mother”* (Matthew 12:50).

## How much Torah do Christians already keep?

There is a common lie being spread around by many Christians that “the Law (Torah) is impossible to keep,” which is mainly precipitated by ignorance of Torah. In reality there are 613 Mitzvot (Commandments) in Torah. The majority of Christians are keeping about 203 of YHWH’s Commandments; a much smaller minority of Christians are keeping as many as 275 of

the Commandments. However, 221 Commandments are applicable only to the Temple, and even if there were a Temple, most of these would apply to Jews only, or persons living outside of Israel; these are “Not Applicable” (N/A) in the list below. An additional 74 of the Commandments “May Not Apply” (MNA), these are special Commandments which involve judges, agricultural matters, or are specifically for men or for women, widows etc. If we examine how much Torah that Christians already keep, factoring in what doesn’t apply to them, then we discover that the range is from 66 to 85% of Torah! Judge for yourself; the list below has a YES or NO according to Christian communities that do or do not observe each Commandment. Also note that there are 94 Commandments being “Observed by Christian Minorities” (OCM).

The laws of the Nazarite are voluntary; therefore, we could potentially include these eight Commandments into the category that “May Not Apply,” which brings the average up to 69 to 87% of Torah being observed by Christians! The 94 Commandments which fall into the category of being both a YES/NO are presently being observed depending on the individual Christian. Obviously there is a very wide latitude of observance and doctrines within the Christian world. Can Christians observe 100% of Torah that is applicable to them? ABSOLUTELY! Should they? ABSOLUTELY! In fact, Mashiyach is the Salvation of YHWH who came to write Torah upon the hearts of his people and to raise up a *Kedoshim* (Set Apart People).

## THE 613 MITZVOT OF TORAH - TARYAG MITZVOT

### *The 248 Positive Mitzvot/Commandments*

#### YHWH

YES			P 1 Ex. 20:2 To believe in YHWH
YES	NO		P 2 De. 6:4 To acknowledge the Unity of YHWH (“Persons” of Trinity or “greater and lesser” God’s is polytheism)
YES			P 3 De. 6:5 To love YHWH
YES	NO		P 4 De. 6:13 To fear YHWH (Most Christian tradition says love/respect but not fear)
YES			P 5 Ex.23:25; De.11:13; 13:5 To serve YHWH
YES			P 6 De.10:20 To cleave to YHWH
YES			P 7 De.10:20 On taking an oath by YHWH’s Name
YES	NO		P 8 De. 28:9 On walking in YHWH’s ways (Torah is the “Way” of YHWH)
YES	NO		P 9 Le.22:32 On Sanctifying YHWH’s Name
<b>TORAH</b>			
	NO		P 10 De. 6:7 On reciting the Sh`ma each morning and evening
	NO		P 11 De. 6:7 On studying and teaching Torah
	NO		P 12 De. 6:8 On binding Tefillin on the head
	NO		P 13 De. 6:8 On binding Tefillin on the hand
YES	NO		P 14 Nu.15:38 On making Tzitzit with thread of blue, garments corners
	NO		P 15 De. 6:9 On writing the Shema your doorposts and gates
	NO		P 16 De.31:12 On Assembling each 7th year to hear the Torah read
		N/A	P 17 De.17:18 On that a king must write a copy of Torah for himself
YES	NO		P 18 De.31:19 On that everyone should have access to the Torah
YES	NO		P 19 De. 8:10 On giving thanks (grace) to YHWH after meals (Christians pray before meals)

### TEMPLE AND THE PRIESTS

		N/A	P 20 Ex. 25:8 On building a Sanctuary/(Tabernacle/Temple) for YHWH
<b>YES</b>			P 21 Le.19:30 On respecting the Sanctuary
<b>YES</b>			P 22 Nu. 18:4 On guarding the Sanctuary
		N/A	P 23 Nu.18:23 On Levitical services in the Tabernacle
		N/A	P 24 Ex.30:19 On Cohanim washing hands & feet before entering Temple
		N/A	P 25 Ex.27:21 On kindling the Menorah by the Cohanim
		N/A	P 26 Nu. 6:23 On the Cohanim blessing Israel
		N/A	P 27 Ex.25:30 On the Showbread before the Ark
		N/A	P 28 Ex. 30:7 On Burning the Incense on the Golden Altar twice daily
		N/A	P 29 Le. 6:6 On the perpetual fire on the Altar
		N/A	P 30 Le. 6:3 On removing the ashes from the Altar
		N/A	P 31 Nu. 5:2 On removing unclean persons from the camp
		N/A	P 32 Le. 21:8 On honoring the Cohanim
		N/A	P 33 Ex. 28:2 On the garments of the Cohanim
		N/A	P 34 Nu. 7:9 On Cohanim bearing the Ark on their shoulders
		N/A	P 35 Ex.30:31 On the holy anointing oil
		N/A	P 36 De.18:6-8 On the Cohanim ministering in rotation/watches
		N/A	P 37 Le.21:2-3 On the Cohanim being defiled for dead relatives
		N/A	P 38 Le.21:13 On that Cohen haGadol may only marry a virgin

### SACRIFICES

		N/A	P 39 Nu.28:3 On the twice Daily Burnt, tamid, offerings
		N/A	P 40 Le.6:13 On Cohen haGadol's twice daily meal offering
		N/A	P 41 Nu.28:9 On the Shabbat additional, musaf, offering
		N/A	P 42 Nu.28:11 On the New Moon, Rosh Chodesh, additional offering
		N/A	P 43 Le.23:36 On the Pesach additional offering
		N/A	P 44 Le.23:10 On the second day of Pesach meal offering of the Omer
		N/A	P 45 Nu.28:26-27 On the Shavuot additional, musaf, offering
<b>YES</b>	<b>NO</b>		P 46 Le.23:17 On the Two Loaves of bread Wave offering on Shavuot (OCM)
		N/A	P 47 Nu.29:1-2 On the Rosh HaShannah additional offering
		N/A	P 48 Nu.29:7-8 On the Yom Kippur additional offering
		N/A	P 49 Le.16 On the service of Yom Kippur, Avodah
		N/A	P 50 Nu.29:13 On the Sukkot, musaf, offerings
		N/A	P 51 Nu.29:36 On the Shemini Atzeret additional offering
		N/A	P 52 Ex.23:14 On the three annual Festival pilgrimages to the Temple
<b>YES</b>	<b>NO</b>		P 53 Ex.34:23; De. 16:16 On appearing before YHWH during the Festivals (OCM)

<b>YES</b>	<b>NO</b>		P 54 De.16:14 On rejoicing on the Festivals (OCM)
		N/A	P 55 Ex.12:6 On the 14th of Nisan slaughtering the Pesach lamb
<b>YES</b>	<b>NO</b>		P 56 Ex.12:8 On eating the roasted Pesach lamb night of Nisan 15
		N/A	P 57 Nu.9:11 On slaughtering the Pesach Sheini, Iyyar 14, offering
<b>YES</b>	<b>NO</b>		P 58 Nu.9:11; Ex. 12:8 On eating the Pesach Sheini lamb with Matzah and Maror (OCM)
		N/A	P 59 Nu.10:9-10 Trumpets for Feast sacrifices brought & for tribulation
		N/A	P 60 Le.22:27 On minimum age of cattle to be offered
		N/A	P 61 Le.22:21 On offering only unblemished sacrifices
		N/A	P 62 Le.2:13 On bringing salt with every offering
		N/A	P 63 Le.1:2 On the Burnt-Offering
		N/A	P 64 Le.6:18 On the Sin-Offering
		N/A	P 65 Le.7:1 On the Guilt-Offering
		N/A	P 66 Le.3:1 On the Peace-Offering
		N/A	P 67 Le.2:1; 6:7 On the Meal-Offering
		N/A	P 68 Le.4:13 On offerings for a Court (Sanhedrin) that has erred
		N/A	P 69 Le.4:27 Fixed Sin-Offering, by one unknowingly breaking a karet
		N/A	P 70 Le.5:17-18 Suspensive Guilt-Offering if doubt of breaking a karet
		N/A	P 71 Le.5:15; 19:20-21 Unconditional Guilt-Offering, for stealing, etc.
<b>YES</b>			P 72 Le.5:1-11 Offering higher or lower value, according to ones means
<b>YES</b>	<b>NO</b>		P 73 Nu.5:6-7 To confess one's sins before YHWH and repent from them
		N/A	P 74 Le.15:13-15 On offering brought by a zav (man with a discharge)
		N/A	P 75 Le.15:28-29 Offering brought by a zavah (woman with a discharge)
		N/A	P 76 Le.12:6 On offering brought by a woman after childbirth
		N/A	P 77 Le.14:10 On offering brought by a leper after being cleansed
<b>YES</b>	<b>NO</b>		P 78 Le.27:32 On the Tithe of one's cattle (some Christians pay tithes on all their increase)
		N/A	P 79 Ex.13:2 Sacrificing the First-born of clean (permitted) cattle
	<b>NO</b>		P 80 Ex.22:28; Nu. 18:15 On Redeeming the First-born of man, Pidyon ha-ben
		N/A	P 81 Ex.34:20 On Redeeming the firstling of an ass, if not...
		N/A	P 82 Ex.13:13 ...breaking the neck of the firstling of an ass
		N/A	P 83 De.12:5-6 On bringing due offerings to Jerusalem without delay
		N/A	P 84 De.12:14 All offerings must be brought only to the Sanctuary
		N/A	P 85 De.12:36 On offerings due from outside Israel to the Sanctuary
		N/A	P 86 De.12:15 On Redeeming blemished sanctified animal offerings
		N/A	P 87 Le.27:33 On the holiness of substituted animal offerings
		N/A	P 88 Le.6:9 On Cohanim eating the remainder of the Meal Offerings
		N/A	P 89 Ex.29:33 On Cohanim eating the meat of Sin and Guilt Offerings



		N/A	P 90 Le.7:19 Burn Consecrated Offerings that have become tameh/unclean
		N/A	P 91 Le.7:17 Burn remnant of Consecrated Offerings not eaten in time

### VOWS

	<b>NO</b>		P 92 Nu.6:5 The Nazir letting his hair grow during his separation (MNA)
	<b>NO</b>		P 93 Nu.6:18 Nazir completing vow shaves his head & brings sacrifice (MNA)
<b>YES</b>			P 94 De.23:24 On that a man must honor his oral vows and oaths
<b>YES</b>			P 95 Nu.30:3 On that a judge can annul vows, only according to Torah

### RITUAL PURITY

	<b>NO</b>		P 96 Le.11:8, 24 Defilement by touching certain animal carcasses, &...
	<b>NO</b>		P 97 Le.11:29-31 ...by touching carcasses of eight creeping creatures
	<b>NO</b>		P 98 Le.11:34 Defilement of food & drink, if contacting unclean thing
<b>YES</b>	<b>NO</b>		P 99 Le.15:19 On Tumah of a menstruant woman (MNA)
	<b>NO</b>		P100 Le.12:2 On Tumah of a woman after childbirth (MNA)
		N/A	P101 Le.13:3 On Tumah of a leper
		N/A	P102 Le.13:51 On garments contaminated by leprosy
		N/A	P103 Le.14:44 On a leprous house (N/A unless a leper in Israel)
	<b>NO</b>		P104 Le.15:2 On Tumah of a zav (man with a running issue) (MNA)
	<b>NO</b>		P105 Le.15:6 On Tumah of semen (MNA)
	<b>NO</b>		P106 Le.15:19 Tumah of a zavah (woman suffering from a running issue) (MNA)
	<b>NO</b>		P107 Nu.19:14 On Tumah of a human corpse
	<b>NO</b>		P108 Nu.19:13, 21 Law of the purification water of sprinkling, mei niddah (MNA)
<b>YES</b>	<b>NO</b>		P109 Le.15:16 On immersing in a mikveh to become ritually clean (the origin of baptism)
		N/A	P110 Le.14:2 On the specified procedure of cleansing from leprosy (N/A unless a leper)
		N/A	P111 Le.14:9 On that a leper must shave his head (N/A unless a leper)
		N/A	P112 Le.13:45 On that the leper must be made easily distinguishable (N/A unless a leper)
		N/A	P113 Nu.19:2-9 On Ashes of the Red Heifer, used in ritual purification

### DONATIONS TO THE TEMPLE

		N/A	P114 Le.27:2-8 On the valuation for a person himself to the Temple
		N/A	P115 Le.27:11-12 On the valuation for an unclean beast to the Temple
		N/A	P116 Le.27:14 On the valuation of a house as a donation to the Temple
		N/A	P117 Le.27:16, 22-23 On the valuation of a field as a donation to the Temple
		N/A	P118 Le.5:16 If benefit from Temple property, restitution plus 1/5th
	<b>NO</b>		P119 Le.19:24 On the fruits of the trees fourth year's growth (MNA)
	<b>NO</b>		P120 Le.19:9 On leaving the corners (Peah) of fields for the poor (MNA)
	<b>NO</b>		P121 Le.19:9 On leaving gleanings of the field for the poor (MNA)

	<b>NO</b>		P122 De.24:19 On leaving the forgotten sheaf for the poor (MNA)
	<b>NO</b>		P123 Le.19:19 On leaving the misformed grape clusters for the poor (MNA)
	<b>NO</b>		P124 Le.19:10 On leaving grape gleanings for the poor (MNA)
		N/A	P125 Ex.23:19 On separating & bringing First-fruits to the Sanctuary
		N/A	P126 De.18:4 To separate the great Heave-offering (terumah)
<b>YES</b>	<b>NO</b>		P127 Le.27:30; Nu. 18:24 To set aside the first tithe to the Levites (OCM)
		N/A	P128 De.14:22 To set aside the second tithe, eaten only in Jerusalem
		N/A	P129 Nu.18:26 On Levites' giving tenth of their tithe to the Cohanim
	<b>NO</b>		P130 De.14:28 To set aside the poor-man's tithe in 3rd and 6th year
		N/A	P131 De.26:13 A declaration made when separating the various tithes
		N/A	P132 De.26:5 A declaration made bringing First-fruits to the Temple
		N/A	P133 Nu.15:20 On the first portion of the Challah given to the Cohen

### THE SABBATICAL YEAR

	<b>NO</b>		P134 Ex.23:11 On ownerless produce of the Sabbatical year (shemittah) (MNA)
	<b>NO</b>		P135 Ex.34:21 On resting the land on the Sabbatical year (MNA)
	<b>NO</b>		P136 Le.25:10 On sanctifying the Jubilee (50th) year
	<b>NO</b>		P137 Le.25:9 Blow Shofar on Yom Kippur in the Jubilee & slaves freed
		N/A	P138 Le.25:24 Reversion of the land to ancestral owners in Jubilee yr
		N/A	P139 Le.25:24 On the redemption of a house within a year of the sale
<b>YES</b>	<b>NO</b>		P140 Le.25:8 Counting and announcing the years till the Jubilee year (OCM)
	<b>NO</b>		P141 De.15:3 All debts are annulled in the Sabbatical year, but...
<b>YES</b>			P142 De.15:3 ...one may exact a debt owed by a foreigner

### CONCERNING ANIMALS FOR CONSUMPTION

		N/A	P143 De.18:3 The Cohen's due in the slaughter of every clean animal
		N/A	P144 De.18:4 On the first of the fleece to be given to the Cohen
		N/A	P145 Le.27:21, 28 (Cherem vow) one devoted thing to YHWH, other to Cohanim
<b>YES</b>	<b>NO</b>		P146 Le.12:21 Slaughtering animals, according to Torah, before eating (OCM)
	<b>NO</b>		P147 Le.17:13 Covering with earth the blood of slain fowl and beast
	<b>NO</b>		P148 De.22:7 On setting free the parent bird when taking the nest
<b>YES</b>	<b>NO</b>		P149 Le.11:2 Searching for prescribed signs in beasts, for eating (OCM)
<b>YES</b>	<b>NO</b>		P150 De.14:11 Searching for the prescribed signs in birds, for eating (OCM)
	<b>NO</b>		P151 Le.11:21 Searching for prescribed signs in locusts, for eating (MNA)
<b>YES</b>	<b>NO</b>		P152 Le.11:9 Searching for the prescribed signs in fish, for eating (OCM)

### FESTIVALS

		N/A	P153 Ex.12:2; De. 16:1 Sanhedrin to sanctify New Moon, & reckon yrs & seasons
<b>YES</b>	<b>NO</b>		P154 Ex.23:12 On resting on the Shabbat (OCM)

<b>YES</b>	<b>NO</b>		P155 Ex.20:8 On declaring Shabbat holy at its onset and termination (OCM)
<b>YES</b>	<b>NO</b>		P156 Ex.12:15 On removal of chametz, leaven(ed), on (Nisan 14) Pesach (OCM)
<b>YES</b>	<b>NO</b>		P157 Ex.13:8 Tell of Exodus from Egypt 1st night Pesach, (Nisan 15) (OCM)
<b>YES</b>	<b>NO</b>		P158 Ex.12:18 On eating Matzah the first night of Pesach, (Nisan 15) (OCM)
<b>YES</b>	<b>NO</b>		P159 Ex.12:16 On resting on the first day of Pesach (OCM)
<b>YES</b>	<b>NO</b>		P160 Ex.12:16 On resting on the seventh day of Pesach (OCM)
<b>YES</b>	<b>NO</b>		P161 Le.23:35 Count the Omer 49 days from day of first sheaf Nisan 16 (OCM)
<b>YES</b>	<b>NO</b>		P162 Le.23 On resting on Shavuot (OCM)
<b>YES</b>	<b>NO</b>		P163 Le.23:24 On resting on Rosh HaShannah (OCM)
<b>YES</b>	<b>NO</b>		P164 Le.16:29 On fasting on Yom Kippur (OCM)
<b>YES</b>	<b>NO</b>		P165 Le.16:29, 31 On resting on Yom Kippur (OCM)
<b>YES</b>	<b>NO</b>		P166 Le.23:35 On resting on the first day of Sukkot (OCM)
<b>YES</b>	<b>NO</b>		P167 Le.23:36 On resting on (the 8th day) Shemini Atzeret (OCM)
	<b>NO</b>		P168 Le.23:42 On dwelling in a Sukkah (booth) for seven days
	<b>NO</b>		P169 Le.23:40 On taking a Lulav (the four species) on Sukkot
<b>YES</b>	<b>NO</b>		P170 Nu.29:1 On hearing the sound of the Shofar on Rosh HaShannah (OCM)

#### COMMUNITY

		N/A	P171 Ex.30:12-13 On every male giving half a shekel annually to Temple
<b>YES</b>			P172 De.18:15 On heeding the Prophets
<b>YES</b>			P173 De.17:15 On appointing a king
<b>YES</b>			P174 De.17:11 On obeying the Court
<b>YES</b>			P175 Ex.23:2 Do not follow a majority to do evil. (Rabbinical: On in case of division, abiding by a majority decision.)
<b>YES</b>			P176 De.16:18 Appointing Judges & Officers of the Court in every town
<b>YES</b>			P177 Le.19:15 Treating litigants equally/impartially before the law
<b>YES</b>			P178 Le.5:1 Anyone aware of evidence must come to court to testify
<b>YES</b>			P179 De.13:15 The testimony of witnesses shall be examined thoroughly
<b>YES</b>			P180 De.19:19 On condemning witnesses who testify falsely
<b>YES</b>			P180 De.19:19 False witnesses punished, as they intended upon accused
		N/A	P181 De.21:4 On Eglah Arufah, on the heifer when murderer unknown
		N/A	P182 De.19:3 On establishing Six Cities of Refuge
		N/A	P183 Nu.35:2 Give cities to Levites - who've no ancestral land share
<b>YES</b>			P184 De.22:8 Build fence on roof, remove potential hazards from home

#### IDOLATRY

<b>YES</b>	<b>NO</b>		P185 De.12:2; 7:5 On destroying all idolatry and its appurtenances (OCM)
	<b>NO</b>		P186 De.13:17 The law about a city that has become apostate/perverted
		N/A	P187 De.20:17 On the law about destroying the seven Canaanite nations

	<b>NO</b>		P188 De.25:19 On the extinction of the seed of Amalek
	<b>NO</b>		P189 De.25:17 On remembering the nefarious deeds of Amalek to Israel

#### WAR

		N/A	P190 De.20:11-12 Regulations for wars other than ones commanded in Torah
		N/A	P191 De.20:2 Cohen for special duties in war; also men unfit return
		N/A	P192 De.23:14,15 Prepare place beyond the camp, so to keep sanitary &...
		N/A	P193 De.23:15 ...so include a digging tool among war implements

#### SOCIAL

<b>YES</b>			P194 Le.5:23 On a robber to restore the stolen article to its owner
<b>YES</b>			P195 De.15:8; Le. 25:35-36 On to give charity to the poor
		N/A	P196 De.15:14 On giving gifts to a Hebrew bondman upon his freedom
	<b>NO</b>		P197 Ex.22:24 On lending money to the poor without interest
	<b>NO</b>		P198 De.23:21 On lending money to the foreigner with interest
<b>YES</b>			P199 De.24:13; Ex. 22:25 On restoring a pledge to its owner if he needs it
<b>YES</b>			P200 De.24:15 On paying the worker his wages on time
<b>YES</b>			P201 De.23:25-26 Employee is allowed to eat the produce he's working in
<b>YES</b>			P202 Ex.23:5 On helping unload when necessary a tired animal
<b>YES</b>			P203 De.22:4 On assisting a man loading his beast with its burden
<b>YES</b>			P204 De.22:1; Ex23:4 On that lost property must be returned to its owner
<b>YES</b>			P205 Le.19:17 On being required to reprove the sinner
<b>YES</b>			P206 Le.19:18 On love your neighbor as yourself
<b>YES</b>			P207 De.10:19 On being commanded to love the convert/proselyte
<b>YES</b>			P208 Le.19:36 On the law of accurate weights and measures

#### FAMILY

<b>YES</b>			P209 Le.19:32 On honoring the old (and wise)
<b>YES</b>			P210 Ex.20:12 On honoring parents
<b>YES</b>			P211 Le.19:3 On fearing parents
<b>YES</b>			P212 Ge.1:28 On to be fruitful and multiply
<b>YES</b>			P213 De.24:1 On the law of marriage
	<b>NO</b>		P214 De.24:5 On bridegroom devotes himself to his wife for one year
<b>YES</b>	<b>NO</b>		P215 Ge.17:10; Le. 12:3 On circumcising one's son (not for Covenant but health reasons)
	<b>NO</b>		P216 De.25:5 If a man dies childless his brother marry widow, or... (MNA)
	<b>NO</b>		P217 De.25:9 On releasing her/the-widow (Chalitzah) (MNA)
	<b>NO</b>		P218 De.22:29 A violator must marry the virgin/maiden he has violated (MNA)
	<b>NO</b>		P219 De.22:18-19 The defamer of his bride is flogged & may never divorce
	<b>NO</b>		P220 Ex.22:15-23 On the seducer must be punished according to the law (MNA)

	<b>NO</b>		P221 De.21:11 Captive women treated according to special regulations
<b>YES</b>			P222 De.24:1 The law of divorce, only by means of written document
		N/A	P223 Nu.5:15-27 Suspected adulteress has to submit to the required test

#### **JUDICIAL**

	<b>NO</b>		P224 De.25:2 On whipping transgressors of certain commandments
		N/A	P225 Nu.35:25 On exile to city of refuge for unintentional homicide
	<b>NO</b>		P226 Ex.21:20 On beheading transgressors of certain commandments
	<b>NO</b>		P227 Ex.21:16 On strangling transgressors of certain commandments
	<b>NO</b>		P228 Le.20:14 On burning transgressors of certain commandments
	<b>NO</b>		P229 De.22:24 On stoning transgressors of certain commandments
	<b>NO</b>		P230 De.21:22 Hang after execution, violators of certain commandments
	<b>NO</b>		P231 De.21:23 On burial on the same day of execution

#### **SLAVES**

		N/A	P232 Ex.21:2 On the special laws for treating the Hebrew bondman
		N/A	P233 Ex.21:8 Hebrew bondmaid married to her master or his son, or...
		N/A	P234 Ex.21:8 ...allow the redemption to the Hebrew bondmaid
		N/A	P235 Le.25:46 On the laws for treating an alien bondman

#### **TORTS**

<b>YES</b>			P236 Ex.21:18 On the penalty for a person inflicting injury
<b>YES</b>			P237 Ex.21:28 On the law of injuries caused by an animal
<b>YES</b>			P238 Ex.21:33-34 On the law of injuries caused by an pit
	<b>NO</b>		P239 Ex.21:37; 22:3 On the law of punishment of thieves (MNA)
<b>YES</b>			P240 Ex.22:4 On the law of a judgment for damage caused by a beast
<b>YES</b>			P241 Ex.22:5 On the law of a judgment for damage caused by a fire
<b>YES</b>			P242 Ex.22:6-8 On the law of an unpaid guardian
<b>YES</b>			P243 Ex.22:9-12 On the law of a paid guardian
<b>YES</b>			P244 Ex.22:13 On the law of a borrower
<b>YES</b>			P245 Le.25:14 On the law of buying and selling
<b>YES</b>			P246 Ex.22:8 On the law of litigants
<b>YES</b>			P247 De.25:12 Save life of one pursued, even if need - kill oppressor
<b>YES</b>			P248 Nu.27:8 On the law of inheritance

### *The 365 Negative Mitzvot/Commandments*

#### **IDOLATRY AND RELATED PRACTICES**

<b>YES</b>			N 1 Ex.20:3 Not believing in any other Elohim except the One YHWH.
<b>YES</b>	<b>NO</b>		N 2 Ex.20:4 Not to make images for the purpose of worship (Catholic/Orthodox tradition)
<b>YES</b>	<b>NO</b>		N 3 Le.19:4 Not to make an idol (even for others) to worship (Catholic/Orthodox tradition)

<b>YES</b>	<b>NO</b>		N 4 Ex.20:20 Not to make figures of human beings (Catholic/Orthodox tradition)
<b>YES</b>			N 5 Ex.20:5 Not to bow down to an idol
<b>YES</b>			N 6 Ex.20:5 Not to worship idols
<b>YES</b>			N 7 Le.18:21 Not to hand over any children to Moloch
<b>YES</b>			N 8 Le.19:31 Not to practice sorcery of the ov, necromancy
<b>YES</b>			N 9 Le.19:31 Not to practice sorcery of yidde'oni, familiar spirits
<b>YES</b>	<b>NO</b>		N 10 Le.19:4 Not to study idolatrous practices (OCM)
	<b>NO</b>		N 11 De.16:22 Not to erect a pillar which people assemble to honor
<b>YES</b>			N 12 Le.26:1 No carved stones to lay down to prostrate upon/towards
		N/A	N 13 De.16:21 Not to plant trees in the Sanctuary/Temple
<b>YES</b>			N 14 Ex.23:13 Swear not by an idol nor instigate an idolater to do so
<b>YES</b>	<b>NO</b>		N 15 Ex.23:13 Not to divert any non-Jew to idolatry (OCM)
<b>YES</b>	<b>NO</b>		N 16 De.13:12 Not to try to persuade a Jew to worship idols (OCM)
<b>YES</b>	<b>NO</b>		N 17 De.13:9 Not to love someone who seeks to mislead you to idols (OCM)
<b>YES</b>	<b>NO</b>		N 18 De.13:9 Not to relax one's aversion to the misleader to idols
	<b>NO</b>		N 19 De.13:9 Not to save the life of a misleader to idols
<b>YES</b>	<b>NO</b>		N 20 De.13:9 Not to plead for (defend) the misleader to idols (OCM)
<b>YES</b>			N 21 De.13:9 Not to oppress evidence unfavorable to the misleader
<b>YES</b>	<b>NO</b>		N 22 De.7:25 No benefit from ornaments which have adorned an idol (OCM)
	<b>NO</b>		N 23 De.13:17 Rebuild not a city destroyed as punishment for idolatry
	<b>NO</b>		N 24 De.13:18 Not deriving benefit from property of an apostate city
<b>YES</b>	<b>NO</b>		N 25 De.7:26 Do not use anything connected with idols or idolatry (OCM)
<b>YES</b>			N 26 De.18:20 Not prophesying in the name of idols
<b>YES</b>	<b>NO</b>		N 27 De.18:20 Not prophesying falsely in the Name of YHWH (OCM)
<b>YES</b>	<b>NO</b>		N 28 De.13:3-4 Listen not to one who prophesies in the name of idols (OCM)
	<b>NO</b>		N 29 De.18:22 Not fearing or refraining from killing a false prophet
<b>YES</b>	<b>NO</b>		N 30 Le.20:23 Imitate not the ways nor practice customs of idolaters (OCM)
<b>YES</b>	<b>NO</b>		N 31 Le.19:26; De.18:10 Not practicing divination (OCM)
<b>YES</b>	<b>NO</b>		N 32 De.18:10 Not practicing soothsaying (OCM)
<b>YES</b>	<b>NO</b>		N 33 De.18:10-11 Not practicing enchanting (OCM)
<b>YES</b>	<b>NO</b>		N 34 De.18:10-11 Not practicing sorcery (OCM)
<b>YES</b>	<b>NO</b>		N 35 De.18:10-11 Not practicing the art of the charmer (OCM)
<b>YES</b>	<b>NO</b>		N 36 De.18:10-11 Not consulting a necromancer who uses the ov (OCM)
<b>YES</b>	<b>NO</b>		N 37 De.18:10-11 Not consulting a sorcerer who uses the ydo'a (OCM)
<b>YES</b>			N 38 De.18:10-11 Not to seek information from the dead, necromancy
<b>YES</b>			N 39 De.22:5 Women not to wear men's clothes or adornments

<b>YES</b>			N 40 De.22:5 Men not wearing women's clothes or adornments
<b>YES</b>			N 41 Le.19:28 Not tattoo yourself, as is the manner of the idolaters
<b>YES</b>	<b>NO</b>		N 42 De.22:11 Not wearing a mixture of wool and linen, Shatnes (OCM)
<b>YES</b>			N 43 Le.19:27 Not shaving temples/sides of head as part of worship to idols
<b>YES</b>			N 44 Le.19:27 Not shaving your beard as part of worship to idols
<b>YES</b>			N 45 De.16:1; 14:1; Le.19:28 Not making cuttings in your flesh over your dead

#### **PROHIBITIONS RESULTING FROM HISTORICAL EVENTS**

		N/A	N 46 De.17:16 Not returning to Egypt to dwell there permanently
<b>YES</b>	<b>NO</b>		N 47 Nu.15:39 Not to follow one's heart or eyes, straying to impurity (OCM)
	<b>NO</b>		N 48 Ex.23:32; De.7:2 Not to make a pact with the Seven Canaanite Nations
		N/A	N 49 De.20:16 Not to spare the life of the Seven Canaanite Nations
<b>YES</b>	<b>NO</b>		N 50 De.7:2 Not to show mercy to idolaters (OCM)
<b>YES</b>			N 51 Ex.23:33 No one serving false gods to settle in Eretz-Israel
<b>YES</b>			N 52 De.7:3 Not to intermarry with one serving false gods
		N/A	N 53 De.23:4 Not to intermarry at all with a male from Ammon or Moav
<b>YES</b>			N 54 De.23:8 Exclude not marrying a descendant Esau if a proselyte
<b>YES</b>			N 55 De.23:8 Not to exclude marrying an Egyptian who is a proselyte
		N/A	N 56 De.23:7 Not permitted to make peace with Ammon and Moav nations
	<b>NO</b>		N 57 De.20:19 Not destroying fruit trees, even in time of war
<b>YES</b>			N 58 De.7:21 Not fearing the enemy in time of war
		N/A	N 59 De.25:19 Not forgetting the evil which Amalek did to us

#### **BLASPHEMY**

<b>YES</b>			N 60 Le.24:16; (rather): Ex. 22:27 Not blaspheming the Holy Name of YHWH
<b>YES</b>			N 61 Le.19:12 Not violating an oath by the Name of YHWH
<b>YES</b>	<b>NO</b>		N 62 Ex.20:7 Not take the Name of YHWH in vain (bring to nothing or change) (OCM)
<b>YES</b>			N 63 Le.22:32 Not profaning the Holy Name of YHWH
<b>YES</b>			N 64 De.6:16 Not testing/trying YHWH's promises & warnings
<b>YES</b>			N 65 De.12:4 Do not destroy houses of worship or holy books
<b>YES</b>			N 66 De.21:23 Leave not body of executed criminal hanging overnight

#### **TEMPLE**

		N/A	N 67 Nu.18:5 Be not lax in guarding the Sanctuary/(Temple)
		N/A	N 68 Le.16:2 Cohen haGadol enter Sanctuary only at prescribed times
		N/A	N 69 Le.21:23 Cohen with blemish enter not Temple, from Altar inwards
		N/A	N 70 Le.21:17 Cohen with a blemish not to minister in the Sanctuary
		N/A	N 71 Le.21:18 Cohen with temporary blemish minister not in Sanctuary
		N/A	N 72 Nu.18:3 Levites & Cohanim not to interchange in their functions

<b>YES</b>			N 73 Le.10:9-11 Drunk persons may not enter Sanctuary or teach Torah
		N/A	N 74 Nu.18:4 A Zar (non-Cohen) not to minister in Sanctuary
		N/A	N 75 Le.22:2 Tameh (unclean) Cohen not to minister in Sanctuary
		N/A	N 76 Le.21:6 Cohen who is tevul yom, not to minister in Sanctuary
		N/A	N 77 Nu.5:3 Tameh (unclean) person not to enter any part of Temple
		N/A	N 78 De.23:11 Tameh person enter not camp of Levites (Temple mount)
		N/A	N 79 Ex.20:25 Build not an Altar of stones which were touched by iron
		N/A	N 80 Ex.20:26 Not to have an ascent to the Altar by steps
		N/A	N 81 Le.6:6 Not to extinguish the Altar fire
		N/A	N 82 Ex.30:9 Offer nothing, but specified incense, on Golden Altar
<b>YES</b>			N 83 Ex.30:32 Not to make any oil the same as the Oil of Anointment
<b>YES</b>			N 84 Ex.30:32 Anoint none with special oil except Cohen Gadol & King
<b>YES</b>			N 85 Ex.30:37 Not to make incense same as burnt on Altar in Sanctuary
		N/A	N 86 Ex.25:15 Not to remove the staves from their rings in the Ark
		N/A	N 87 Ex.28:28 Not to remove the Breastplate from the Ephod
		N/A	N 88 Ex.28:32 Make not any incision in Cohen haGadol's upper garment

#### SACRIFICES

		N/A	N 89 De.12:13 Offer not sacrifices outside Sanctuary/(Temple) Court
		N/A	N 90 Le.17:3-4 Slaughter not consecrated animals outside Temple Court
		N/A	N 91 Le.22:20 Dedicate not a blemished animal to be offered on Altar
		N/A	N 92 Le.22:22 Not to slaughter a blemished animal as a korban
		N/A	N 93 Le.22:24 Not to dash the blood of a blemished beast on the Altar
		N/A	N 94 Le.22:22 Not to burn the inner parts of blemished beast on Altar
		N/A	N 95 De.17:1 Not to sacrifice a beast with a temporary blemish
		N/A	N 96 Le.22:25 Not to offer a blemished sacrifice of a gentile
		N/A	N 97 Le.22:21 Not to cause a consecrated offering to become blemished
		N/A	N 98 Le.2:11 Not to offer leaven or honey upon the Altar
		N/A	N 99 Le.2:13 Not to offer a sacrifice without salt
		N/A	N100 De.23:19 Offer not on Altar: «hire of harlot» or «price of dog»
<b>YES</b>	<b>NO</b>		N101 Le.22:28 Not to slaughter an animal & its young on the same day (MNA)
		N/A	N102 Le.5:11 Not to put olive oil on the sin meal-offering
		N/A	N103 Le.5:11 Not to put frankincense on the sin meal-offering
		N/A	N104 Nu.5:15 Not to put olive oil on the jealousy offering, sotah
		N/A	N105 Nu.5:15 Not to put frankincense on the jealousy offering, sotah
		N/A	N106 Le.27:10 Not to substitute sacrifices
		N/A	N107 Le.27:26 Not to change sacrifices from one category to the other
		N/A	N108 Nu.18:17 Redeem not the firstborn of permitted (clean) animals



	N/A	N109 Le.27:33 Not to sell the tithe of the herd of cattle
	N/A	N110 Le.27:28 Not to sell a devoted (by the Cherem vow) field
	N/A	N111 Le.27:28 Not to redeem a devoted (by the Cherem vow) field
	N/A	N112 Le.5:8 Not to split head of bird slaughtered for Sin-offering
	N/A	N113 De.15:19 Not to do any work with a dedicated beast
	N/A	N114 De.15:19 Not to shear a dedicated beast
	N/A	N115 Ex.34:25 Slaughter not Pesach/Passover lamb if chametz is about
	N/A	N116 Ex.23:10 Leave not sacrificial portions of Pesach lamb overnight
	N/A	N117 Ex.12:10 Allow not meat of Pesach lamb to remain till morning
	N/A	N118 De.16:4 No meat of Nisan 14 Festive Offering remain till day 3
	N/A	N119 Nu.9:13 No meat of 2nd Pesach lamb Offering remain till morning
	N/A	N120 Le.22:30 No meat of Thanksgiving Offering to remain till morning
	N/A	N121 Ex.12:46 Not to break any bones of Pesach lamb offering
	N/A	N122 Nu.9:12 Not to break any bones of 2nd Pesach lamb offering
	N/A	N123 Ex.12:46 Not to remove Pesach offering from where it is eaten
	N/A	N124 Le.6:10 Not to bake the residue of a meal offering with leaven
	N/A	N125 Ex.12:9 Not to eat the Pesach offering boiled or raw
	N/A	N126 Ex.12:45 Not to allow an alien resident to eat Pesach offering
	N/A	N127 Ex.12:48 An uncircumcised person may not eat the Pesach offering
	N/A	N128 Ex.12:43 Not to allow an apostate to eat the Pesach offering
	N/A	N129 Le.12:4 Tameh (ritually unclean) person may not eat holy things
	N/A	N130 Le.7:19 Eat not meat of consecrated things that have become tameh
	N/A	N131 Le.19:6-8 Not to eat sacrificial meat beyond the allotted time
	N/A	N132 Le.7:18 Eat not sacrificial meat slaughtered in wrong intention
	N/A	N133 Le.22:10 A zar/non-Cohen may not eat terumah / (heave offering)
	N/A	N134 Le.22:10 A Cohen's sojourner or hired worker may not eat terumah
	N/A	N135 Le.22:10 An uncircumcised person may not eat terumah
	N/A	N136 Le.22:4 Tameh (ritually unclean) Cohen may not eat terumah
	N/A	N137 Le.22:12 Bat-Cohen if married to non-Cohen not to eat holy food
	N/A	N138 Le.6:16 Not to eat the Meal-offering of a Cohen
	N/A	N139 Le.6:23 Eat not Sin-offering meat sacrificed within Sanctuary
	N/A	N140 De.14:3 Not to eat consecrated animals that have become blemished
	N/A	N141 De.12:17 Eat not unredeemed 2nd corn tithe outside Yerushalayim
	N/A	N142 De.12:17 Consume not unredeemed 2nd wine tithe outside Jerusalem
	N/A	N143 De.12:17 Consume not unredeemed 2nd oil tithe outside Jerusalem
	N/A	N144 De.12:17 Eat not an unblemished firstling outside Yerushalayim
	N/A	N145 De.12:17 Eat not sin or guilt offerings outside Sanctuary court

		N/A	N146 De.12:17 Not to eat the meat of the burnt offering at all
		N/A	N147 De.12:17 Eat not lesser sacrifices before blood dashed on Altar
		N/A	N148 De.12:17 A zar/non-Cohen is not to eat the most holy offerings
		N/A	N149 Ex.29:33 A Cohen not to eat First Fruits outside Temple courts
	<b>NO</b>		N150 De.26:14 Eat not unredeemed 2nd tithe while in state of impurity
	<b>NO</b>		N151 De.26:14 Not eating the 2nd tithe while in mourning
	<b>NO</b>		N152 De.26:14 On 2nd tithe redemption money (only for food and drink) (MNA)
<b>YES</b>	<b>NO</b>		N153 Le.22:15 Not eating un-tithed produce, tevel (Many Christian tithe on their increase)
	<b>NO</b>		N154 Ex.22:28 Not changing the order of separating the various tithes
<b>YES</b>			N155 De.23:22 Delay not payment of offerings, freewill or obligatory
		N/A	N156 Ex.23:15 Go not to Temple on pilgrim festivals without offering
<b>YES</b>			N157 Nu.30:3 Not to break your word, even if without an oath

### PRIESTS

		N/A	N158 Le.21:7 A Cohen may not marry a harlot, zonah
		N/A	N159 Le.21:7 A Cohen marry not a woman profaned from the Priesthood
		N/A	N160 Le.21:7 A Cohen may not marry a divorcee
		N/A	N161 Le.21:14 Cohen haGadol may not marry a widow
		N/A	N162 Le.21:15 Cohen haGadol may not take a widow as a concubine
		N/A	N163 Le.10:6 Cohen with disheveled hair may not enter the Sanctuary
		N/A	N164 Le.10:6 Cohen wearing rent garments may not enter Sanctuary
		N/A	N165 le.10:7 Cohanim leave not Temple courtyard during the service
		N/A	N166 Le.21:1 Common Cohen must not be defiled for dead, except some
		N/A	N167 Le.21:11 Cohen haGadol may not be under one roof with dead body
		N/A	N168 Le.21:11 Cohen haGadol must not be defiled for any dead person
		N/A	N169 De.18:1 Levites have not part in the division of Israel's land
		N/A	N170 De.18:1 Levites share not in the spoils of war
<b>YES</b>			N171 De.14:1 Not to tear out hair for the dead

### DIETARY LAWS

<b>YES</b>	<b>NO</b>		N172 De.14:7 Not to eat any unclean animal (OCM)
<b>YES</b>	<b>NO</b>		N173 Le.11:11 Not to eat any unclean fish (OCM)
<b>YES</b>	<b>NO</b>		N174 Le.11:13 Not to eat any unclean fowl (OCM)
<b>YES</b>			N175 De.14:19 Not to eat any creeping winged insect
<b>YES</b>			N176 Le.11:41 Not to eat anything which creeps on the earth
<b>YES</b>			N177 Le.11:44 Not to eat creeping thing that breeds in decayed matter
<b>YES</b>			N178 Le.11:42 Not to eat living creatures that breed in seeds / fruit
<b>YES</b>	<b>NO</b>		N179 Le.11:43 Not to eat any detestable creature (OCM)

<b>YES</b>	<b>NO</b>		N180 De.14:21 Not to eat any animal which died naturally, a nevelah (OCM)
<b>YES</b>	<b>NO</b>		N181 Ex.22:30 Not to eat an animal which is torn or mauled, a treifah (OCM)
<b>YES</b>			N182 De.12:23 Not to eat any limb taken from a living animal
	<b>NO</b>		N183 Ge.32:33 Not to eat the sinew of the thigh-vein, gid ha-nasheh
<b>YES</b>			N184 Le.7:24 Not to eat blood
	<b>NO</b>		N185 Le.7:23 Not to eat certain types of fat of clean animal, chelev
<b>YES</b>			N186 Ex.23:19 Not to boil young male goat in its mother's milk
<b>YES</b>			N187 Ex.34:26 Not to eat young male goat cooked in its mother's milk
	<b>NO</b>		N188 Ex.21:28 Not to eat the flesh of a condemned & to be stoned ox (MNA)
	<b>NO</b>		N189 Le.23:14 Eat not bread made from grain of new crop, before Omer (MNA)
	<b>NO</b>		N190 Le.23:14 Eat not roasted grain of new crop, before Omer offering (MNA)
	<b>NO</b>		N191 Le.23:14 Eat not green ears of new crop, before Omer (Nisan 16) (MNA)
	<b>NO</b>		N192 Le.19:23 Not to eat orlah (MNA)
	<b>NO</b>		N193 De.22:9 Eat not growth of mixed vineyard planting, kilai hakerem
<b>YES</b>			N194 De.32:38 Not to use wine libations for idols, yayin nesach
<b>YES</b>			N195 Le.19:26; De.21:20 No eating or drinking to excess, gluttony & drunkenness
<b>YES</b>	<b>NO</b>		N196 Le.23:29 Not to eat anything on Yom Kippur / Day of Atonement (OCM)
<b>YES</b>	<b>NO</b>		N197 Ex.13:3 Not to eat chametz, leaven(ed), on Pesach (OCM)
<b>YES</b>	<b>NO</b>		N198 Ex.13:7 Not to eat an admixture of chametz/leaven(ed) on Pesach (OCM)
<b>YES</b>	<b>NO</b>		N199 De.16:3 Not to eat chametz, leaven(ed), after noon of 14 Nisan (OCM)
<b>YES</b>	<b>NO</b>		N200 Ex.13:7 No chametz may be seen in our homes during Pesach (OCM)
<b>YES</b>	<b>NO</b>		N201 Ex.12:19 Not to possess chametz, leaven(ed), during Pesach (OCM)

#### NAZIRITES

	<b>NO</b>		N202 Nu.6:3 A Nazir may not drink wine or any beverage from grapes
	<b>NO</b>		N203 Nu.6:3 A Nazir may not eat fresh grapes
	<b>NO</b>		N204 Nu.6:3 A Nazir may not eat dried grapes
	<b>NO</b>		N205 Nu.6:4 A Nazir may not eat grape seeds/kernels
	<b>NO</b>		N206 Nu.6:4 A Nazir may not eat grape peels/husks
	<b>NO</b>		N207 Nu.6:7 Nazir may not rend himself tameh (unclean) for the dead
	<b>NO</b>		N208 Le.21:11 Nazir must not become tameh entering house with corpse
	<b>NO</b>		N209 Nu.6:5 A Nazir must not shave his hair

#### AGRICULTURE

	<b>NO</b>		N210 Le.23:22 Reap not a whole field without leaving corners for poor (MNA)
	<b>NO</b>		N211 Le.19:9 Not to gather ears of grain that fell during harvesting (MNA)
	<b>NO</b>		N212 Le.19:10 Not to gather the misformed clusters of grapes (MNA)
	<b>NO</b>		N213 Le.19:10 Not to gather single fallen grapes during the vintage (MNA)

	<b>NO</b>		N214 De.24:19 Not to return for a forgotten sheaf (MNA)
	<b>NO</b>		N215 Le.19:19 Not to sow diverse kinds of seed in one field, kalayim (MNA)
	<b>NO</b>		N216 De.22:9 Not to sow grain or vegetables in a vineyard (MNA)
	<b>NO</b>		N217 Le.19:19 Not to crossbreed animals of different species (MNA)
	<b>NO</b>		N218 De.22:10 Work not with two different kinds of animals together (MNA)
	<b>NO</b>		N219 De.25:4 Muzzle not animal working field to prevent from eating (MNA)
	<b>NO</b>		N220 Le.25:4 Not to cultivate the soil in the 7th year, shemittah (MNA)
	<b>NO</b>		N221 Le.25:4 Not to prune the trees in the 7th year (MNA)
	<b>NO</b>		N222 Le.25:5 Reap not self-grown plant in 7th year as ordinary year (MNA)
	<b>NO</b>		N223 Le.25:5 Gather not self-grown fruit in 7th yr. as ordinary year (MNA)
	<b>NO</b>		N224 Le.25:11 Not to till the earth or prune trees in Jubilee year (MNA)
	<b>NO</b>		N225 Le.25:11 Reap not after growths of Jubilee year as ordinary year (MNA)
	<b>NO</b>		N226 Le.25:11 Not to gather fruit in Jubilee year as in ordinary year (MNA)
		N/A	N227 Le.25:23 Sell not one's Eretz Yisrael land holdings permanently
		N/A	N228 Le.25:33 Not to sell/change the open lands of the Levites
<b>YES</b>			N229 De.12:19 Not to leave the Levites without support (Christians Support their Leaders)

#### **LOANS, BUSINESS, AND THE TREATMENT OF SLAVES**

		N/A	N230 De.15:2 Not to demand payment of debts after (7th) Shmitah year
		N/A	N231 De.15:9 Not to refuse loan to poor because Shmitah year is near
<b>YES</b>			N232 De.15:7 Not to deny charity to the poor
<b>YES</b>			N233 De.15:13 Not sending a Hebrew bondman away empty-handed
<b>YES</b>			N234 Ex.22:24 Not demanding payment from a debtor known unable to pay
		N/A	N235 Le.25:37 Not lending to another Jew at interest
		N/A	N236 De.23:20 Not borrowing from another Jew at interest
<b>YES</b>	<b>NO</b>		N237 Ex.22:24 Not participating in an agreement involving interest (OCM)
<b>YES</b>			N238 Le.19:13 Oppress not an employee by delaying paying his wages (MNA)
<b>YES</b>			N239 De.24:10 Not taking a pledge from a debtor by force
<b>YES</b>			N240 De.24:12 Not keeping a poor man's pledge when he needs it (MNA)
<b>YES</b>			N241 De.24:17 Not taking any pledge from a widow
	<b>NO</b>		N242 De.24:6 Not taking ones business (or food) utensils in pledge
<b>YES</b>			N243 Ex.20:13 Not abducting an Israelite
<b>YES</b>			N244 Le.19:11 Not stealing
<b>YES</b>			N245 Le.19:13 Not robbing
<b>YES</b>			N246 De.19:14 Not fraudulently altering land boundaries / landmarker
<b>YES</b>			N247 Le.19:13 Not usurping our debts / do not defraud
<b>YES</b>			N248 Le.19:11 Not repudiating debts, denying receipt of loan/deposit

<b>YES</b>			N249 Le.19:11 Not to swear falsely regarding another man's property
<b>YES</b>			N250 Le.25:14 Not wronging/deceiving one another in business
<b>YES</b>			N251 Le.25:17 Not wronging/misleading one another even verbally
<b>YES</b>			N252 Ex.22:20 Not harming the stranger among you verbally
<b>YES</b>			N253 Ex.22:20 Not injuring the stranger among you in business/trade
		N/A	N254 De.23:16 Not handing over a slave who's fled to Israel
		N/A	N255 De.23:17 Take no advantage of a slave who's fled to Israel
<b>YES</b>			N256 Ex.22:21 Not afflicting the orphans and widows
		N/A	N257 Le.25:39 Not employing a Hebrew bondman in degrading tasks
		N/A	N258 Le.25:42 Not selling a Hebrew bondman
		N/A	N259 Le.25:43 Not treating a Hebrew bondman cruelly
<b>YES</b>			N260 Le.25:53 Not allowing a heathen to mistreat a Hebrew bondman
		N/A	N261 Ex.21:8 Not selling a Hebrew maidservant. & if you marry her...
<b>YES</b>			N262 Ex.21:10 ...withhold not: food, raiment, or conjugal rights
<b>YES</b>	<b>NO</b>		N263 De.21:14 Not selling a captive woman (MNA)
<b>YES</b>	<b>NO</b>		N264 De.21:14 Not treating a captive woman as a slave (MNA)
<b>YES</b>			N265 Ex.20:17 Not coveting another man's possessions/property, etc.
<b>YES</b>			N266 De.5:18 Covet not one's possessions, even the desire forbidden
<b>YES</b>	<b>NO</b>		N267 De.23:26 A worker is not to cut down standing grain during work (MNA)
<b>YES</b>			N268 De.23:24 A hired laborer not to take more fruit than he can eat (MNA)
<b>YES</b>			N269 De.22:3 Not ignoring lost property to be returned to its owner
<b>YES</b>			N270 Ex.23:5 Refuse not to help man or animal collapsing with burden
<b>YES</b>			N271 Le.19:35 Not cheating/defrauding with measurements & weights
<b>YES</b>			N272 De.25:13 Not to possess false/inaccurate weights and measures

### JUSTICE

	<b>NO</b>		N273 Le.19:15 A Judge is not to commit unrighteousness (MNA)
<b>YES</b>			N274 Ex.23:8 A Judge is not to accept bribes/gifts from litigants (MNA)
<b>YES</b>			N275 Le.19:15 A Judge is not to favor (be partial to) a litigant (MNA)
<b>YES</b>			N276 De.1:17 Judge not avoid justice being in fear of wicked person (MNA)
<b>YES</b>			N277 Le.19:15 (rather): Ex.23:3 A Judge not decide in favor of the poor, out of pity (MNA)
<b>YES</b>			N278 Ex.23:6 A Judge is not to discriminate against the wicked (MNA)
<b>YES</b>			N279 De.19:13 Judge not to pity one who killed or caused loss of limb (MNA)
<b>YES</b>			N280 De.24:17 A Judge not perverting justice due strangers or orphans (MNA)
	<b>NO</b>		N281 Ex.23:1 Judge not to hear one litigant in absence of the other (MNA)
	<b>NO</b>		N282 Ex.23:2 Do not answer a cause according to a majority to pervert justice. Rabbinical: Court may not convict by majority of 1 in capital case.
<b>YES</b>			N283 Ex.23:2 Do not answer a cause according to a majority to pervert justice. Rabbinical: Judge accept not colleague's opinion, unless sure right (MNA)

	<b>NO</b>		N284 De.1:17 Not appointing an unlearned judge ignorant of the Torah (MNA)
<b>YES</b>			N285 Ex.20:16 Not bearing false witness
	<b>NO</b>		N286 Ex.23:1 A Judge is not to receive a wicked man's testimony (MNA)
	<b>NO</b>		N287 De.24:16 A Judge receive not testimony from litigant's relatives (MNA)
	<b>NO</b>		N288 De.19:15 Not convicting on the testimony of a single witness
<b>YES</b>			N289 Ex.20:13 Not murdering a human being
	<b>NO</b>		N290 Ex.23:7 No conviction based on circumstantial evidence alone (MNA)
<b>YES</b>			N291 Nu.35:30 A witness must not sit as a Judge in capital cases (MNA)
<b>YES</b>			N292 Nu.35:12 Not killing a murderer without trial and conviction (MNA)
	<b>NO</b>		N293 De.25:12 Not to pity a pursuer
<b>YES</b>			N294 De.22:26 Not punishing a person for a sin committed under duress
<b>YES</b>			N295 Nu.35:31 Not accepting ransom from an unwitting murderer (MNA)
<b>YES</b>			N296 Nu.35:32 Not accepting a ransom from a willful murderer (MNA)
<b>YES</b>			N297 Le.19:16 Hesitate not to save life of another person in danger
<b>YES</b>			N298 De.22:8 Not leaving obstacles on public or private domain
<b>YES</b>			N299 Le.19:14 Not misleading another by giving wrong advice
<b>YES</b>			N300 De.25:2-3 Inflict not more than assigned number lashes to guilty (MNA)
<b>YES</b>			N301 Le.19:16 Not to tell tales
<b>YES</b>			N302 Le.19:17 Not to bear hatred in your heart toward your brethren
<b>YES</b>			N303 Le.19:17 Not to put one another to shame
<b>YES</b>			N304 Le.19:18 Not to take vengeance on another
<b>YES</b>			N305 Le.19:18 Not to bear a grudge
<b>YES</b>	<b>NO</b>		N306 De.22:6 Not to take entire bird's nest, mother and her young (OCM)
		N/A	N307 Le.13:33 Not to shave a leprous scall
		N/A	N308 De.24:8 Not to cut or cauterize (remove) other signs of leprosy
		N/A	N309 De.21:4 Not to make vow of innocence (leaders) on plowed land
	<b>NO</b>		N310 Ex.22:17 Not permitting a witch/sorcerer to live
	<b>NO</b>		N311 De.24:5 Take not bridegroom from home in first year of marriage
<b>YES</b>	<b>NO</b>		N312 De.17:11 Not to differ from or disobey the Cohanim and the Judge
<b>YES</b>	<b>NO</b>		N313 De.13:1 Not to add to the Mitzvot/commandments of Torah (OCM)
<b>YES</b>	<b>NO</b>		N314 De.13:1 Not to detract from the Mitzvot/commandments of Torah (OCM)
<b>YES</b>			N315 Ex.22:27 Not to curse a judge
<b>YES</b>			N316 Ex.22:27 Not to curse a ruler
<b>YES</b>			N317 Le.19:14 Not to curse any Jew
<b>YES</b>			N318 Ex.21:17 Not cursing parents
<b>YES</b>			N319 Ex.21:15 Not to strike parents
<b>YES</b>	<b>NO</b>		N320 Ex.20:10 Not to work on Shabbat

	<b>NO</b>		N321 Ex.16:29 Not to walk beyond permitted limits, eruv, on Shabbat
<b>YES</b>	<b>NO</b>		N322 Ex.35:3 Not to inflict punishment on the Shabbat (OCM)
<b>YES</b>	<b>NO</b>		N323 Ex.12:16 Not to work on the first day of Pesach (OCM)
<b>YES</b>	<b>NO</b>		N324 Ex.12:16 Not to work on the seventh day of Pesach (OCM)
<b>YES</b>	<b>NO</b>		N325 Le.23:21 Not to work on Shavuot (Observed by Christian minority - OCM)
<b>YES</b>	<b>NO</b>		N326 Le.23:25 Not to work on Rosh HaShannah (OCM)
<b>YES</b>	<b>NO</b>		N327 Le.23:35 Not to work on the first day of Sukkot (OCM)
<b>YES</b>	<b>NO</b>		N328 Le.23:36 Work not 8th-day/Shemini-Atzeret, (after Hoshana Rabba) (OCM)
<b>YES</b>	<b>NO</b>		N329 Le.23:28 Not to work on Yom Kippur / the Day of Atonement (OCM)

#### **INCEST AND OTHER FORBIDDEN RELATIONSHIPS**

<b>YES</b>			N330 Le.18:7 No relations with one's mother
<b>YES</b>			N331 Le.18:8 No relations with one's father's wife
<b>YES</b>			N332 Le.18:9 No relations with one's sister
<b>YES</b>			N333 Le.18:11 No relations with step-sister
<b>YES</b>			N334 Le.18:10 No relations with one's son's daughter
<b>YES</b>			N335 Le.18:10 No relations with one's daughter's daughter
<b>YES</b>			N336 Le.18:10 No relations with one's daughter
<b>YES</b>			N337 Le.18:17 No relations with a woman and her daughter
<b>YES</b>			N338 Le.18:17 No relations with a woman and her son's daughter
<b>YES</b>			N339 Le.18:17 No relations with a woman & her daughter's daughter
<b>YES</b>			N340 Le.18:12 No relations with one's father's sister
<b>YES</b>			N341 Le.18:13 No relations with one's mother's sister
<b>YES</b>			N342 Le.18:14 No relations with wife of father's brother
<b>YES</b>			N343 Le.18:15 No relations with one's son's wife
<b>YES</b>			N344 Le.18:16 No relations with brother's wife
<b>YES</b>			N345 Le.18:18 No relations with sister of wife, during wife's life
<b>YES</b>			N346 Le.18:19 No relations with a menstruant
<b>YES</b>			N347 Le.18:20 No relations with another man's wife
<b>YES</b>			N348 Le.18:23 Men may not lie with beasts
<b>YES</b>			N349 Le.18:23 Women may not lie with beasts
<b>YES</b>			N350 Le.18:22 A man may not lie carnally with another man
<b>YES</b>			N351 Le.18:7 A man may not lie carnally with his father
<b>YES</b>			N352 Le.18:14 A man may not lie carnally with his father's brother
<b>YES</b>			N353 Le.18:6 Not to be intimate with a kinswoman
	<b>NO</b>		N354 De.23:3 A mamzer (born out of wedlock) may not have relations with a Jewess (MNA)
<b>YES</b>			N355 De.23:18 No relations (harlotry) with a woman outside marriage

<b>YES</b>	<b>NO</b>		N356 De.24:4 Remarry not your divorced wife after she has remarried (OCM)
		N/A	N357 De.25:5 Childless widow marry none except late husbands brother
	<b>NO</b>		N358 De.22:29 Divorce not wife, that he has to marry after raping her
	<b>NO</b>		N359 De.22:19 Divorce not wife, after falsely slandering her
	<b>NO</b>		N360 De.23:2 Man unable of procreation (eunuch) not to marry Jewess
<b>YES</b>	<b>NO</b>		N361 Le.22:24 Not to castrate a man or beast

#### THE MONARCHY

<b>YES</b>		N/A	N362 De.17:15 Not appointing a king who is not of the seed of Israel (Y'shua is King!)
		N/A	N363 De.17:16 A king not to accumulate an excess number of horses
		N/A	N364 De.17:17 A king not multiplying wives
		N/A	N365 De.17:17 A king not amassing great personal wealth

## Humanism – Relativism – Materialism

*“Elohim saw that the wickedness of man was great in the earth”* Genesis 6:5

Man has been very impressed with himself and his own accomplishments since the dawn of time, to the point of man worship as the measure of all things. Believing himself to be in control, the carnal man employs humanism, relativism and materialism to convince himself that he is his own god.

Today, however, the earthlings are racing towards perilous times because of a growing concern about environmental sustainability, global warming, chemtrails, world poverty and hunger, global destruction, war, deadly pharmaceutical drugs, depleted uranium, “Crapitalism,” the insatiable greed of the “Bildergate power mongers,” polluted air, water and food, along with all forms of toxic immorality and injustice – pure products of humanism fueled by an insatiable desire for instant gratification. Hardly anyone seems to be aware of the fact (or cares) that these things have been predicted within the writings of the Renewed Covenant which contains many prophetic declarations against those who are destroying the earth: *“And the nations were angry; and your anger is come, and the time of the dead, that they should be judged: and that You should give a reward to your servants, the prophets, and the Set Apart believers, and to them that Fear Your Name, the small and the great; and that You should destroy them who destroyed the earth”* (Revelation 11:18).

Individual stewardship of the material world is a major component of man’s inherent responsibility by which he is being judged and yet the vast majority of religious people continue to make significant contributions to the Humanist, Relativist Materialist (HRM) agendas. It’s their “right” after all and so, many (if not most) mock and scorn the very idea that YHWH will require us to give an account for the life we’ve lived. The wickedness of man is great in the earth yet mankind resents absolute demands upon his “rights and freedoms” and prefers to escalate his transgression.

The “sciences” and modern philosophies of life have attempted to reverse the criterion of Justice, Faith and Judgment, so it is up to each individual to choose and decide who will win. Will rebellious men who hold the value of human life in contempt win and destroy everything, or will YHWH do battle against all the forces of evil and finally wipe them off the face of the Earth? Is it a reasonable conclusion to think that YHWH would create all life and the purpose of life, only to then watch it all go up in a nuclear mushroom cloud?

Evil cannot triumph over good because it is constrained by time and space; the domain of



humanism, relativism and materialism is temporary and finite. Peter put it this way, *“Because all flesh is as grass and all its beauty like the flower of the field. The grass dries up and the flower withers away; but the Word of our Elohim abides forever: and this is the Word that is announced to you”* (1 Peter 1:24, 25).

## Immerser

A common misconception among many Christians is that “baptism” was invented by “John the Baptist,” but of course Jews have been “purifying” themselves with a ritual immersion in water for over 3200 years and at least 1300 years before Y’shua came to Earth as Mashiyach. The synagogue system that arose after the Captivity but before +/- 150 BCE had as one of its key architectural aspects a ritual bath called a *“mikveh,”* through which the faithful passed prior to entering the service. *Mikveh* is first mentioned in Genesis: *“And Elohim called the dry land Earth; and the mikveh (gathering together) of the waters called he Seas: and Elohim saw that it was good.”* (Genesis 1:10). *“Nevertheless a fountain or pit, wherein there is mikveh (plenty of water), shall be clean: but that which touches their carcass shall be unclean”* (Leviticus 11:36).

Literally hundreds of *mikveh* baths (baptisms) have been uncovered at the foot of the entrance to the Temple in Jerusalem. Before entering the Temple every soul was required to purify themselves by putting off the old man and turning their hearts toward praise and worship of YHWH. Torah requires that all males come up to Jerusalem at least three times a year to keep the Annual Feasts or Set Times of YHWH and, of course, at this time each one would enter into a *mikveh* before entering the Temple. Y’shua and many of his disciples went into the Temple daily to pray (Matt. 26:55; Mark 14:49; Luke 19:47; 22:53; Acts 2:46; 3:2; 5:42); they would partake of a *mikveh* to separate themselves unto YHWH and to make a distinction between coming out from the mundane and into that which is Set Apart unto YHWH. Today, observant Jews enjoy a *mikveh* before Shabbat and at other special times to cleanse the inside; the *mikveh* actually has nothing to do with washing the outside of the body. Everyone takes a shower before entering a *mikveh*; but in ancient times, of course, there were not such luxuries.

The *mikveh* (baptism) was and is a vital part of the requirement for new converts to enter the Faith. Peter makes the point: *“You are also saved in that very manner by immersion, not merely by washing the filth from your body, but by confessing Elohim with a clean conscience and by the resurrection of Y’shua the Mashiyach”* (1 Peter 3:20-21). Mashiyach’s name is derived from a word that means to “save,” however another word for “save” is *khaya*, a slightly different inflection that also means “life.” There is a direct wordplay between *khaya* (save/life) and *kaya* (clean). There is also another similar sounding word which means “resurrection” – *Khaya* (save): *Khaya* (life): *Khayat* (resurrection - Romans 7:9): *Kaya* (clean). Another bit of cleverness has to do with the word for “resurrection” as used in this passage. The more commonly used Aramaic word is *nukhama*, such as when Y’shua declared at Lazarus’ tomb that he is the *“resurrection and the life.”* However, in this case the word is *qayamta*, the middle word is *yam* (sea); it was at *Yam Suph* that Moses, who was “resurrected or saved” from water at infancy, was also “resurrected or saved” by the parting of the waters along with the entire nation of Israel.

Immersion is not a one time “quick fix” solution, as Yochanan indicates: *“And when (he) saw the many from the Pharisees and Sadducees that came to be immersed, he said to them, ‘Generation of vipers! Who has informed you to flee from the wrath that will come?’”* (Matthew 3:7) Certainly, it is very easy to be immersed by a famous prophet and use the immersion as some sort of credential of authentic conversion; however, Yochanan would not permit this. Those who were not made ready in their Spirit could not be immersed until they surrendered their lives according to the Kingdom of Elohim.

Immersion is as a Set Apart procedural directive, and responsibility lies with those who conduct

and witness the immersion to follow the instructions that Torah and Mashiyach set forth. Rav Shaul was also very careful about who he immersed because of this status in the community: *"I thank my Elohim that I immersed none of you, except Crispus and Gaius; And therefore that not any one should say that I immersed in my own name"* (1 Corinthians 1:14, 15). Rav Shaul exposed counterfeit immersions to illustrate the validity of the resurrection: *"Otherwise, what shall they do who are immersed for the dead, if the dead do not rise? Why are they immersed for the dead?"* (1 Corinthians 15:29) It is foolish for someone to be immersed on behalf of a dead person because it is the voluntary will of each living soul to live for YHWH and His Mashiyach according to His Word. It is also foolish and despicable to pay monies to a Priest or any "religious" leader to pray for the dead or to make some sort of intercession for the dead, because each person's choice during their lives cannot be invalidated by the will of others after they are dead. We have one life to live and one opportunity to make our choices count. Immersion is a voluntary act of obedience and a witness to others of our willingness to live for Mashiyach and our desire to turn from the fallen world of haSatan and enter into the Kingdom of Elohim.

*"Alive in the waters"* (1 Peter 3:20) points to the waters of the Mikveh, the complete immersion (baptism) into living waters after a soul has repented of his sin and agreed to walk in the newness of life (the Kingdom) as offered by Mashiyach. *"For those who have been immersed in Mashiyach have been clothed with Mashiyach"* (Galatians 3:27). Being clothed with Mashiyach means to have the Spirit of Mashiyach within and live as Mashiyach and his disciples lived. *"I will greatly rejoice in YHWH, my soul shall be joyful in my Elohim; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels"* (Isaiah 61:10). When Y'shua's talmidim were providing immersion (mikveh) for Jewish souls, the new converts were not demonstrating an act of conversion from one religion to another, but were entering into Mashiyach for redemption and purification from sin. Immersion is only one of many outward symbols for those who desire to be *"clothed with Mashiyach,"* but immersion in itself without the intent of the heart means nothing; the heart must first be humble and contrite and have turned from all sin to YHWH and His Mashiyach. Before going into a mikveh (baptism), everyone must count the cost and be prepared to live for Mashiyach when he or she comes out.

The event of "Philip and the eunuch" is also notable: *"And he arose and went and met a certain believer who had come from Cush"* (Acts 8:27). The Aramaic word **"MHYMNNA"** can mean either "believer" or "eunuch." Greek versions mistranslate this as "eunuch" instead of the more contextually correct "believer." Eunuchs were disqualified from entering the Temple in Jerusalem but obviously this was a righteous man who was reading the Prophet Isaiah and wanting to learn more. Pileepos (Philip) taught him about Mashiyach Y'shua and about immersion into the Kingdom of Elohim in Y'shua. However, both ancient Greek and Aramaic texts do not contain this verse that was inserted in later Greek texts: *"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God"* (Acts 8:37 KJV). This added verse bolsters the ideology of "belief" for conversion, but in this case the man was already a "believer" who had yet to put his trust in YHWH's Mashiyach for atonement. Someone who is not already a believer in YHWH must turn from sin, begin to have Torah written upon the heart (keep YHWH's Commandments) and co-labor with Mashiyach to purify himself and produce the fruits of righteousness. Those who follow Mashiyach are to put on garments of righteousness as Y'shua himself also wears see Rev 3:4-6; 16:15; Isaiah 61:10.

Today, there is no doubt that baptism is viewed as an act of conversion. It indicates a very clear demarcation of the time and place when a person is buried in the waters of a mikveh and resurrected in living waters unto Mashiyach. Immersion is a most beautiful and joyous occasion for all believers; it is a powerful act of Faith and yet it is only a beginning because each one of us lives and grows from faith to faith: *"For in it is revealed the righteousness of Elohim, from faith to faith; as it is written, The righteous by faith, shall live"* (Romans 1:17). Many

Christians rededicate their lives to YHWH and are re-baptized as they grow from “faith to faith” in a wonderful progressive development. Nevertheless all who follow Mashiyach also enter into many aspects of his sufferings. Mashiyach endured great temptations after his mikveh, and everyone who follows Mashiyach must also endure their own temptation in a similar manner, but we will not be tried beyond what we can bear (1 Cor. 10:13). Wherefore, let him who thinks he stands beware or else he may fall.

Mashiyach instructs his followers: *“Go therefore make disciples of all nations, and immerse them in the name of the Father and of the Son and of the Ruach haKodesh”* (Matthew 28:19). Note that Aramaic uses “name” – singular – which does not support the traditional trinity theology. Ruach haKodesh is a title for YHWH (see Isaiah 63:1-11; Psalm 51:1-11); the Son has his Father’s Name within him and the Father keeps His people in His Name (John 17:11). All converts to Y’shua were baptized in the Name of YHWH. This is the central focus: the Name of Y’shua (YHWH is Salvation) reveals the Name of YHWH as our Salvation and *“there is not another name under heaven which is given to men by which it is proper to have life!”* (Acts 4:12)

Once we are immersed into YHWH our Salvation (Y’shua) then the *“righteous by faith, shall live”* which means living righteous lives and having Torah written upon the heart. As we live *from faith to faith* we recognize the development of the spiritual man within us and each Shabbat and Feast day of YHWH we enter in literally to the days of Mashiyach; these are prophetic days within our own generation and our own lives. The physical immersion in water is the first step toward drawing close to YHWH after repentance is made; it is also the first step towards the excitement and joy of living in Mashiyach.

## Jealous Elohim

*“For you shall worship no other elohim: for YHWH, whose name is Jealous, is a jealous Elohim”* Sh’mot/Exodus 34:14

There are two types of jealousy revealed in Scripture: *Qannaw* or *qannow* which is the righteous jealousy of YHWH; and *qinah*, which is the jealousy common to the fallen world, based on lust, pride, envy, hate, and insecurity, etc.

YHWH is jealous of His people and vice-versa. When we desire the same things that YHWH desires it’s because YHWH has put His Spirit within and made us into a Kedoshim, or Set Apart people, whether Jew or Gentile (D’varim/Deut. 7:6, 14:2, 21; Yeshayahu 62:10-12; Ephesians 5:3; 1 Keefa 2:9; 2 Keefa 3:11). If we are jealous for what is righteous, then we also must hate evil and all transgressions against Torah, which goes contrary to our spirit. YHWH’s jealousy over His people clearly depicts His desire for an intimate relationship with each soul. He most certainly cannot be thought of as a passive Father who desires agnostic attitudes towards Him when in fact He is *“a jealous Elohim.”*

YHWH is One and His Name is One. He is exclusive and does not permit His divine glory to be shared by false authorities. As the architect of Life, there is no other Creator to be compared to YHWH; therefore, *“You shall not make any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: You shall not bow down to them, nor serve them: for I YHWH your Elohim am a jealous Elohim”* (Sh’mot/Ex. 20:4, 5).

Being jealous of our Creator YHWH also means being jealous to live according to the Way of YHWH and His Mashiyach. Our lifestyles clearly reveal whether or not we are in a relationship with YHWH and His Mashiyach. Paul wrote, *“You cannot drink the cup of our Master and the cup of demons; and you cannot be partakers at the table of our Master, and at the table of demons. Or, would we provoke our Master’s jealousy? Are we stronger than he?”* (1 Corinthians 10:21, 22) Whenever we provoke YHWH to jealousy, we are asking for disciplinary measures. Unfortunately, many religious people feel they have the upper hand and presume to tell YHWH

how to run the universe. Rather than being jealous of YHWH's Ways, they've fashioned their own gods according to religious traditions, something which Y'shua our Mashiyach frequently railed against (Matthew 15:1-9, 23:13-33; Mark 7:1-23, Luke 11:37-44).

YHWH is jealous for His Name's sake. He guards all that is Righteous according to His Word; in some cases He even leads rebellious souls into greater rebellion to make a clear demarcation between the righteous and the wicked. *"Therefore Elohim will send upon them the strength of a deception that they may believe a lie; and that they all may be condemned who believe not the truth but have pleasure in iniquity"* (2 Thess. 2:11, 12).

Since YHWH's love for His creation is constant according to His Righteous Judgments, why then should anyone question whether YHWH loves them? Why would YHWH create life unless He delighted in it for His good pleasure? Everything YHWH Creates is part of His plan and purpose. *"But, as it is written: The eye has not seen, nor has the ear heard, nor has it entered into the heart of man, that which Elohim has prepared for those who love him"* (1 Corinthians 2:9-14).

When mankind is jealous of his Creator he becomes "divinely inspired" in Mashiyach's government and in the ***Olam Haba*** (the world to come). Everything in the natural world has repercussions in the spiritual world. *"Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy"* (B'midbar/Num. 25:11). In the same manner that YHWH is jealous for His people, we His people are jealous of Him, and thus refrain from entertaining false deities or religions that are in opposition to Him.

Rav Shaul echoed the same jealousy for YHWH that Phinehas displayed when he wrote; *"For I am jealous over you, with a righteous jealousy: for I have espoused you to a husband as a chaste virgin whom I would present to the Mashiyach. But I fear, or else, as the serpent beguiled Eve by his craftiness, so your minds should be corrupted from simplicity towards the Mashiyach. For if he that comes to you, had proclaimed to you another Y'shua, whom we have not proclaimed; or if you had received another Spirit, which you have not received; or another gospel, which you have not accepted; you might well have given your permission..."* (2 Corinthians 11:2-5).

The idea that many opposing religions all lead to the Kingdom of Elohim is a fallacy! Mashiyach taught: *"Enter by the straight door; for wide is the door and broad is the road that leads to destruction, and many are they, those that go in it. How narrow the door and straight the road that leads to life, and few are they, those that find it. Beware of false prophets that come among you in the clothing of lambs, but from within are ravenous wolves"* (Matthew 7:13-15).

The Renewed Covenant Scriptures clearly reveal that Y'shua and his followers were Torah observant and entrusted with YHWH's Commandments. As a result, Mashiyach was jealous for that which belongs to his Father YHWH, and his lifestyle demonstrated a continuum of Covenant that extends from everlasting to everlasting (Malachi 3:6, Hebrews 4:8, 13:8). Jeremiah wrote, *"Thus says YHWH, Stand ye in the ways, and see, and ask for the ancient paths, where is the good way, and walk therein, and you shall find rest for your souls. But they said, We will not walk therein"* (Jeremiah 6:16). Y'shua taught: *"Bear my yoke upon you and learn from me. That I am tranquil and I am meek, and in my heart you will find tranquility in your souls. For my yoke is pleasant and my burden is light"* (Matthew 11:29, 30). Y'shua is the Ancient Path that originated when Adam and Eve were redeemed from sin.

All counterfeit religion is exposed through belief upon Y'shua Mashiyach and Torah observance. *"And Y'shua said to those Yehudeans who believed in him, If you should abide by my words, truly you are my disciples. And you will know the truth and that truth will set you free. They said to him, "We are the seed of Awraham and never has bondage to anyone been served by us. How do you say that you will be free men?" Y'shua said to them, Amen, amen I say to you that anyone who commits sin is the servant of sin. And a servant does not remain forever in the house, but the Son remains*

*forever. If therefore the Son should free you, truly you will be free men” (Yochanan 8:20-25).*

## **Josephus the Netzari**

*“So the Word of Elohim spread. The number of disciples in Jerusalem increased rapidly, and a large number of kohenim became obedient to the faith.” Acts 6:7*

Throughout the Gospels, we are told of prominent members of the Jewish aristocracy, particularly from the Sanhedrin Council, who were “secret followers” of Y’shua Mashiach (John 12:42, 19:38). Two men who are directly mentioned by name are Joseph of Ramtha and Nicodemus, but there can be little doubt that there were many others. Here we will examine the possibility of another such man, descended by his own account from both priests and kings. His name was Yoseph bar Matthias, better known as the Jewish historian Josephus Flavius.

In the two millennia since his death, the writings of Josephus have become one of the foremost focal points in the Jewish Christian divide and debate. His works are among the only surviving sources for documenting the trials and tribulations of First Century Israel. While some would add Philo of Alexandria to this short list as well (although he visited Israel just once), Josephus was a long-time resident who was an eyewitness to events like the Jewish War and the destruction of the Second Temple, which makes Josephus an even more critical witness than his Alexandrian counterpart and literally puts him in a category all by himself.

Josephus also emerges as a huge enigma when we consider how different groups have portrayed him over the centuries. In Rabbinic circles, he is largely looked upon as a traitor, because by Josephus’ own account, he had surrendered to the Romans after commanding Galilean forces in the Jewish War. He then “switched sides” interpreting for the Romans the Hebrew laments of his brothers while living the last quarter century of his life in Gentile splendor. The fact that Josephus gives approval to Y’shua and his early followers surely did not help curry favor with his brethren. In addition, Josephus the Pharisee provides a fair amount of negative appraisals of the key tenets of that sect, and it is from the Pharisees that we get the Rabbis of today.

On the other hand, Josephus’ account of the Second Temple’s destruction and other key aspects of Jewish history have never been successfully refuted by the Rabbis either, so like it or not, they admit Josephus is generally reliable. The modern state of Israel in fact uses the story of Masada as a major symbol of their national identity, and this is in spite of the fact that Josephus is the sole source for this event. Generally speaking, the grudgingly difficult but rock solid consensus is that Josephus is overall considered one of the greatest and most accurate historians the world has ever known. So while many Rabbis accuse Josephus of abandoning them, they have not altogether abandoned Josephus.

But if the Rabbinic response to Josephus appears to be confusing, the Christian version of this could well be considered downright schizophrenic as Christians have actually attempted to add to his writing for credibility. And, while accepting as a normative fact Josephus’ love of Torah and status as a Pharisaic leader, they have also suggested that his positive portrayals of the early Nazarenes pointed to the historian as an early Bishop of Jerusalem! All these centuries later, we may well look at such an idea as Christian fable, but the fact remains that even many of the most fantastic legends have some basis in real history. But the question is: What are the facts behind this theory? Is it possible that Josephus was an early follower of Y’shua, and that this formed the basis of Christian legend about him? If so, can we demonstrate from the historical record how Josephus’ genuine beliefs may have been morphed for their purposes? At the end of the day, can we say with any certainty that the most famous Jewish historian of them all was really a Nazarene Jew? In order to find out, we will need to answer a series of progressively interesting and difficult questions, starting with the easiest one first:

## Josephus' love for Torah

Josephus writes<sup>57</sup>:

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only *twenty-two books, (8) which contain the records of all the past times; which are justly believed to be divine*; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to Elohim, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, *no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them.*<sup>58</sup> (Against Apion, 1.8)

## Josephus and Pharisaism

The historian clearly identifies himself as a Pharisee, having taken up affiliation with that sect when he was nineteen years old. However, Josephus also goes out of his way to express the strong points of other forms of Judaism as well<sup>59</sup>:

I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three: - *The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when*

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<sup>57</sup> All quotes from Josephus are derived from the William Whiston translation. Elsewhere, though, common names for Father YHWH and His Son Y'shua have been replaced with the originals as enshrined in Scripture. In other cases, where archaic KJV-style English terminology seems to create confusion, a more modern syntax is preferred.

<sup>58</sup> It is possible to argue that, since Josephus says not to add or take away from the Tanakh, this might exclude the Renewed Covenant writings. However, the real meaning is that no one is to add or subtract from the content of the Tanakh books themselves. The Renewed Covenant then, owing to the fact that it is a contingency of what went before, is not so much adding to Tanakh as it is showing how Tanakh themes developed into the time of Y'shua. Also, as a Pharisee, Josephus knows full well that their traditions are much more likely candidates for "adding" to Tanakh than the Renewed Covenant is!

<sup>59</sup> Quoted from *Against Apion*, 2.42: "As to the laws themselves, more words are unnecessary, for they are visible in their own nature, and appear to teach not impiety, but the truest piety in the world. They do not make men hate one another, but encourage people to communicate what they have to one another freely; they are enemies to injustice, they take care of righteousness, they banish idleness and expensive living, and instruct men to be content with what they have, and to be laborious in their calling; they forbid men to make war from a desire of getting more, but make men courageous in defending the laws; they are inexorable in punishing malefactors; they admit no sophistry of words, but are always established by actions themselves, which actions we ever propose as surer demonstrations than what is contained in writing only: on which account I am so bold as to say that we are become the teachers of other men, in the greatest number of things, and those of the most excellent nature only; for what is more excellent than inviolable piety? what is more just than submission to laws? and what is more advantageous than mutual love and concord? and this so far that we are to be neither divided by calamities, nor to become injurious and seditious in prosperity; but to condemn death when we are in war, and in peace to apply ourselves to our mechanical occupations, or to our tillage of the ground; while we in all things and all ways are satisfied that Elohim is the inspector and governor of our actions."

*I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. (3) So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them. (Life, 1.2)*

### Josephus and “the Oral Law”

It is clear that Josephus calls both customs and written Torah requirements as “law” or *nomos*. However, the broad contours of Josephus’ assessment of good and bad Oral Law are still very evident:

Now, for the Pharisees, they live meanly, and despise delicacies in diet; and they follow the conduct of reason; and what that prescribes to them as good for them they do; and they think they ought earnestly to strive to observe reason’s dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in any thing which they have introduced; and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased Elohim to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal rigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines they are able greatly to persuade the body of the people; and whatsoever they do about Divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also.

But the doctrine of the Sadducees is this: That souls die with the bodies; ***nor do they regard the observation of any thing besides what the law enjoins them***; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent: but this doctrine is received but by a few, yet by those still of the greatest dignity. But they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them. (Antiquities, 18:1.3-4)

Notice here that the Sadducees “addict” themselves to some Oral Laws of the Pharisees—not exactly a pleasant image. Surely then there would be no “addiction” to Torah in the mind of Josephus, so this is a very clear conceptual separation. A further rebuke of the Sadducees is in Antiquities 20.9.1 which we will visit later.

***He was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews...***

On the other hand, we also see above that when it came to ministrations at the Temple level, Josephus had little problem with the Pharisees being in charge. Josephus extends additional praise to the Pharisees’ overall process as well:

But then as to the two other orders at first mentioned, the Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect.

These ascribe all to fate [or providence], and to Elohim, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, - but that the souls of bad men are subject to eternal punishment. But the Sadducees are those that compose the second order, and take away fate entirely, and suppose that Elohim is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. ***Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public;*** but the behavior of the Sadducees one towards another is in some degree wild, and their conversation with those that are of their own party is as barbarous as if they were strangers to them.<sup>60</sup> And this is what I had to say concerning the philosophic sects among the Jews. (War, 2.8.14)

Note the use of ***“their laws”*** (oral traditions) and not Torah by Josephus. This quote is one of the few times he seems to draw the distinction. In addition, his point seems further expounded upon when we consider the other phrase here, the so-called ***“notions of the Pharisees”*** referenced above, because there Josephus implies it is popular support of their policies, not Scripture, from which the Pharisees draw authority.

Finally, in the case of Josephus' account of Yochanan the Immerser, which we will examine later, we see him very upset about other traditions concerning the proper way to convene a trial. The rules of jurisprudence are clearly not directly from Torah, but they are applications from broader commands. So the validity of Oral Law is very much a situational decision for Josephus, and it is that flexibility that begins to show us exactly how he can depart from mainstream Pharisaic traditions when he deems it necessary.

### **If Josephus is strictly a Pharisee, why does he profess admiration for the early Nazarenes?**

Indicators that Josephus' attained “rebel” status have to do with two main factors. First, Josephus has no concerns about documenting Jews who followed Yochanan the Immerser, Y'shua and his brother Ya'akov as normative Jews. This positive accounting of those whom a normal Pharisee would have viewed as heretics is in stark contrast to the Rabbis who, in the year 90, pronounced a universal curse on these very same Nazarenes! Granted, Josephus was living in Rome at that time, but we can hardly doubt that such a huge event escaped his notice. This is especially true when we consider how detailed his accounts of the final destruction of Jerusalem were twenty years before – the destruction which was the catalyst that led to the new Rabbinic learning academies and this same curse. At the very least, Josephus' decision was certainly not mainstream for those of the Pharisee sect.

The second issue is that Josephus universally regarded the oppression of the Nazarenes as a bad thing, and yet it was policy for the Pharisees and their later Rabbinic brethren to do just that, and even sending an “enforcer” named Shaul of Tarsus (the apostle Paul) to give direct approval to the execution of these “heretics.”<sup>61</sup> If Rav Shaul then called himself “a Pharisee and the son of a Pharisee” how might the pre-conversion Shaul have viewed what Josephus wrote? In both cases, the writings of these men reveal that they can be proud of the way they advanced in Pharisaic traditions while at the same time feeling totally free to criticize other portions of those traditions and, if need be, to set them aside.

<sup>60</sup> The ironic part of this rebuke, of course, is that the Sadducees did what Josephus' detractors heavily criticized him for, namely cooperating with the Romans. Some of this sentiment also appears reflected in the Renewed Covenant as well, (Acts 4:1-4, 23:6-8).

<sup>61</sup> See Acts 7:1-8:1, and two of Rav Shaul's admissions of guilt for his conduct in 1 Corinthians 15:9 and Galatians 1:13.



### What can be attributed to Josephus's faith from the "Testimonium"?

Now there was about this time Y'shua, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Mashiach. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, (9) those that loved him at the first did not forsake him; for he appeared to them alive again the third day; (10) as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day. (Antiquities 18.3.3)

The first main criticism that this passage excites is: It doesn't belong here. Critics argue that a later editor recklessly inserted it here because the previous paragraphs referenced Pilate. There is some weight to this argument simply because Josephus references Yochanan the Immerser two chapters later, and he knew Yochanan came before Y'shua.

In addition, and unlike the Immerser reference, this paragraph can be easily removed from the narrative pieces before and after it, allowing the remaining pieces to make perfect sense. This is usually a sign of bad editing, as we see here:

So he bid the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than *Pilate had commanded them, and equally punished those that were tumultuous*, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition...Now there was about this time Y'shua, a wise man...*About the same time also another sad calamity put the Jews into disorder*, and certain shameful practices happened about the temple of Isis that was at Rome...

It seems clear that it is at least plausible the Testimonium may have simply been put between two "Jewish calamities" under Pilate. The editing is also in stark contrast to the Immerser reference:

So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their limits at the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and when they had joined battle, *all Herod's army was destroyed by the treachery of some fugitives*, who, though they were of the tetrarchy of Philip, joined with Aretas's army. So Herod wrote about these affairs to Tiberius, who being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria. *Now some of the Jews thought that the destruction of Herod's army came from Elohim, and that very justly, as a punishment of what he did against Yochanan, that was called the Immerser: for Herod slew him*, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards Elohim, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, *Herod, who feared lest the great influence Yochanan had over the people might put it into his power and inclination to raise a rebellion*, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might

make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. ***Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of Elohim's displeasure to him.*** (Antiquities, 18.5.1-2)

Looking at the highlighted portions, one can easily see how Yochanan cannot be removed from the narrative without the entire structure falling apart. Josephus even suggests that Yochanan's death invited a curse on Herod both before and after referencing him. Clearly then, this entire paragraph must stand as written by Josephus, but the same cannot be definitely said of the Testimonium. The problem with ruling absolutely against the Testimonium *en masse* is that this might only apply to a copyist or Christian editor's placement of the text, which does not prove the text invalid!

The second major theory is that the Testimonium is from Josephus, but that certain lines were added later; however, this is circular reasoning. If we understand that Josephus is a conventional Pharisee, then these "questionable" lines don't make sense coming from his pen. There would be no benefit of a "later insertion" attempting to "prove" Josephus was a conventional Pharisee!

Josephus likes to employ the phrase "who was called the \_\_\_\_" in his writings. In the Ya'akov reference he says "Y'shua who was called the Mashiyach." Therefore, beliefs aside, it does seem out of character for Josephus to toggle from an absolute statement (he was the Mashiyach) in the disputed text to a neutral one in a non-disputed portion!

However, in fairness, this argument can cut both ways. If writing style in this case can throw doubt on parts of the Testimonium then concordance and agreement between the Testimonium and non-disputed portions of Josephus can have the opposite effect. Let's now investigate his Nazarene quote about Ya'akov:

And now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to Elohim, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, (23) who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and ***Albinus was but upon the road; so he assembled the Sanhedrim of judges, and brought before them the brother of Y'shua, who was called Mashiyach, whose name was Ya'akov, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done;*** they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a Sanhedrim without his consent. (24) ***Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Joshua, the son of Damneus, high priest.*** (Antiquities 20.9.1)

When combining these sources, there is agreement on the following facts:

- 1) That a man named Y'shua was called the Mashiyach (anointed one).
- 2) That this Y'shua had many followers, particularly among Jews, and these men drew the ire and attention of Jewish and Roman authorities.
- 3) That the common accusation against these Nazarenes was that they were "Torah breakers" but Josephus himself calls those who wanted mercy on them "equitable" and those who sought their deaths as "unlawful."
- 4) That other Jewish authorities, unlike the Rabbis who cursed the Nazarenes, are praised by Josephus for punishing those who deprived those Nazarenes of what was the ancient equivalent of their civil rights!

As a result, the rest of the Testimonium (less the strong Messianic verbiage) is very likely Josephus' authentic words:

Now there was about this time Y'shua, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles, and the tribe of Christians, so named from him, are not extinct at this day.

The final consideration for this section is this: Since even Y'shua's enemies both in his lifetime and later in Rabbinic polemics admit he could do miracles, there is no reason to suppose that the phrase "he was a doer of wonderful works" was not also from Josephus' pen.

### **Does Josephus quote from the Renewed Covenant writings?**

It is clear that Josephus is aware of events and persons of the Renewed Covenant writings. However, finding actual quotes that rise to the level of his Tanakh reporting is difficult. On the other hand, there is a middle ground here between quoting and merely summarizing from historical sources, and that area resides with a Jewish storytelling and teaching technique known broadly as *Midrash*.

Derived from a Hebrew word meaning "lesson" – or more literally "comparison" – *midrash* refers to the way rabbis and sages have attempted to fill in gaps in knowledge in the scriptural record. They do this by either focusing on different snippets of text that on first glance seem unrelated, or by exploring linguistic clues in the multiple meanings of words.<sup>62</sup>

Under close scrutiny of the text we discover that Josephus is in fact midrashing key aspects of the Renewed Covenant writings; a very important fact that speaks volumes about the historian's own faith. Jews simply don't midrash a text unless they view its message as extremely sacred and important, and this was more true in Josephus' day than today. Therefore, this activity alone points to the true level of high regard that Josephus had not just for the people and events he mentions, but for the faith behind those people and events, and his view on the reliability of the Renewed Covenant writings as history in general.

### **Y'shua Son of Mercies from YHWH**

The following are excerpts from Josephus' *War Against the Jews*, 6.5.3-4. However, Josephus' intentions appear to go far deeper than simply telling the story. Notice the opening line regarding the celestial events:

Thus were the miserable people persuaded by these deceivers, and such as belied Elohim himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated,

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<sup>62</sup> For an excellent introduction to this topic, please consult *In Potiphar's House: The Interpretive Life of Biblical Texts* (1994: Harvard University Press) by James L. Kugel.

without either eyes to see or minds to consider, did not regard the denunciations that Elohim made to them. ***Thus there was a star (20) resembling a sword, which stood over the city, and a comet, that continued a whole year.***

The “star resembling a sword” sounds much like another iconic image from the Gospels:

*“And when Y’shua was born in Beth-Lekhem of Yehuda, in the days of Herodus, the king, Magoshi came from the east to Urishlim. And they said, “Where is he who has been born the king of the Jews? **For we saw his star in the East and have come to worship him...** And when they heard from the king, they departed, and behold the star which they saw in the East was going before them until it came and stood from over where the boy was. And when they saw the star, they rejoiced (with) very great joy” (Matthew 2:1-10).*

The sword theme is also evident elsewhere in the Renewed Covenant writings:

*“And Shimon blessed them and said to his mother Maryam, Behold this one is appointed for the fall and for the rise of many in Israel, and for a sign of dispute **and in your soul will pass through a spear so that thoughts of many hearts may be revealed**” (Luke 2:34-35).*

*“For the Word of Elohim is living and all-efficient and **sharper than a two-edged sword**, and enters even to the severance of the soul and the spirit, and of the joints and the marrow and the bones, and judges the thoughts and reasonings of the heart” (Hebrews 4:12).*

This also links to another part of Josephus’ story:

Thus also before the Jews’ rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, (21) [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour.

Notice the timing: Passover is about to begin. A light shines around the Temple – there was a light at the resurrection and the Temple veil was torn in half. Also the ninth hour of the day is the time Y’shua died on the stake, but Josephus changes it to night instead!

And then the matter of earthquakes:

*“Then again Y’shua cried out with a loud voice and gave up his spirit. And immediately, the curtains at the door of the temple were torn in two from the top to the bottom. And the earth was shaken and the rocks were split. And the tombs were opened and many bodies of the Set Apart believers<sup>63</sup> who were asleep arose, And went out. And after his resurrection, they entered into the Set Apart city and were seen by many. **And the centurion, and those with him who were watching Y’shua, when they saw the earthquake and those things that had occurred, they were very afraid and said, “Truly this was the Son of Elohim”** (Matthew 27:50-54).*

*“**And behold a great earthquake occurred for a Messenger of Master YHWH descended from heaven and came and rolled away the boulder from the entrance, and he was sitting upon it**” (Matthew 28:2).*

Josephus’ writes:

Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations,

<sup>63</sup> Being “Set Apart” unto YHWH means to be led by the Ruach haKodesh to keep the Commandments of YHWH. Belief in itself does not make one Set Apart, even the demons “believe” in YHWH and His Mashiych. See Ya’akov (James) 2:19.

they said that, in the first place, *they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, “Let us remove hence.”*

This brings up another parallel in the book of Acts, about another earthquake happening on Shavuot or Pentecost as Josephus calls it:

And after the days of Shavuot (Pentecost) were fulfilled, all were assembled as one. **All of a sudden there was a sound from heaven like a roaring wind and all that House in which they were sitting was filled.** And (it) appeared to them like tongues divided, and fire sat upon every one of them. And all of them were filled with the Ruach haKodesh, and they were compelled to speak in different tongues, just as the Spirit had given them to speak...“Behold we are hearing from them that they are proclaiming the wonders of Elohim in our language!” (Acts 2:1-11)

Then, Josephus’ next line introduces his hero, a prophet of doom with a peculiar name and some interesting titles:

But, what is still more terrible, there was one *Y’shua, the son of Ananus a plebeian and a husbandman...*

Although Y’shua was a common name of the time, this title was not. “Y’shua bar Khanan-Yah” – This is the Aramaic form of the name which translates to *Y’shua, son of our mercies (from) YHWH!*

Also notable is how Josephus employs this title for this particular man named Y’shua. The first phrase, “plebeian,” is a Greek word meaning “common man,” which Y’shua surely was. The second word, “husbandman” is equivalent to a *gardener*, and this is extremely significant because Y’shua called himself the vine and his followers, the branches, Nazarenes. Mary Magdala, when she saw Y’shua after he was raised from the dead, thought he was the gardener. The rabbis who would later compile slanders against Y’shua took this imagery from John’s Gospel and made the gardener the one who buried Y’shua’s body in secret.

Furthermore, in John 4, Y’shua used the Sower parable in his talk about followers being ripe for harvest. The point is: The code has been extended to read, *Y’shua, son of our mercies (from) YHWH, a common man and planter of the branches* (Netzarim). In other words, the branch (netzer) of Jesse discussed in Isaiah 11:1-2 who has the spirit of YHWH rest on him, and who is literally raised in Branch Town (Netzer-et), and this hero of Josephus – are one and the same! If there is any lingering doubt on the matter, then let’s let Josephus speak for himself:

[Y’shua bar Khanan-Yah], four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to Elohim in the temple, (23) began on a sudden to cry aloud, “*A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!*” This was his cry, as he went about by day and by night, in all the lanes of the city.

If this sounds familiar, it should:

*“And Y’shua entered into the temple of Elohim and drove out all who were buying and selling in the temple. And he overturned the tables of the moneychangers and the chairs of those who were selling doves. And he said to them, It is written that my House will be called a house of prayer, but you have made it a cave of bandits”* (Matthew 21:12-13).

Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to

town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. I tell you the truth, all this will come upon this generation. ***“O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of YHWH.’”***

*“Behold, because of this I will send to you prophets and wise men and scribes. Some of them you will kill, and you will execute them on stakes, and some of them you will scourge in your assemblies. And you will pursue them from city to city, So that will come upon you all the blood of the righteous... Urishlim! Urishlim! Murderess of the prophets and stoner of those that are sent to her. How often I have desired to gather your children like a hen gathers her chicks under her wings, and you did not desire it! Behold, your house is left desolate”* (Matthew 23:34-38).

And as for the “a voice from the east” and so on, Y’shua used very similar metaphors:

*“For as the sunshine comes out from the East and is seen even in the West, thus will be the coming of the Son of man”* (Matthew 24:27).

*“And they will come from the east and from the west and from the south and from the north and they will recline in the Kingdom of Elohim”* (Luke 13:29).

*“The wind will blow where it desires, and you hear its voice. But you do not know from where it comes or to where it goes. Likewise is everyone who is born from spirit”* (John 3:8).

*“And I saw and heard an eagle which flew in the midst, and it had a tail of blood, while it said with a loud voice: Woe, woe, to them who dwell on the earth because of the remaining sounds of the trumpets of the three Messengers, who are to sound”* (Revelation 8:13).

Josephus also continues to develop these themes further:

Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, ***“Woe, woe to Jerusalem!” Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals...***

We begin to see what happens to this Y’shua. They beat him daily and he doesn’t protest, just like a certain suffering servant in Isaiah 53. And like the Y’shua in the Gospels, this man’s rebukes are loudest at the festivals of YHWH! Then, this is what happens to him when he speaks one word too many against the religious establishment:

*However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, “Woe, woe to Jerusalem!”*

“Severe stripes...whipped till his bones were laid bare”! Indeed, this is a very apt description of the crucifixion, where Y’shua received very severe wounds, a crown of thorns on his head, impaled wrists and feet, and a spear thrust into his side! But there are still more parallels between Josephus’ writings and accounts in the Renewed Covenant:

And when Albinus (for he was then our procurator) asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him.

This portion speaks for itself: Albinus the procurator is standing in for Pilate in the midrash. The procurator thinks him mad and wants to let Y’shua go but is forced to punish him anyway! However, the most startling fact is that Josephus even accurately portrayed the execution site:

For as he was going round upon the wall, he cried out with his utmost force, “***Woe, woe to the city again, and to the people, and to the holy house!***” And just as he added at the last, “***Woe, woe to myself also!***” there came a stone out of one of the engines, and smote him, and killed him immediately; ***and as he was uttering the very same presages he gave up the ghost.***

Here we have Y’shua “going around upon the wall” – the exact place of the crucifixion was just outside the walls of Jerusalem. Y’shua then once more pronounces woe on Jerusalem, and then a woe on the Temple (one greater than Solomon is here) and then on himself (My spirit is troubled to the point of death). Then, to top it all off Josephus takes the fact that many attempted to stone the real Y’shua while he was alive and makes that the manner of his death here! Even the phrase “he gave up his spirit” is identical to what Matthew wrote.

Obviously, no amount of “coincidence” will convince some that Josephus was a follower of Y’shua haMashiyach. But his writings testify to a man who knew that he lived in momentous times and who likely became a prolific writer because of the extreme significance of events for not only himself but all the Jewish people. For the complete account please see Josephus’ War 6.5.3-4.

### **What about the resurrection?**

As Rav Shaul (the Apostle Paul) said, without belief in the resurrection of Y’shua our faith is worthless. So then, by what standard did Josephus’ claim faith? Let us see, keeping in mind a pattern of Josephus interchanging events chronologically and adding codified phrases:

And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, ***I saw many captives crucified, and remembered three of them as my former acquaintance.*** I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician’s hands, while the third recovered. (Life, 1.75)

Is this coincidence or code? Note that he records Titus rather than Pilate, and a place called Thecoa rather than Jerusalem. Nevertheless, look at the basic storyline:

- 1) Three men are crucified in the same place.
- 2) An influential Jewish man (or two) comes to beg the Roman authorities to take them (or him) down from the stake.
- 3) One of the three crucified men recovers. The other two die.

Granted that three people are taken down from the stake, but the parallels remain striking. Y’shua is crucified with one man on each side. Furthermore, the phrase “under the physician’s hands” seems redundant. Who else but a physician would Titus have employed? Compare this to Luke:

*"Y'shua said to them, Perhaps you might tell me this parable, "**Physician heal yourself.** And all that we have heard that you did in Capurnakhum, do here also in your city." And he said, Truly I say to you that there is no prophet who is accepted in his own city"* (Luke 4:23-24).

Y'shua prophesied of naysayers taking up a parable against him, but he also stated that he has the power to raise up his own body from the grave (John 2:19). Isn't it interesting that Josephus suggests that one of the three crucified men recovered at "the physician's" hands?

### **The Gospel according to Josephus**

If Josephus was able to subtly weave his Netzarim faith into his histories, then it stands to reason we may be able to recover his "Gospel" of sorts by similar means. Specific verses are used for brevity; however, the reader is encouraged to read the full account.

### **The Nativity**

Thus were the miserable people persuaded by these deceivers, and such as belied Elohim himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that Elohim made to them. Thus there was a star (20) resembling a sword, which stood over the city...and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour.

### **Yochanan the Immerser**

Aretas (the king of Arabia Petres) and Herod (then) had a quarrel on the account following: Herod the tetrarch had, married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod, (15) who was his brother indeed, but not by the same mother; for this Herod was the son of the high priest Sireoh's daughter. However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address, when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas's daughter.

So Antipus, when he had made this agreement, sailed to Rome; but when he had done there the business he went about, and was returned again, his wife having discovered the agreement he had made with Herodias, and having learned it before he had notice of her knowledge of the whole design, she desired him to send her to Macherus, which is a place in the borders of the dominions of Aretas and Herod, without informing him of any of her intentions.

Accordingly Herod sent her thither, as thinking his wife had not perceived any thing; now she had sent a good while before to Macherus, which was subject to her father and so all things necessary for her journey were made ready for her by the general of Aretas's army; and by that means she soon came into Arabia, under the conduct of the several generals, who carried her from one to another successively; and she soon came to her father, and told him of Herod's intentions.

So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their limits at the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and when they had joined battle, all Herod's army was destroyed by the treachery of some fugitives, who, though they were of the tetrarchy of Philip, joined with Aretas's army.. So Herod wrote about these affairs to Tiberius, who being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria.



Now some of the Jews thought that the destruction of Herod's army came from Elohim, and that very justly, as a punishment of what he did against Yochanan, that was called the Immerser: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards Elohim, and so to come to immersion; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness.

Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of Elohim's displeasure to him. (Antiquities 18.5.1-2)

### **Y'shua Bar Khanan-Yah begins his ministry**

But, what is still more terrible, there was one Y'shua, the son of our mercies of YHWH, a common man and a branch (Netzer) planter, who... came to that feast whereon it is our custom for every one to make tabernacles to Elohim in the temple, (23) began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!' This was his cry, as he went about by day and by night, in all the lanes of the city.

### **Y'shua's suffering, trial and execution**

However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before.

Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Woe, woe to Jerusalem!'

And when...our procurator asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till (the procurator) took him to be a madman, and dismissed him.

Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, 'Woe, woe to Jerusalem!'

Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals... and he continued this ditty... without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house!' And just as he added at the last, 'Woe, woe to myself also!'...and as he was uttering the very same presages he gave up the ghost. (War 6.5.3)

## **Execution aftermath and resurrection**

And when I was sent...to a certain village...as I came back I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes...and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died...while the third recovered. (Life 1.75)

## **Ruach haKodesh comes at Shavuot**

Moreover, at that feast which we call Pentecost...they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." (War 6.5.3)

## **Y'shua's brother Ya'akov and other Nazarenes falsely persecuted as Torah-breakers**

AND now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus.

Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to Elohim, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests.

But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, (23) who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority].

Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Y'shua, who was called Mashiyach, whose name was Ya'akov, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent.

Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Y'shua, the son of Damneus, high priest. (Antiquities 20.9.1)

## **When did Josephus become a Nazarene?**

Perhaps the most difficult thing to determine based on his writings alone is when Josephus would have become a follower of Y'shua.

So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them. (Life, 1.2)

Josephus refers to Jerusalem as "the city." When he was 19, or about the year 56/57, Jerusalem was a very busy city.<sup>64</sup> To get some idea about the "talk around town" please read Acts 21:27-22:29.

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64 For an in-depth analysis as to how these events relate to common years 56-57, please see *Illustrated Dictionary and Concordance of the Bible* (GG The Jerusalem Publishing House, 1986), subject heading "Paul".

Yes, Rav Shaul was certainly stirring things up, but he was far from a lone voice. There were already myriads of Jews following Y'shua who were zealous for Torah (Acts 21:20). How then could Josephus, a man consecrated to history and learning everything he could about his own people, not have been there in Jerusalem when Rav Shaul was causing this tumult? How could he, as a newly dedicated 19 year old Pharisee not have rushed out there to engage this "heretic" – the "heretic" who in fact, had much in common with the historian. Both were mentored by the finest rabbis their country could produce, and both were Roman citizens caught up in the tidal forces between assimilation with the Gentiles and remaining faithful to their origins.

Similarly, neither Josephus nor Paul ever denied being a Pharisee or the son of a Pharisee. Once both men had committed to the sect – and in spite of any radical opinions they would hold later that opposed mainstream Pharisaic thought – they held their testimonies until death. Put simply, it is improbable that Josephus would not have "rubbed shoulders" with men like Paul, and we know from his own mouth that he was in Jerusalem at that time. What we don't know is if he made his decision to become a secret follower of Y'shua right then and there, or if Rav Shaul simply provided him teaching that bore fruit in his later years.

### **Why did Josephus midrash from the Renewed Covenant writings?**

While it is impossible to know the full answer to this question, we can learn much about Josephus from the extensive writings he left behind. One piece to the puzzle comes from a fairly extensive rebuke he gives on the kind of Temple he would like to see, after the one he previously knew was destroyed:

***There ought also to be but one temple for one Elohim; for likeness is the constant foundation of agreement. This temple ought to be common to all men, because he is the common Elohim of all men.***

High priests are to be continually about his worship, over whom he that is the first by his birth is to be their ruler perpetually. His business must be to offer sacrifices to Elohim, together with those priests that are joined with him, to see that the laws be observed, to determine controversies, and to punish those that are convicted of injustice; while he that does not submit to him shall be subject to the same punishment, as if he had been guilty of impiety towards Elohim himself.

***When we offer sacrifices to him, we do it not in order to surfeit ourselves, or to be drunken; for such excesses are against the will of Elohim, and would be an occasion of injuries and of luxury; but by keeping ourselves sober, orderly, and ready for our other occupations, and being more temperate than others.***

***And for our duty at the sacrifices (22) themselves, we ought, in the first place, to pray for the common welfare of all, and after that for our own; for we are made for fellowship one with another, and he who prefers the common good before what is peculiar to himself is above all acceptable to Elohim.***

***And let our prayers and supplications be made humbly to Elohim, not [so much] that he would give us what is good, (for he hath already given that of his own accord, and hath proposed the same publicly to all,) as that we may duly receive it, and when we have received it, may preserve it. Now the law has appointed several purifications at our sacrifices, whereby we are cleansed after a funeral, after what sometimes happens to us in bed, and after accompanying with our wives, and upon many other occasions, which it would be too long now to set down. And this is our doctrine concerning Elohim and his worship, and is the same that the law appoints for our practice. (Against Apion, 2.24)***

Parallels between the teachings of Josephus and Y'shua are very obvious. In Revelation Yochanan bar Zawdee speaks of an idealized heavenly Temple coming down to Earth, and that the tabernacle

of YHWH is now with men again. This appears to be the hope that Josephus shared as well, but there are many more factors because Josephus viewed the destruction of the Temple, though he loved it very dearly, as inevitable:

***For that it was a seditious temper of our own that destroyed it, and that they were the tyrants among the Jews who brought the Roman power upon us***, who unwillingly attacked us, and occasioned the burning of our holy temple, Titus Caesar, who destroyed it, is himself a witness, who, daring the entire war, pitied the people who were kept under by the seditious, and did often voluntarily delay the taking of the city, and allowed time to the siege, in order to let the authors have opportunity for repentance. (Preface, War Against the Jews)

The same wonderful sign you had also experience of formerly, when the forementioned king of Babylon made war against us, and when he took the city, and burnt the temple; while yet I believe the Jews of that age were not so impious as you are.

Wherefore I cannot but suppose that Elohim is fled out of his sanctuary, and stands on the side of those against whom you fight. Now even a man, if he be but a good man, will fly from an impure house, and will hate those that are in it; and do you persuade yourselves that Elohim will abide with you in your iniquities, who sees all secret things, and hears what is kept most private? Now what crime is there, I pray you, that is so much as kept secret among you, or is concealed by you? nay, what is there that is not open to your very enemies? ***For you show your transgressions after a pompous manner, and contend one with another which of you shall be more wicked than another; and you make a public demonstration of your injustice, as if it were virtue.***

***However, there is a place left for your preservation, if you be willing to accept of it; and Elohim is easily reconciled to those that confess their faults, and repent of them. O hard-hearted wretches as you are! cast away all your arms, and take pity of your country already going to ruin; return from your wicked ways, and have regard to the excellency of that city which you are going to betray, to that excellent temple with the donations of so many countries in it.*** (War, 5.9.18)

So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. ***But as for that house, Elohim had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous, [Ab,] upon which it was formerly burnt by the king of Babylon...*** (War 6.4.5)

From here, though, we find Josephus to be an interesting study in contrasts. On the one hand, he is extremely proud of his heritage and scholarship within both Jewish and Gentile quarters:

THE family from which I am derived is not an ignoble one, but has descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendor of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four (1) courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. (Life, 1.1)

And I am so bold as to say, now I have so completely perfected the work I proposed to myself to do, that no other person, whether he were a Jew or foreigner, had he ever so great an inclination to it, could so accurately deliver these accounts to the Greeks as is done in these books. For those of my own nation freely acknowledge that I far exceed them in the learning belonging to Jews; I

have also taken a great deal of pains to obtain the learning of the Greeks... (Antiquities 20.11.2) On the other hand as proud as he is, Josephus also seems to feel criticism towards him with particular acuity. He views any attack on his people by Gentiles as if it were directed exclusively at him, and criticism from other Jews as almost an act of betrayal. Let's see how Josephus handles these disputes from each group:

It is true, these writers have the confidence to call their accounts histories; wherein yet they seem to me to fail of their own purpose, as well as to relate nothing that is sound. ***For they have a mind to demonstrate the greatness of the Romans, while they still diminish and lessen the actions of the Jews, as not discerning how it cannot be that those must appear to be great who have only conquered those that were little.*** Nor are they ashamed to overlook the length of the war, the multitude of the Roman forces who so greatly suffered in it, or the might of the commanders, whose great labors about Jerusalem will be deemed inglorious, if what they achieved be reckoned but a small matter. (Preface, War Against the Jews)

And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. ***I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune;*** and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

***I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain;*** since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings...

***Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by Elohim's providence I escaped them all... and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished.*** (Life, 1.4-5, 76)

Nay, indeed, lest any Jews that lived elsewhere should convict him of his villainy, he extended his false accusations further, and persuaded Jonathan, and certain others that were caught with him, to bring an accusation of attempts for innovation against the Jews that were of the best character both at Alexandria and at Rome. ***One of these, against whom this treacherous accusation was laid, was Josephus, the writer of these books.*** However, this plot, thus contrived by Catullus, did not succeed according to his hopes; for though he came himself to Rome, and brought Jonathan and his companions

along with him in bonds, and thought he should have had no further inquisition made as to those lies that were forged under his government, or by his means; yet did Vespasian suspect the matter and made an inquiry how far it was true. ***And when he understood that the accusation laid against the Jews was an unjust one, he cleared them of the crimes charged upon them, and this on account of Titus's concern about the matter, and brought a deserved punishment upon Jonathan; for he was first tormented, and then burnt alive.*** (War, 7.11.3)

And to these we must add one more quote that details Josephus' own personal situation, also from *Life* 1.76:

I also received from Vespasian no small quantity of land, as a free gift, in Judea... And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; He also made that country I had in Judea tax free, which is a mark of the greatest honor to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, (28) thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

Josephus, in fact, lived under Roman protection, both in Rome and in Judea, for the last three decades of his life. And yet, he also doesn't want to offend his own people either, as if he expects them to forget his role – fair or not – in the destruction of the Temple! Regardless, his transformation from Jewish commander of the Galilee to Roman interpreter who basks in the glow of Caesar's favor came at a huge personal cost.

And so, in deference to both groups, Josephus walked a very fine line to express his faith in Y'shua of Nazareth. As stated at the beginning, he would have known the Rabbinics had placed a curse on the Nazarenes in the year 90, and continued a love-hate relationship with them for the rest of his life.

Although, for the Roman part in this drama, Josephus may have had a completely different motive: Survival. Put simply, the Romans were persecuting as many Jewish and Gentile followers of Y'shua as they could. It had begun under Emperor Nero in the 60's and would continue to break out periodically for the rest of Josephus' life. If his Gentile masters were to discover his beliefs his life would have been in jeopardy. However, it is clear from Antiquities 20.11.2 and elsewhere that Josephus considered himself a scholars' scholar, utterly unique in his qualifications to deliver the history he reports.<sup>65</sup> Consequently, he must have also thought himself able to continually deliver to diverse groups whatever they wanted to hear; in effect, playing it both ways against the middle.

As a result, part of him may have simply delighted in seeing what he could get away with. What could he say in praising Y'shua and his followers that might annoy but not exclude him from his Rabbinic brethren? Could he even go so far as to "tweak" his people by rubbing their faces in the facts that normal Jews of the time gave great weight to these people that the world would later dub as Christians? Why the whole idea in the Testimonium where he talks about massive numbers of Jews and Gentiles as a "tribe of Christians/Messianics" that all but shows them under a Jewish system of governance all their own? These are facts that later Rabbinic generations would try their hardest to forget, and yet Josephus exposed them for the entire world to see! The Romans weren't immune from this balancing act, either, for Josephus spared no details regarding their atrocities in Jerusalem, while also praising them just enough to stay in their good graces.

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<sup>65</sup> Much of his boasting, while a tad excessive and perhaps even distasteful at times, was probably also justified in light of the facts. It is impossible to fake the knowledge that Josephus had of his contemporary world, language and of his people.

But then, just when it seems as he is headed towards an outright confession of Y'shua as Mashiyach, he quickly changed course and/or provided just enough disinformation to remove himself from the debate. Fortunately for us, however, Josephus left enough clues to figure out his true intentions all these centuries later. He was perhaps the most famous secret Nazarene of them all, and the most successful at hiding his faith...until now.

## Judaizers

The term "Judaizer" is a disparaging term aimed at those who conform to the spirit, character, principles, or practices of Judaism. In reality, followers of Y'shua who are labeled as Judaizers, rarely follow Rabbinical Judaism; all they are guilty of is having Torah written upon their hearts. Y'shua stated to the Pharisees, *"Why also do you transgress against the Commandments of Elohim because of your traditions?"* (Matthew 15:3) Regardless whether it is Pharisaical or Christian tradition, transgression against the Commandments of Elohim is certainly not at all acceptable to Y'shua.

Unfortunately, Christians who aren't familiar with Torah employ the term "Judaizer" to disgrace Christian or Messianic souls who are Torah observant; condemning them as having "fallen from Grace," "legalists," "pro-Jewish" or as "enemies of the gospel." In other words, Christians who choose to observe the Seventh Day Shabbat and the Biblical Feasts, or who follow a Torah based diet, risk being disgraced by other Christians for doing so.

Today, as in the First Century, there were various Judah-isms (sects of Judaism). Before Gentile based Christianity evolved, Gentiles were converts to the original Way which was referred to as Netzarim Judaism. Apostle Paul was labeled as a *"ringleader of the sect of the Netzarim"* (Acts 24:5), clearly a Jewish sect. Jewish followers of Mashiyach brought Gentile converts into their homes, synagogues and into the Temple; therefore, the chain of Judaizing obviously returns back to Mashiyach himself as the quintessential "Judaizer." Essentially, anyone who keeps the Commandments of Elohim could be referred to as a Judaizer.

The term Judaism is derived from the tribe of Yehudah (Judah) which became prominent within the 12 tribes of Yisrael when YHWH anointed David as King and his son Solomon to build the Temple in Jerusalem. *"And she conceived again, and bare a son: and she said, Now will I praise YHWH: therefore she called his name Y'hudah; and left bearing"* (Gen. 29:35). Y'hudah (Judah) is derived from the Hebrew word *yadah* praise (or give thanks) the *yad* (hand) is extended in thanks to YHWH and is likened to the branches of the menorah that reach upwards towards heaven. In full context Yehudah means, "one who praises (or gives thanks to) YHWH."

The *toledot* (line) of Yehudah was highly honored by YHWH: *"The sceptre shall not depart from Yehudah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be"* (Gen. 49:10). YHWH orchestrated Mashiyach to be born into the line of David through the tribe of Yehudah. The scepter of Government and the Lawgiver is Mashiyach. Mashiyach is the seed of Awraham (Galatians 3:16) and the promised seed of woman (Gen. 3:15). The line of Mashiyach is both a genetic and spiritual continuum beginning with Adam and Eve and extending into the Olam HaBa (World to Come), after the 7,000<sup>th</sup> Millennium is complete.

Whether traditional Jewish tradition approved or not, the most prophetically defining moment for the Jewish people was when *"...Peelatos asked him and said to him, 'Are you the king of the Yehudeans?'" He said to him, 'You say it!'"* (Luke 23:3) It is unthinkable that the king of the Jews would teach against Torah since YHWH promised Moshe: *"I will raise them up a Prophet from among their brethren, like unto thee"* (Deut. 18:18).

YHWH's Mashiyach is the true King of the Jewish people and, of course, it was Jews who first accepted Y'shua as their Mashiyach. It was Jews who were first called and believed in Mashiyach and who gave witness that Y'shua was Mashiyach, which opened the door for Gentiles to enter into the Kingdom of Elohim. And it was these Netzari Jews who originally "Judaized" Gentiles into the original Faith of Mashiyach. Jews were astonished when non-Jews began receiving the Ruach haKodesh (Acts 10:45) a fulfillment of Isaiah 11:10; 42:6; 49:6. The Judaism of YHWH is Mashiyach yet many Christians berate fellow believers for seeking to live according to a Torah observant lifestyle that was common to Y'shua and the *Shlichim* (Sent Ones).

Politics (and ism's) aside, most realize that the Kingdom of Elohim was portrayed in the Garden of Eden according to the *Tree of Life*. Every succeeding generation has been given access to that *Tree* through Mashiyach therefore it is Mashiyach who defines Judaism certainly not Jewish sects (Judaisms) that were and are largely comprised of those who reject Y'shua as Mashiyach. Mashiyach is the Word of YHWH, therefore it was Mashiyach who chose Y'hudah to carry the physical and spiritual line of Mashiyach from Awraham to the nations (Genesis 17). It is therefore Mashiyach who is both the Living Torah and quintessential Jew making it very ironic that Christians feel threatened by Torah-observant followers of Mashiyach.

If Mashiyach truly defines his followers, then according to the Book of Genesis, it was Mashiyach who established the Seventh Day Shabbat as His Appointment with mankind. It was Mashiyach who set the Sun, Moon and Stars in their places to establish His Moedim (Appointed Biblical Festivals) for all of mankind. Jews have been called to follow the *Ancient Paths* of YHWH that existed long before the tribe of Judah, but that *Ancient Path* is ultimately defined by Mashiyach Y'shua, who was born of a Jewish mother according to the Promise. Every person has the choice to be defined by Mashiyach or by an "ism," most Christians define themselves according to a denomination whether it be Catholic, Orthodox, Pentecostal, Baptist etc, according to their hierarchy of choice and of course most Jews subscribe to Reform, Orthodox, Conservative Judaism, etc. Although the Netzarim faith is Jewish to the core, it is most certainly not exclusive to either Jews or Gentiles, but it does reflect those who chose not to "*transgress against the Commandments of Elohim*," in favor of either Jewish or Christian traditions.

Every denomination of "Christianity" and sect of "Judaism" has their own priesthood and "Mashiyach" and with so much religious diversity, it is clear that mankind has invented many "Mashiyachs," exactly what Y'shua warned would happen (Matthew 24:24). The post-apostolic Gentile church founders wanted their own religious traditions devoid of "Jewish" or Hebraic content and consequently changed YHWH's appointed times and laws, and became their own "Messiah" by making void the *Ancient Paths*. In essence, "the Church" abolished all those things that they deemed as "Jewish," when in fact Torah is YHWH's universal "blueprint" for human life according to Mashiyach! Precious few souls seem to appreciate that YHWH commanded that *everyone* who believes on Him as the Elohim of Abraham, Isaac and Jacob is to be Torah-observant:

*"Everyone who is native-born must do these things in this way when he brings an offering made by fire as an aroma pleasing to YHWH. For the generations to come, whenever an alien or anyone else living among you presents an offering made by fire as an aroma pleasing to YHWH, he must do exactly as you do. The community is to have the same rules for you and for the alien living among you; this is a lasting ordinance for the generations to come. You and the alien shall be the same before YHWH: The same laws and regulations will apply both to you and to the alien living among you"* (Numbers 15:13-16).

*"And he came and proclaimed peace to you afar off, and to those near: Because by him there is access for us both, by one Spirit, to the Father. Wherefore you are not strangers nor sojourners, but you are fellow-citizens with the Set Apart believers and of the household of Elohim. And you are built upon the foundations of the Shlichim and the prophets; and Y'shua the Mashiyach has become the head of the corner in the edifice"* (Ephesians 2:17-20).



Torah Observance is in fact Messianic Consciousness. Shabbat observance connects the spiritual man to eternity past and future; it is a *Way* to enter life in Mashiyach. Torah provides “platforms” for us to connect to Mashiyach, and through the power of Grace each redeemed soul enters new life in Mashiyach and allows Torah to be written upon their hearts. Few nowadays would suggest that putting trust in Mashiyach is “Judaizing,” yet Christian tradition links the observance of Shabbat with “Judaism” rather than with Mashiyach who is the Master of Shabbat. Gentile Christianity has in many ways invented “another Jesus” (2 Cor. 11:4) by adopting a pagan framework from which to build the Greco-Roman based Christian religion.

The all-Gentile Christian Church has long viewed “Judaizers” as the single biggest threat to their Torah-breaking “liberty.” The post-apostolic Gentile founders of the Church wrote extensive condemnation against the Judaizers and history is replete with Judaizers facing all manner of untimely death, torture and disgrace at the hands of “Church people.” Cecil Roth notes in his publication, *The Spanish Inquisition: During the Inquisition in Spain (1478–1808)*, 323,362 people were burned alive, 17,659 were burned in effigy. But by far, the greatest number of cases tried were for Judaizing (Cecil Roth, 1964. *The Spanish Inquisition*. USA: W. W. Norton & Company, Inc.).

The Gentile Christian Church was clearly founded upon anti-Torah, anti-Semitic principles that existed in the minds of its founders long before they became “Christians” and this sentiment is evidenced today by Christians who disgrace others as being “Judaizers” for returning to the original Faith of Mashiyach. *“My beloved, while I take all pains to write to you of our common life, it is needful for me to write to you, exhorting you to maintain a conflict for the faith which was once delivered to the Set Apart believers”* (Yehuda 3). Notice that there was and has always been a “conflict” for the faith and whether the Judaizer likes it or not, he or she is at the middle of this conflict. If you feel you are somewhere in between Judaism and Christianity, you will understand this perfectly. Those who are born Jewish but have converted to Christianity are often pressured into giving up their “Jewish” lifestyles so they won’t “Judaize” fellow Christians. Those who weren’t born Jewish but who want to live a Torah based lifestyle like Mashiyach himself are pressured into giving up Y’shua by traditional Judaism.

Christians who employ the term “Judaizer” to disgrace others for “fulfilling and observing Torah” (Acts 21:24) are demonstrating enmity for both the Renewed Covenant and YHWH’s own people: *“Haven’t you noticed that these people are saying, YHWH has rejected the two families he chose? Hence they despise My people and no longer look at them as a nation”* (Jer. 33:24).

In modern times a majority of Christians theologize that the State of Israel no longer belongs to Jews, that the Covenant YHWH gave the Israelites is conditional and therefore annulled because of Israel’s disobedience. Through its theological posturing the Gentile church sees itself as “spiritual Israel” and therefore the sole heirs to the promises and blessings, all while breaking the Renewed Covenant and disparaging others from allowing Torah to be written upon their hearts. Although Replacement Theology is a self-serving fallacy of the mainstream Church, numerous Christian minorities refuse to endorse it. However, Christians who don’t subscribe to Replacement Theology also risk being numbered among the “Judaizers,” simply because they understand the nature of the irrevocable Covenant that is based on the Word of YHWH according to eternal Promises. In reality YHWH forgives the Jewish people their transgressions according to the same Mercy that He offers Gentiles. YHWH is no respecter of persons.

### **Gentile Judaizers**

When Gentiles first began to follow Y’shua Mashiyach they were referred to as “Fearers of Elohim.” In the early days Gentiles met in synagogues with both Jewish followers of Y’shua and traditional religious Jews. As the Jewish Apostles were establishing *halachic* (way to walk) needs for believing Gentiles, it was incumbent upon Jewish believers to demonstrate temperance towards new Gentile converts who were leaving pagan lifestyles to enter into the Kingdom of

Elohim. A dispute arose between Rav Shaul and Keefa that brought issues of *halakha* front and center; at one point Barnabas refrained from dining with Gentiles because of peer pressure from those of traditional religious backgrounds. However, it is obvious that an anti-Judaizing campaign also evolved among secular Gentiles who disapproved of family and friends following the “Jewish Mashiyach.” Originally, it was unbelieving Gentiles who opposed the Netzari lifestyle, not Jews; but ironically it was Apostle Paul (Apostle to the Gentiles) who wrote some of the strongest words: *“But that what the Gentiles sacrifice they sacrifice to demons, and not to Elohim. And I would not that you should be associates of demons. You cannot drink the cup of our Master and the cup of demons; and you cannot be partakers at the table of our Master, and at the table of demons”* (1 Cor. 10:20, 21).

Gentiles who follow Y’shua have always been required to break from popular Gentile cultural traditions that oppose Mashiyach and Torah; nothing in this regard has ever changed. However, nowadays the Christian majority is in clear opposition to the original Hebrew/Aramaic-based lifestyle of Y’shua and his followers in favor of traditional Gentile lifestyles. Apostle Paul gave a clear warning against this; *“For if he that comes to you, had proclaimed to you another Y’shua, whom we have not proclaimed; or if you had received another Spirit, which you have not received; or another gospel, which you have not accepted; you might well have given your permission”* (2 Corinthians 11:4). The irony is that anti-Torah Christianity views its Gentile traditions and culture as though it were the original faith, and shows very little regard for the *Ancient Paths* of YHWH (Jeremiah 6:16) that have progressively been revealed since the dawn of time. Faith in Mashiyach is not a doctrine, but an action and lifestyle that is conformed into the Image of Elohim.

Most people never think of the fact that Noah could have been categorized by his contemporaries as a notorious “Judaizer” because he was deeply entrenched in “YHWHism” the foundation of Netzari Judaism. In Noah’s day the earth had spawned its own “alternative” anti-YHWH religions. During the hundred years it took Noah to build the ark one can easily imagine his unpopularity for suggesting that YHWH was displeased with mankind’s bad choices. But, in these latter days “the Church” reflects the same anti-Torah, anti-YHWH spirit as those of Noah’s day. Noah’s salvation was an act of Mashiyach; it is Mashiyach who forever bears witness of YHWH as the Voice of YHWH who spoke to Noah and guided and protected him.

### **Jewish Judaizers**

In Rabbinical circles Jews are cautioned against making Torah “attractive to the Gentiles.” Much of this sentiment evolved when the Gentile Church began tormenting Jewish and Gentile Christians for “Judaizing.” Constantine and his mother made it official for Christians to hate the Judaizers (321 AD).

One must also consider how Judaizing became so unpopular among Jews. Imagine being Jewish and sharing your faith with a Gentile friend, only to later find them strung up on a Christian torture stake for “Judaizing.” The Roman Christians traditionally crucified people next to busy roadways to instill fear in the rest of the population. Certainly such deep “Christian” hatred towards Judaism forced the Jewish people from making Torah attractive to Gentiles.

It is important to note that Abraham was not “Jewish” by birth but yet he is the father of Faith for both Christianity and Judaism. Abraham heavily “Judaized” his 318 servants into getting circumcised and putting their trust in YHWH, clearly YHWH loved Abraham for his heartfelt loyalty and obedience. Moshe spoke “mouth to mouth” with YHWH and – of course – he “Judaized” not only all the 12 tribes of Yisrael, but the mixed multitude of Gentiles who came out of Egypt along with the Israelites.

## Paul the Judaizer

*"...If you who are Yehudeans, live as Arameans; why do you urge the Gentiles who have joined themselves to Yehuda to live as Yehudeans?"* (Galatians 2:14) This verse is cited as proof that Paul was an anti-Judaizer. Many Christians are of the opinion that Paul was speaking against Judaizing and one translation even goes so far as to spell that out; *"...If thou, being a Jew, in the manner of the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize?"* (Galatians 2:14 Young's Literal Translation) The clear implication here is that Gentiles are being compelled to live according to Jewish traditions. But the sad reality is that most Christians are virtually incapable of distinguishing between what is Jewish tradition and what are Torah observant lifestyle distinctions according to Mashiyach, often a very big difference.

Rabbinical Judaism imposes plenty of religious traditions on its followers to be circumcised and keep their traditional interpretations of the "law of Moses" – a much different "law of Moses" than how Mashiyach himself revealed and interpreted Torah. In reality, those who are Torah observant realize that having Torah written upon the heart is a spiritual process; but religious politics is what pressures people to conform to religious tradition.

Circumcision, for example, is a Torah Commandment; but how and when a converted person is circumcised is very dependent upon the leading of the Ruach haKodesh, not on political or religious forces. For Christianity to annul circumcision because of how it was ministered by Rabbinical Judaism simply demonstrates brute ignorance of the Way of Mashiyach. Paul demonstrates in many places that he, as a Pharisee who follows Y'shua, would not tolerate Rabbinical religious authority to be lorded over Jews or Gentiles; he distinguished between man's religious tradition and Mashiyach's truth.

*"And Elohim who knows what is in the hearts testified concerning them and gave to them the Ruach haKodesh as (he did) to us. And He differentiates nothing between them and us because He cleansed their hearts by faith. And now, why do you test Elohim so as to place a yoke upon the neck of the disciples that which not even our forefathers nor us were able to carry?"* (Acts 15:8-10) Notice that Paul teaches that Elohim differentiates nothing between Gentiles and Jews, yet both Rabbinical Judaism and Christian tradition puts Jews and Gentiles into two very different categories for Torah observance. The yoke Paul speaks of is the oral law; the traditions of the forefathers are halachic legal requirements that are a product of religion, not of the Ruach haKodesh. Yet most Gentile Christian leaders are willfully ignorant of the fact that Torah is neither a yoke nor a burden to the household of Faith. Those who believe Torah to be a yoke are clearly serving humanist self-serving traditions. Yochanan says, *"For this is the love of Elohim, that we keep his Commandments: and his Commandments are not burdensome"* (1 Yochanan 5:3).

## Judaizing in the World to Come

*"Thus says YHWH of Hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the hem (wing or border) of him that is a Jew, saying, We will go with you: for we have heard that Elohim is with you."* (Zechariah 8:23). In reality, YHWH Himself forecasts His own efforts to "Judaize" by showing Himself strong on behalf of the Jew. For those who believe this prophetically refers to Mashiyach, the quintessential "Jew," then it stands that only a false religious system would attempt to disrobe Y'shua of his "Jewishness." The "hem" of the garment is where *tzit tzit* (fringes) are located (Numbers 15:38, 39). *Tzit tzit* are for a remembrance of YHWH's Torah to protect us from being drawn away by the lusts of the carnal flesh. Y'shua wore *tzit tzit*; therefore, when one "touches" the hem of Y'shua's garment it symbolizes their acceptance of his headship and Torah-based Government.

## Conclusion

Although many Christians have long used the term “Judaizer” to disgrace fellow Christians and Messianic believers, the reality is that Y’shua Mashiach is calling a Set Apart and spiritually renewed people out of the world – those who are not conformed to this world or the religions of it, but renewed in mind and spirit and who have the Word of YHWH (Torah) written upon their hearts. The condemnatory and judgmental Christian spirit against the “Judaizers” is a straw man that hides ignorance and spiritually immature religious prejudices; it is one of the hallmarks of the false Church system.

All who enter into the Kingdom of Elohim and live like Y’shua and his Shlichim run the risk of being marginalized by the mainstream Christian status quo. The negative or condescending spirit against “the Judaizers” is a product of the demonic world that inspires the lower nature of mankind to fear what it does not understand. Scriptural elements of Messianic culture that are considered as “Judaizing” by some, are providing intimate experiences in Mashiach for many others. It is very contrary to the Spirit of Mashiach to harbor inter-religious hatred between persons of Christian, Jewish or Muslim religions because of each one’s observance and personal disciplines. Rav Shaul taught, *“Who are you, that you judge a servant not yours...”* (Romans 14:4).

## Khabouris Codex

The Khabouris Codex was first revealed to America in April 1954. Initially presented at the White House to President Dwight D. Eisenhower and Secretary of State John Foster Dulles, it was escorted via police motorcade and armed guards, along with much pomp and circumstance to the Library of Congress for display. The Chaplain to the United States Senate, Frederick Brown Harris referred to it as the “N.T. (New Testament) Time Bomb.” His words were recorded in a newspaper article as follows:

“...Here are the very syllables as they fell from His lips when the matchless Teacher was here among men. It is a record to make the heart leap with excitement. Somehow, it is like hearing the One whose birth broke the ages in two, talking to our modern age without a language barrier between. Here is not a translation of the words, but the words themselves of that One...who declared: ‘My words shall not pass away. They are spirit and they are life.’ Gazing across the years to be, He warned that those who defy His precepts, which are the laws of life, will be ground to powder. What treasures will be found as the very language of Jesus is studied can only be imagined.”

The Khabouris Codex was found in the library of a small church in Kurdistan whose remaining contents were later seized by Turkish authorities in 1966 and brought to Ankara, Turkey. In that same year the Turkish government seized all the other remaining contents of the Kurdistan church (1966), the Khabouris Codex was given as a gift to the Yonan Codex Foundation by two Americans; and, in 1970, the Yonan Codex Foundation published a book entitled, “Enlightenment” which discussed the Codex and brought much of the contents to light.

On June 7, 1965 the Archdeacon and Pastor Sadook De Mar Shimun, B.A.B.D., verified and described the Khabouris codex as follows:

“The Manuscript is written on animal skin, and consists of 254 leaves (folios). They measure about 10” plus x 7”. The writing is in black ink, now somewhat brownish, and is in one column of 29 lines to the page. Titles and subscriptions of books are in red ink, as well as the names of the places where they were written. The handwriting is uniform and very skilful, evidently the work of one scribe...The manuscript was written as a whole New Testament of the twenty-two books of the Oriental Canon, which excludes Revelation and four short Epistles (2 Peter, 2 and 3 John, and Jude)...

“The significance of the Codex should be based on the following factors, each of which is of supreme importance. Its colophon which ascribes it to the first decade of the 3<sup>rd</sup> century, makes it the oldest Syriac-Aramaic known to exist.” This 3<sup>rd</sup> century date however, is more conservative than how most scholars interpret the colophon today. The most natural conclusion is the reference, “dated one hundred years from the Great Persecution” that refers to about year 164 CE, which would ascribe the Great Persecution as the first one in history that occurred in the reign of Nero, after he set Rome ablaze and blamed the fire on Christians and Nazarenes. Over time, older pages had been replaced and new ones dated to centuries later.

“Its complete text offers the scholars a source of information hereto-fore lacking in the Aramaic field...it should be remembered that the Syria-Aramaic Canon and text of the New Testament were already long established before the Christological disputes, which were then smoldering, and finally erupted in the fifth century, first divided the so-called Nestorians and then the Monophysites...Because this Manuscript is our first such whole New Testament, with so early a colophon, it becomes invaluable beyond comparison as a primary source in text criticism. It should be born in mind the authority which its early date commands.”

“For it was His language as well as that of His disciples and the people to whom He proclaimed His teachings. Aramaic studies thus play a key role in the New Testament problems, many of which are hotly contested problems of understanding, interpretation, translation, transmission, etc. Whatever we can glean from such studies increases the value of the New Testament to us. The significance of the prime source which the Khabouris Codex offers scarcely needs to be pointed out.”

In recent years high quality digital photos of the text were made and distributed online for all interested parties. One would have thought that the Khabouris Codex would have brought much excitement to the Christian community, but quite the opposite has happened, and at time of printing most pastors have never heard of the Khabouris Codex, much less could hold an intelligent conversation about it. Perhaps as you study the Aramaic for yourself it will become obvious as to why such an ancient authority has remained unpopular....

All we like sheep have gone astray. The burden of change is not upon ancient and reliable texts to modify and conform to contemporary religious ideals; the burden of change is upon mankind to return to *“the faith which was once delivered.”*

## King of Kings and Master of Masters

### Part 1 Revelation 17:14

The Aramaic in Revelation 17:14 *“malka d’malka mara maraota”* stands out for two reasons. First, unlike the conjugation for *“King of Kings”* (*malka d’malka*), there is no dalet proclitic to read as “of” between the words *“mara”* (master) and *maraota* (masters). Also the general rule of Aramaic nouns is that a *“ta”* ending indicates the feminine! The combination of these two oddities together suggests that an additional meaning is intended along with the generally accepted reading of *“King of Kings and Master of Masters.”* One possibility is that the word we think of as “Masters” is actually another noun derived from the same root but which takes on a feminine form when spelled this way. An example of this use is in Colossians 1:16, where it means “dominion” in what grammarians call the singular emphatic state. Therefore, one could read this sentence as a clarification of a thought rather than a synonymous mirror – echo, as *“King of Kings and Master of (all) dominions,”* which would closely parallel descriptions of Mashiach in Daniel 7.

However, there are other aspects of this phrase which must also be considered. First is the use of “metaphoric transference” which is an exception to the rule when Hebrew and Aramaic terms for

“Lordship” are applied to YHWH or His Son. In the Aramaic portions of Daniel 5:21-23 we see the word “mara” used both for pagan deities and YHWH. From Path to Life (page 163):

“The reader will recall that in “Definitions of MarYah” the related word also used in the above Scripture, Mara, is defined in terms of human kings or false deities, not YHWH. Only a few pages later and it seems as this rule is broken - or is it? What is going on in this case is a phenomenon I refer to as metaphoric transference. Put simply, metaphoric transference means that two concepts that are not alike at all in reality are linked through metaphor as though they were. In this case, the pagan court of Belshazzar does not know the personal name for the Creator, YHWH. But their Aramaic dialect certainly is used to address their false gods with the title Mara. Enter Daniel, who is in this one instance transferring this word temporarily to YHWH to make a point that the deities the Babylonians think are supreme are false and have no power – they are dust compared to the real Master – Mara of Heaven!

“In later times then, Jews who stayed behind in Babylon would simply take off the alap and strip the word down to the root level so that it would not appear to have dual pagan – Yahwistic use; hence “MarYah” which was not used in Daniel’s time but which clearly grew out of this usage in his book. Furthermore, it is very easy to see Daniel as the pivot point in the usage for this word for two special reasons:

1) This portion of Daniel is in Babylonian Aramaic, in a form fairly close to the later Babylonian variety that the Peshitta Tanakh would be translated into. As a result, it is also no coincidence that Daniel is the only Tanakh book to even have this word.

2) The use of Mara in Daniel is effectively split between human (4:19, 23) and divine (2:47, 5:23) applications, which is also instructive in showing how the root Mar would become attached to Yah later.

“Another key point is: just because the metaphoric usage ends up referring to YHWH, does not mean it is equivalent to the Name of YHWH by its plain definition or usage.”

So it is important to note that in Daniel and Revelation there are metaphoric usages of “Lordship” that do not appear anywhere else in Tanakh or NT; and, the kinship between Daniel and Revelation is not just thematic, but is linked with Aramaic in both books. We see this kind of ironic metaphoric transference also in Tanakh, where the prophet Elijah mocks non-existent deities in 1 Kings 18:27 by saying to the pagan priests: *“Shout louder! Surely he (Baal) is an elohim! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened.”*

Another factor that must be noted is: Who is Y’shua referring to as **“King of Kings and Master of Masters”**? In Revelation 17:14, the narrator says this applies to Y’shua. However, 1 Timothy 6:15-16 says something different: *“Almighty Elohim, King of Kings and Master of Masters who only is incorruptible and dwells in light to which no one can approach; and whom no man has seen, or even can see: to him be glory and dominion forever and ever. Amen.”* Here Rav Shaul uses the same phrase to apply to YHWH alone. Can both be true? The answer is clearly yes, because YHWH gives life, power and authority in His will to the Son (Yochanan 5:25-26), who was the Miltha/Word acting on YHWH’s commands. Y’shua clearly came in his Father YHWH’s Name, and when someone comes in the name of a king in the Middle East and elsewhere, they bear authority from the king to stand and act on behalf of the king when he is not physically present. Obviously YHWH is omnipresent, but the model holds true because His Son was the physical embodiment of His authority on Earth, which is why the Son judges on behalf of the Father but the Father metes out actual judgment and is the only One who knows future appointed times as stated in Matthew 7:21, 24:36; Yochanan 5:30, 8:15-16.

## Part 2 Revelation 19:16

The dual meaning of **“King of Kings and Master of Masters”** from Revelation 17:14 is also present here. In this case however, a totally new vista of possible understanding opens up with

the detail of the name being inscribed on Y'shua's thigh. The significance of the area of the thigh principally comes from the patriarch Ya'akov wrestling with a heavenly messenger – possibly Y'shua himself as the Face of El – and having that Divine Being touch him on that part of his leg (Genesis 32:24-26). Also, even prior to that event, the thigh was an area that the patriarchs used to impart sacred promises (Genesis 24:1-9), of which Mashiyach is the most important! However, there is another connection of this matter of the thigh that is not quite as obvious. Path to Life (pages 20-23) references the research of Neil Altman (a Dead Seas Scrolls expert) and investigative reporters David Chowder and Bill Norton. They wrote an article entitled, "Support for the Gospel of Matthew Comes from an Unlikely Place" which appeared in the Kansas City Star, January 7th, 2004.

Their article addressed an ancient fragment of the Talmud that mentions a parody of the Gospel of Matthew written by Gamaliel, the same Rabbi who taught Rav Shaul (Acts 22:1-3). The main significance of this find was that Gamaliel died in the 73 CE, which would mean that if the parody of Matthew belonged to him, the original book of Matthew circulated at least two decades earlier than most scholars previously believed. Gamaliel was and is an extremely important Rabbi in Rabbinical Judaism; many of his teachings were passed down into later traditions like the Talmud. About a hundred years later, Gamaliel's parody of Matthew would have likely found its way into the hands of Rabbi Tarphon, who had a famous debate with Justin Martyr in the city of Ephesus. Ephesus was also the residence of Yochanan bar Zawdi prior to his exile to the island of Patmos, where Revelation would be finished. However, because Yochanan's previous fame was associated with this city, this same book of Revelation is mentioned by both men in their debate many decades later.

Why is this important? Because from this time onward, the Rabbinic schools were collecting their own apologetics against the teachings of Mashiyach Y'shua. Known as the *Toldot Yeshu*, the work reached its final written stage in about the Sixth Century, but it was well known that earlier written and oral versions were also in circulation. Three of these versions may have had their origins based on the two Gospels and Revelation.

The end of Matthew relates how the Pharisees began propagating a lie that the talmidim stole the body of Mashiyach at night, a theme that is also loosely echoed in the *Toldot Yeshu*. Later, perverting a theme in Yochanan's Gospel, the body of Mashiyach is found buried by a gardener – as opposed to Mashiyach being mistaken for a gardener himself – as though the talmidim tried to fake the resurrection. But, if ancient traditional sources are correct, the same Yochanan who wrote the Good News of Yochanan, also wrote the Book of Revelation.

So here is where all these threads tie together: In the final version of *Toldot Yeshu*, the Pharisees invent an elaborate myth about Mashiyach's miracles being as a result of his copying the original 72-letter name of YHWH onto a small piece of parchment, the Name that was inscribed on the foundation stone of the Temple; a Name that other legends say was spoken to create the universe. Since this kind of "divine forgery" is a capital offense the myth suggests that "Yeshu" concealed the holy Name by cutting a hole in the skin of his thigh and placing the paper inside it! Perhaps the phrase "King of Kings and Master of Masters" was contained in the "72-letter name" that was lost? Another weird aspect to this legend of the Pharisees continues along the lines that Yehuda the traitor became a hero and fought back with the same name. Then, by "defiling Yeshu in the air" the holy letters escape both men, rendering them powerless – but not before explaining the source of the false Mashiyach's healing powers. In fairness, we do not know to what extent either Rabbi Gamaliel or Rabbi Tarphon may have directly contributed to the *Toldot Yeshu* in its final form, but the fact remains they had opportunities to be aware of that work and perhaps spin a tale or two of their own. Therefore, it could very well be that what Rabbi Gamaliel helped begin, Rabbi Tarfon might well have further developed in part by reading Revelation prior to his debate with Justin Martyr.

## Legalism

Legalism is a theological term that was coined circa 1830-1840. The Concise Oxford Dictionary defines legalism as: (a) preference of the Law to the Gospel, (b) doctrine of justification by works, (c) exaltation of law, (d) formula, or (e) red tape. “Legalism” is a Christian term that Christians apply to Christians, Jews, Muslims and others who promote the function of “Law” as it pertains to righteousness and salvation. The Oxford definition postures that some individuals prefer the Law over the Gospel, pitting the two concepts against each other, when in reality the Gospel was given in conjunction with “Law.” The Law specifies what is good and acceptable conduct according to YHWH, and provides guidelines for righteousness and repentance, which are integral components of “the Gospel.”

From the ancient Paleo Hebrew letters that spell Torah (mistranslated as “the Law”), a word picture emerges that means, the “Seal or Covenant-Head of Man-Revealed.” Torah is the Covenant and Seal that YHWH progressively revealed to mankind through Adam, Noach, Awraham and all His chosen prophets and people. The word Torah contains the Hebrew sound “owr” which means light. YHWH declared through Isaiah: *“To the Torah (law) and to the testimony: if they speak not according to this word, it is because there is no light in them”* (Isaiah 8:20). The Psalmist teaches that the Word of YHWH (Torah) is a Light unto our paths.

Torah means *instruction in righteousness* and is likened to a person aiming and shooting at a target. Unfortunately, sometimes we miss the mark and “sin.” A child is not expected to hit the mark as well as an adult, but when YHWH gave Torah He did *not* make His instructions impossible to “hit” as many have been led to believe.

The instructions (Torah) of YHWH have been progressively revealed from Adam and Eve right through to Mashiyach. However, many Christians muse that Torah is “legalism” and something that is supposedly impossible to keep and, consequently, they have replaced Torah principles with the more popular Christian traditions of the post-apostolic Gentile Church founders.

We are introduced to the consequences of breaking “the Law” (Torah) in the beginning of the Bible (Genesis 3) where the very first case of blatant disobedience occurred – an act that impacted the children of Adam and Eve and every single generation of man since then! Because of that one act of disobedience, man has been “born into a world full of death and evil” ever since; constantly forced to battle the wiles of the Evil One and facing possible eternal separation from YHWH. Before sin, Adam and Eve were clothed in righteousness (the Light of Mashiyach); but haSatan exposed their nakedness through guilt, shame and condemnation. Guilt (which results from wrong-doing, is spiritual separation), is a function of the Ruach haKodesh; it is a spiritual force that motivates us to make it right with YHWH and one another. The guilty parties – not knowing whether they will be forgiven their transgression until they confess and present their case – feel sorrow, emptiness, depression and despair for breaking faith and violating the peace and harmony of Mashiyach. The shame that Adam and Eve experienced was compounded in the knowledge that their sin had been preventable, and that they had needlessly and willingly exposed themselves to a difficult situation that caused them to risk everything without considering the consequences.

The curses against Adam and Eve became part of universal natural law that applies to all inhabitants of the Earth. *“Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever...”* (Genesis 3:22). Man was formerly a sinless and immortal being who became as the angelic host to know good and evil (many believe that the angelic war between good and evil is what spawned the creation of mankind); therefore, YHWH provided redemption through death and resurrection. The plan of redemption is this Good News that Mashiyach demonstrated through his resurrection as the “Firstfruits” of all Creation. Mankind has always been sustained according to the Word of YHWH, *“For YHWH is our judge, YHWH is our lawgiver, YHWH is our king; He will save us”* (Isaiah 33:22).



Long before Y'shua arrived on Earth, Torah Observant Jews were teaching that *"her seed"* points to Mashiyach who is the foundation of all "Good News": *"And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel"* (Genesis 3:15). Hebrews 4:2 states that *"the Gospel was preached unto them"* – therefore, those who left Egypt were given the opportunity to respond to the Gospel; therefore, the Gospel originated long before the First Century.

A popular theological spin on "the Gospel" is that "Jesus kept the Law" (Torah) so that Christians wouldn't have to. The anti-legalist Christian purports "freedom in Christ" which is simply religious justification to break Torah and put the full responsibility and penalty of past, present and future sins upon Jesus. However, those branded as legalists are trusting that Y'shua empowers them to be renewed in body, mind and spirit so as to put away their own carnal flesh that desires to break Torah.

There have been many lawgivers but it is YHWH's Torah and His Mashiyach that sustains the plan of Redemption. His Word is His LAW! Therefore, all theological posturing that pits Torah against the Gospel is deception. Having Torah "written upon the heart" is at the heart of the Renewed Covenant which completes the revelation of "the Good News."

*"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be"* (Genesis 49:10). The Scepter is the imperial rod of divine lawmaking and justice. YHWH holds the Scepter who is Mashiyach. The "lawgiver from between his feet" refers to the lineage of Yehudah (Judah); therefore, successive generations of Judah "hold" this Scepter until Shiloh (Mashiyach) takes his seat over all other "lawmakers." Therefore, the "Way" of righteousness was, is and always will be prophetically connected through the Judaic and Hebraic-based Faith that Mashiyach Y'shua revealed to the world. Through belief in him, *the Final Sin Sacrifice*, we are able to receive YHWH's Mercy and Grace which assures us eternal life in heaven.

Thanks to His Mercy and Grace – which in no way negates Torah! – we were loved while we were yet sinners. Therefore, how much more do we desire to please our Father? We demonstrate our acceptance of what Y'shua did for us by becoming a Torah observant, law abiding people. That is the meaning of the Scripture when Y'shua teaches:

*"Ask, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you. For anyone that asks will receive, and that seeks, will find. And to him that knocks, it will be opened to him. Or whom among you fathers if his son asks of him for bread, why to him would hold out a rock? And if he asks a fish of him, why to him would hold out a snake? And if, therefore, you who are imperfect know to give good gifts to your sons, how so much more your Father who is in heaven will give good to those that ask Him. All that which you desire that the sons of men should do for you, also like this you do to them. This is for Torah and the prophets. Enter by the straight door, for wide is the door and broad is the road that leads to destruction, and many are they, those that go in it"* (Matthew 7:7-13).

Most people understand how the Gospel works, but here's a small example: Early in our children's lives, we explain to them the cause and effect of good and evil. For instance, we teach them that lying is wrong and that, if the behavior continues, it can destroy their lives. After that, we praise them when they try to behave properly, and punish them whenever they misbehave or fail in their efforts to always tell the truth. Obviously, it is inconceivable to punish a child every time they fail, especially if it is evident that they are genuinely sorry and regret what they did. So instead, we continue to reinforce proper behavior and hug our children and love them even when they fail, and explain that we, too, occasionally failed to "be good" when we were children, because we all have to go through a learning process. The end result of this learning process in the lives of our children is that one day they will realize on their own that lying brings destruction, curses and shame, and it puts them in disfavor with YHWH and others because YHWH hates liars.

This is essentially what YHWH did for us through Mashiyach: Although He had every right to punish us for our disobedience, He chose not to. Instead, after the “Fall” He saw our need as His children to be instructed in righteousness and to be loved and taught. Therefore, He sent His only Son, Mashiyach Y’shua, to teach us face-to-face, personally demonstrating how to keep Torah and walk according to YHWH’s will. Y’shua demonstrated perfect patience and love towards YHWH’s creation before pouring out his own life as the Final Sin Sacrifice – which forever abolished the need for mankind to kill an innocent animal to atone for our sins. Thus, Law and Grace have been applied in a functional way so that all YHWH’s children understand the cause and effect of sin and righteousness.

YHWH’s Good News (Gospel) is the Way of Truth which is a continuum of truth revealed of YHWH’s intent to redeem fallen man. This plan of redemption is what provided protection to Cain after he killed Abel, when YHWH showed great Grace to Cain after he murdered his brother. It was haSatan who had put the envy, hatred, evil imaginations and jealousy in Cain’s mind against his brother. The Law at that time was a spiritual consciousness, and Cain knew that he had committed murder by acting out very wicked thoughts about his brother. Fortunately for Cain, the applied Gospel kept YHWH from killing him, and ultimately also kept him from being killed by others.

In Noah’s days evil was rampant upon the Earth, much like today, and the Gospel went something like this: Get on the boat, or you’ll have to tread water for 150 days without food or fresh water... will you receive “the Gospel” and get on the boat? The Good News applied was that Noah invested 100 years of his life building a big boat. Within that span of time every human being on Earth would have heard of YHWH’s intentions to flood the Earth – but of, course, the “riff raff” scorned and mocked the Gospel of Noah....

Abraham and the men of his household agreed to be circumcised and enter into Covenant with YHWH. The Gospel went like this: There is ONE ELOHIM, whose Name is YHWH; either accept the Covenant of Promise or you will not receive YHWH’s blessing. Circumcision symbolizes the separation of good from evil as a part of the flesh is cut away. *“For I know him, that he will command his children and his household after him, and **they shall keep the way of YHWH**, to do justice and judgment; that YHWH may bring upon Abraham that which he has spoken of him”* (Genesis 18:19).

Mashiyach’s followers were referred to as those of **the WAY!** Peter issues a clear warning when he said: *“For it would have been better for them not to have known **the way** of righteousness, than after having known it, to turn back from the Set Apart Commandment that was delivered to them”* (2 Peter 2:21). The Gospel and “the Way of righteousness” are synonymous with the Kingdom of Elohim which advocates individual personal responsibility to uphold Torah observant, righteous conduct.

Moshe received “Ten Commandments” written by the *Finger of Elohim*, but if you went your own way and kindled a fire on Shabbat or ate barbecued pork, you were “cut off” (killed) because YHWH gave us all the choice to either follow or ignore Him. That was the Gospel according to YHWH revealed by Moshe. As a sovereign individual you can choose life or death by your obedience or disobedience; not by a cerebral theology that makes you “acceptable.” Moshe preached the Gospel to all the Israelites; however, in the course of time the Levites (leadership) turned away from YHWH: *“But ye are departed out of the way; ye have caused many to stumble at the Torah; ye have corrupted the covenant of Levi, says YHWH of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law”* (Malachi 2:8, 9).

Without “the Law” (Torah) there is no Gospel. Torah reveals and defines good from evil and reveals the elements of Covenant. About 6,000 years of human experience on this planet witnesses that YHWH’s Laws are Set Apart and Just. YHWH’s Law provides the parameters for Freedom, Peace, Justice, Judgment, Equality, protection of personal liberty and property and

the protection of the sovereignty of each individual. To pit the Law against the Gospel is a false Gospel as Rav Shaul teaches:

*"I am stunned into silence, as if dead, that you have so quickly forgotten Mashiach who has called you to his grace and gone to another gospel that is non-existent, but there are men who agitated you and desired to pervert the Gospel of Mashiach. For if us, or even an angel from heaven, preach outside from what was preached to you, let them be cursed. As I said before, so I say again: Whichever man preaches to you outside of what you have received, let him be accursed"* (Galatians 1:6-10).

Nearly all Christian denominations ply the term "legalism" against others in one form or another. However, the second definition of legalism is the "Doctrine of Justification by Works." Essentially any Christian who does "good works" could be disgraced as a legalist; the intentions of their hearts being judged by the naysayer as though their "good works" are done for "justification" or salvation. Rav Shaul (Paul) put it this way: *"Who are you to judge another man's servant?"* (Romans 14:4)

The religious stance is that you can do nothing to bring about justification or righteousness for yourself, but in reality, Salvation isn't a mindset as much as it is a lifestyle, and a transformation from a carnal to a spiritual man. Salvation comes about by being conformed into the Image of Elohim. Each soul must co-labor with Mashiach for salvation which must be evidenced in this lifetime, in the here and now; the work or service "of the heart" is to guard the heart and mind from degradation or backsliding into a carnal, worldly lifestyle. It is ironic that the individual who Gentile Christians have discredited for bringing an end to Torah was thus spoken of: *"you yourself also walk orderly, and keep the Torah"* (Acts 21:24). Paul the Apostle emphatically lived and taught the importance of Torah being written upon the heart!

The dilemma many Christians face is what to do when they discover their church hierarchy has been promoting a doctrine of demons by teaching against Torah. What can be done when Christians point their fingers and call you a legalist for desiring to live according to the Word of the Living Elohim? In reality it is the power of Grace that strengthens each soul to cease from breaking Torah and to stand up for what is right. The religious power of the word "legalism" is simply designed to keep souls in bondage to false religion and keep them from leaving the comforts of "the church," but there is a huge gulf between being imbedded in a church and being embedded in the Kingdom of Elohim! Apostle Paul taught: *"As a result, Torah is Set Apart; and the Commandment is Set Apart, and righteous, and good"* (Romans 7:12).

Christians who are often quick to condemn others as "legalists" have never learned the most rudimentary principles of Torah. It was the pre-incarnate Mashiach who said: *"If you shall hearken unto the voice of YHWH your Elohim, to keep His commandments and his statutes which are written in this book of the Torah, and if you turn unto YHWH your Elohim with all your heart, and with all your soul. For this commandment which I command you this day, it is not hidden from thee, neither is it far off. It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto you, in your mouth, and in your heart, that you may do it. See, I have set before you this day life and good, and death and evil; In that I command you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His judgments, that you may live and multiply; and YHWH your Elohim shall bless you in the land where you are going to possess it. But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other elohim, and serve them; I denounce unto you this day, that you shall surely perish, and that you shall not prolong your days upon the land, whither you pass over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your seed may live: That you may love YHWH your Elohim, and that you may obey his voice, and*

*that you may cleave unto him: for he is your life, and the length of your days: that you may dwell in the land which YHWH swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give them” (D’varim/Deuteronomy 30:10-20).*

Torah is freedom. We are either walking in Torah and are free from sin, or breaking Torah and are in bondage to sin. All the religious posturing and propaganda in the world has NEVER and could NEVER substitute for truth and righteousness.

The fourth definition of legalism according to the Oxford dictionary is “a formula” which is defined as: *a set form of words, or something definite or authoritative, or a procedure to be followed or something prescribed for a specific occasion.* Interestingly, this describes the basic thrust of the “statement of faith” issued by most denominational churches, does it not? This fourth definition simply suggests that one denomination’s (or person’s) formula is better than yours. All preachers have their own “formulas” – the fact that they would preach, hold a “service” or teach others simply means they have their own model of belief, or “formula.” Most theologians have received their credentials from some university so they can “authoritatively teach” denominational formulae. If someone asks, “What must I do to be saved?” any answer could be construed as a “formula.” So, in reality, those who point fingers at your “formula” as “legalism” are simply suggesting that their formula is better than yours.

Finally we come to “red tape” as the fifth definition of “legalism.” Traditionally, official Vatican documents were bound in red cloth tape, and this is also where the 17th to 18th Century British Monarchy derived their government tradition. During the Fourth Century, the Roman Empire was “made Christian.” Rome was the “superpower” that controlled all religious and governmental matters and Rome invented her own anti-Torah, anti-Semitic and anti-Mashiyach “Christianity.” However the Apostle Paul had issued a very strict warning 275 years before the Nicene Creed:

*“For the mystery of iniquity does already work: only he who now will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Master shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause Elohim shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians 2:7-12).*

The applied thinking of the term “legalism” within Christianity epitomizes the work of the “mystery of iniquity.” There is no better way to define man’s religion than “red tape.” Religion is man’s carnal response to YHWH; it makes rules, traditions, buzz words, status quo trends and puts walls between YHWH and His people. YHWH sent Mashiyach to expose and take down the false traditions of man, but many love the bondage of religious traditions far more than they love the freedom of Truth. What Mashiyach did for us came at a very great price, and it is because of what he did that his followers become empowered to observe Torah by Grace, not of our own strength lest any man should boast.

All who point their fingers at others and call them legalists are showing solidarity to their own religious tradition. Condemnation of other human beings is, in fact, acting as haSatan’s “little helper.” Where did Christians learn this ministry of condemnation? *“For Elohim sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:17). “Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven” (Luke 6:37).* Those who label people as legalists are simply asking for judgment to fall on their heads! See Romans 14:13; James 4:10-12; 5:8-11; and Isaiah 58:9.

## MarYah

Andrew Gabriel Roth's "Path to Life" ([www.pathtolife.com](http://www.pathtolife.com)) amply demonstrates that MarYah is **not** a conjugation from the root "Mar". It is the Aramaic cognate and actual word for YHWH, and replaces YHWH 7,000 times in the Aramaic Tanakh; each time the Tanakh is quoted in the Aramaic NT it is YHWH who is the speaker. Furthermore, except for stating that YHWH is Y'shua Mashiyach, MarYah is **never** applied to humans. Much confusion exists on this topic, primarily because sometimes the plural form of "human masters" is spelled the same way. However, the verbs surrounding that word, plus traditional pointing, give us 100 percent certainty when the word spelled meem-reshe-yodh-alap in singular applies to YHWH, and in plural applies to human masters. As detailed in "Path to Life" the conjugation theory (i.e. that the "Yah" is simply a noun ending and not YHWH) is completely disproved even by passages in the Hebrew Tanakh, cross-referenced to its Aramaic counterpart.

## Mashiyach Ben Yoseph and Ben Dawid

*"Then said I, Lo, I come: in the volume of the book it is written of me,  
I delight to do your will, O my Elohim: yes, your Torah is within my heart."  
Psalm 40:7, 8*

We are living in the days of Mashiyach right now. The Talmud states, *"All the Prophets prophesied only of the days of the Messiah."* (Bavli, Brachot 34B) The *"days of Mashiyach"* are past, present and future in each and every generation. Rabbis considered the Aramaic **Nehora** (light) to be a code name for Mashiyach; even the very first words YHWH spoke: *"And Elohim said, 'Let there be **light**...'"* (B'resheet/Genesis 1:3). The sages believed this was a reference to Mashiyach. *"And I will put enmity between you (the adversary) and the woman, and between thy seed and her seed; it shall bruise thy head, and you shall bruise his heel"* (Genesis 3:15). Rabbis understood the seed of woman was Mashiyach who was to crush the head of haSatan. *"And Adam knew his wife again; and she bare a son, and called his name Seth: For Elohim, [said she], has appointed me **another seed** instead of Abel, whom Cain slew"* (Genesis 4:25). Rabbi Huna stated, *"Elohim prepared another seed from another place, and he is the Messiah-King"* (B'resheet Rabbah 23).

Mashiyach is revealed in the **volume** of the Book, but it's not only the Scriptures that reveal Mashiyach. Every human evaluates life according to their world view and perspective of Justice, based on individual choice, experience and personal interest; however, all "the common good" is the domain of Mashiyach. All form of corruption and all injustice are waged against Mashiyach; when mankind denies Torah and adopts his own justice system he puts himself at war with Mashiyach. Mashiyach is the intermediary between the Father YHWH (who is ein sof - without end) and everything in time and space. The Prophets of YHWH reveal two powerful opposing characteristics of Mashiyach: He was to be rejected and slain, and he is indomitable, whose government shall never end and who sanctifies haAretz (the land of) Israel. The dichotomy of such opposite characteristics caused the sages to conclude there were two Messiahs; one is known as Mashiyach ben (son of) Yoseph, the other as Mashiyach ben Dawid.

### Mashiyach ben Yoseph

Moshe Rabbeinu wrote of Yoseph being cast into the pit by his brothers and then drawn out, foreshadowing Mashiyach ben Yoseph who was put in a tomb and then resurrected to life. Yoseph ended up imprisoned in Egypt on false pretenses and then brought out to reign over all the land. Mashiyach Y'shua has been "imprisoned" by a false religious system known as "Christianity" but he is also about to be discovered and revealed to his brothers. When Yoseph was recognized for his allegiance to the One True Elohim and recognized by his brothers, this was a foreshadowing of the beginning of Mashiyach ben Dawid and *acharit hayamim* (the end of days). Mashiyach

ben Yoseph is rejected by the kings of the Earth and most of his own people. As the suffering servant he came to offer the Kingdom of Elohim according to Judgment, Mercy and Faith; a Kingdom not of this earth, so that the Just should live by Faith.

The only prophet greater than Moshe is Mashiyach. YHWH chose Moshe to reveal the government of Mashiyach when He gave Torah to Moshe. The Mishkan (tabernacle) was constructed according to the Tabernacle in heaven, so that each component would reveal the attributes and character of Mashiyach. The *aron habrit* (ark of the covenant) in the *kadosh kadoshim* (holy of holies) reveals the Mind of Mashiyach; the table of incense, showbread and menorah reveal the heart, will and character of Mashiyach. This was done so that all who would follow Mashiyach could learn how to enter into the *Image of Elohim*; Mashiyach is the perfect Image.

Zechariah 12:10 states, *“And I will pour out on the House of Dawid and on the inhabitants of Jerusalem the spirit of grace and supplication, so that they will look on me whom they have pierced, and they will mourn for him as one mourns for an only son, and they will weep bitterly over him, like the bitter weeping over a first-born.”* The Babylonian Talmud Succa 52a / Yalkut Shimoni states, *“This is Mashiyach ben Yoseph, who is to be slain.”* Rabbinical tradition rapidly digressed from a central Messianic character, to view themselves (or the Jewish people) as the “suffering servant” – which does nothing to satisfy the myriads of requirements of the “person” of Mashiyach ben Yoseph. *“As many were astonished (desolate) at you; his visage was so marred more than any man, and his form more than the sons of men”* (Isaiah 52:14). *“He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not”* (Isaiah 53:3). Mashiyach is very clearly foretold of suffering and being rejected and being “cut off.” *“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined”* (Daniel 9:26). Mashiyach was not only foretold of being “cut off,” but Daniel pins down the precise timing of when this would happen. Mashiyach ben Yoseph presented an offer from his Father of the Malchut Elohim; in doing so he separated the “sheep from the goats.”

Moshe wrote of Yoseph, who was the firstborn of Rachel, Israel’s beloved. Yoseph, firstborn of Rachel, was greatly beloved of his father Israel/Ya’akov; as a matter of fact, his father preferred him above his brothers. When Yoseph was 17 years old he was the apple of his father’s eye. Endowed to carry on the heritage of his forefathers, his own dreams revealed the course his life would take, but his brothers found him intolerable and wanted desperately to remove him from the picture. They threw him in a pit, but then brought him out and sold him into slavery to the Midianites, who in turn sold him to Potiphar. Later, Yoseph adopted an Egyptian identity, thus obscuring his Israelite heritage. What happened to Y’shua is strikingly similar: He spoke with an authority that caused his own brothers to be jealous and resentful. After being brought from the grave, a foreign people gave Y’shua a new identity that obscured his Jewish heritage and values. The majority of Jews can no longer recognize their brother in the Greek persona of “Jesus” as the God of the Gentiles. When Yoseph’s brothers met him years later, they did not recognize him; he had to reveal his identity.

A seductress tried to tempt Yoseph into breaking his vows and disqualifying him as YHWH’s chosen. HaSatan tried to tempt Y’shua into surrendering his “birthright” (Matthew 4:9). HaSatan offered the harlot woman of paganism – the Mystery Babylon religion, the perpetual seductress who heads up all relativism and syncretism to abolish Torah and Mashiyach. Mashiyach offers his Father’s Kingdom of righteousness, justice and truth; these are two mutually exclusive kingdoms.

Yoseph was falsely accused for transgressing with the woman; he was imprisoned, yet there is no record that he verbalized a defense. Y’shua was falsely accused of violating Torah, but he

kept silent before his accusers. Yeshayahu (Isaiah) 53:7-8 states; *“He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, and who will declare his generation?”* and Isaiah 53:12: *“he was reckoned among the transgressors.”*

Yoseph’s brothers slaughtered a goat and dipped his coat into the blood foreshadowing the offering of a goat as atonement for sin (Vayikra/Leviticus 16:15), which Rashi described as *“A life for a life.”* Vayikra 17:11 tells us that *“the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls, for it is the blood by reason of the life that makes atonement.”* Here is a *remez* (clue or hint) of Yom Kippur and the second goat who was called azazel which carried the sins of Israel into the wilderness. Yoseph was innocent but his brothers sent him away into the “wilderness.” Y’shua was innocent but many of his own people call him a *mamzer* (bastard) and a violator of Torah, yet through his own blood he made redemption and atonement for his people (extended family) who put their trust in him. Yoseph saved his family from physical starvation and certain death; in so doing the line of Awraham and the Kingdom of Elohim was advanced.

It was reported to Israel (Ya’akov) that Yoseph was dead and he remained with this belief for many years, until a much later time when he was reunited with Yoseph. Mashiyach ben Yoseph has been considered dead and separate from the House of Israel for almost two millennia, by most of the Jewish people. Y’shua gave many parables referring to this reality, *“...like a man who went on a journey. He called his servants and delivered his possessions to them... Now after a great time, the master came and received an account from them of those servants”* (Matthew 25:14-19). *“For it is like a man who went on a journey and left his house and gave authority to his servants”* (Mark 13:34). *“But first it is necessary that he suffer many things and be rejected by this generation. And as it was in the days of Nukh, likewise it will be in the days of the Son of man. For they were eating and drinking and taking wives and giving them to husbands until the day that Nukh entered into the Ark and the flood came and destroyed everyone. And again as it was in the days of Lot, that they were eating and drinking and buying and selling and planting and were building. But on the day that Lot went out from Sodom, MASTER YHWH rained down fire and brimstone from heaven and destroyed all of them. Thus it will be in the day that the Son of man is revealed”* (Luke 17:24-30). *“Behold, your house is left desolate. I say to you that you will not see me from now on until you say, “Blessed is he who comes in the name of Master YHWH”* (Matthew 23:38-39).

While in jail on false charges, Yoseph revealed the fate of Pharaoh’s Cupbearer and Baker, who were also incarcerated by Pharaoh. The Cupbearer and Baker each had dreams; the Cupbearer dreamt of a vine with three branches, and Yoseph interpreted the dream that in three days the Cupbearer would be restored to his office and would be giving Pharaoh his cup as before. Yoseph asked the Cupbearer to remember him when things went well with him and asked the Cupbearer to put in a good word for him with Pharaoh. Y’shua was three days and three nights in the grave before being revealed (Matthew 12:40). When things were going well Y’shua had many followers, but when he was arrested his followers forsook him; even Peter denied him three times. When the Cupbearer was restored to his office he forgot Yoseph.

Yoseph was an “insignificant servant” who was brought forth from obscurity (prison), but YHWH raised him up above the heads of the Egyptians and his own brethren, to sit at the right hand of Pharaoh. *“And the king said to him “according unto your word shall all my people be ruled”* (B’resheet/Genesis 41). Y’shua was put into the confines of the tomb and by death appeared utterly defeated; but he was brought forth from obscurity and raised up from death, conquering death, but also raised up to sit at the right hand of *g’vurah* (power) of YHWH. *“YHWH said unto my Adon, Sit at my right hand, till I make your enemies your footstool”* (Tehillim/Psalm 110:1). Yalkut interprets this as “King Messiah.” Y’shua states in Matthew 28:18, *“All authority*

is given to me in heaven and on earth. And as my Father has sent me, I send you.” In another verse Y’shua states, “...You have said it! But I say to you that from now on you will see the Son of Man sitting at the right hand of power and coming upon the clouds of heaven” (Matthew 26:64). The Prophet Daniel thus describes Mashiyach, as interpreted by Rashi and Metzudat Dawid, as “**Melech haMashiyach**.” “I saw in the night visions and behold, one like unto the son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Daniel 7:13-14).

“And Yoseph answered Pharaoh, saying, It is not in me; Elohim shall give Pharaoh an answer of peace” (Gen. 41:16). “Y’shua answered and said to them, Amen, amen I say to you that the Son is not able to do anything by his desire, but what he sees the things that the Father does. For these things that the Father does, the Son also likewise does. For the Father loves the Son and everything that he does he shows to him. And greater than these works He will show him so that you will marvel” (John 5:19-20). Both Yoseph and Y’shua spoke on behalf of the will of Elohim. “But he who does not love me will not keep my Word and this Word that you hear is not mine, rather it is of the Father who sent me” (John 14:24).

Yoseph was given the Gentile name Zaphnathpaaneah which bears no resemblance to his original Hebrew name. Y’shua was given the Gentile name “Jesus” which also bears no resemblance with his original Hebrew name.

Yoseph was given a Gentile wife whose name was Asenath which means “belonging to the goddess Neith.” Asenath was the daughter of Potipherah, priest of On, who was a sun worshipper. Y’shua was “given” a Gentile “wife” by an all-Gentile church whose founders were sun worshippers and pagans who “married” Y’shua with sun worship (Sun-Day, Ishtar, Tammuz etc).

Yoseph was thirty years old when he stood before Pharaoh. A man must be 30 years of age before officiating in the Tabernacle (B’midbar/Numbers 4:23). Y’shua was about thirty years old when he began to proclaim the Kingdom of Elohim (Luke 3:22, 23).

“And Pharaoh said unto all the Egyptians, Go unto Yoseph, what he says to you, do.” In D’varim/Deut. 18:15, 18, 19 Moshe states, “YHWH Elohim will raise up unto you a prophet from amongst you, of your brethren, like unto me; unto him you shall hearken... I will raise them up a prophet from among your brethren, like unto you, and I will put my Words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whoever will not hearken unto my Words which he shall speak in my name, I will require it of him.” Y’shua was chosen by His Father YHWH to bring Torah and the victory over sin to his people and then to all who would follow him.

Yoseph was given guidance by the Spirit to save people from starvation, from lack of bread. The prophet Amos states, “Behold. the days come, says YHWH Elohim, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Words of YHWH” (Amos 8:11). Y’shua brought the Word of YHWH to feed those who hunger for righteousness and the Kingdom of Elohim. Torah likens bread to the Word of YHWH: “Man shall not live by bread alone, but by every Word which proceeds from the mouth of YHWH” (D’varim/Deut. 8:3).

Four hundred years passed from Malachi the prophet until Y’shua’s arrival in Israel. The nations of the world were immersed in idolatry; the Jewish people were enslaved under Roman occupation and many were becoming Hellenized, but Y’shua said, “I am the bread of life: he that comes unto me shall never hunger. and he that believes in me shall never thirst” (Yochanan/John 6:35). Y’shua brought many souls out of spiritual starvation and provided knowledge of Elohim to the Jew first, and then to the Goyim.

“And Yoseph knew his brethren, but they knew him not” (B’resheet 42:7). Yoseph was in full control of the situation. He recognized his brothers, but his brothers didn’t recognize him. The



Prophet Yechezkel (Ezekiel) 39:23 writes: *"And the nations shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies...."* Y'shua stated, *"I say to you that you will not see me from now on until you say, 'Blessed is he who comes in the name of Master YHWH'"* (Matthew 23:39). Y'shua's identity was foretold to be hidden from Israel, and yet all would have access to him and he would be known of them as coming in the Name of YHWH.

Yoseph imprisoned his brothers for three days; on the third day he called them forth (B'resheet 42:17-18). This can be likened to a passage in Hoshea 6:2, *"After two days he will revive us: in the third day he will raise us up, and we will live in his sight."* This prophecy ultimately foretells a 2,000 year period which is near completion; the third day is the beginning of the third millennium of Mashiyach ben Yoseph (the seventh millennium from Creation). Since the destruction of the Temple in Jerusalem in 70 AD, the Land of Israel has been under the rule of Gentiles. Although the "Jewish" State of Israel was conceived on May 14<sup>th</sup> 1948, there has neither been a pro-Torah or pro-Mashiyach Jewish government. Neither have the inhabitants of Israel repented of the very transgressions which brought the Babylonian exile. Y'shua stated, *"And they will fall by the edge of the sword and be led away to every land. And Urishlim will be trampled by the Gentiles until the times of the Gentiles be fulfilled"* (Luke 21:24).

The duration of time between Yoseph being sold into slavery and when his brothers recognized him can be likened to the "times of the Gentiles." This era will be completed when Mashiyach is recognized by his own people as well as all the inhabitants of the Earth. *"YHWH has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our Elohim"* (Isaiah 52:10). *"Behold, the days come, says YHWH, that I will raise unto Dawid a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, YHWH Tsidkenu"* (Jeremiah 23:5-8).

Yoseph answered the supplications of his brothers by supplying their needs, loading their donkeys with grain, even returning their silver to their sacks. This illustration of *chesed* and *chen* (mercy and grace) indicates that their redemption was not deserved on their own merits, nor could their lives be redeemed with silver. Although many souls in Israel do not live according to Torah or have faith in Mashiyach, YHWH is faithful to uphold His Word, *"for his chesed (mercy) endures forever."* The prophet Yechezkel (Ezekiel) 36:22 writes in regard to the regathering of Israel, *"Thus says YHWH Elohim, I do not this for your sakes, O house of Israel, but for my Set Apart Name's sake..."*

Yoseph warned his brothers, *"You shall not see my face, except your brother be with you."* Yoseph's intention was to gather all of his brothers together before him, while his true identity was yet hidden from them. It is prophesied in Yechezkel (Ezekiel) 39:28-29, *"Then shall they know that I am YHWH their Elohim, which caused them to be led into captivity among the nations and I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I will pour out my spirit upon the house of Israel, declares YHWH Elohim."* Yoseph recognized his brothers, but they didn't recognize him. Most Jews know little or nothing of Mashiyach ben Yoseph who is Y'shua; most only know a traditional status quo religious interpretation.

Ya'akov could see nothing good in sending young Binyamin to Egypt along with his brothers; he did not know that Yoseph was the one who summoned him. Ya'akov could only see evil and he was fearful (B'resheet/Genesis 42:35-38). The leaders of the P'rushim were very fearful of Y'shua: *"If we let him thus alone, all will believe on him, and the Romans shall come and take both our land and our nation"* (Yochanan 11:48).

*"And the men were afraid, because they were brought into Yoseph's house"* (B'resheet/Gen. 43:18-35). Yoseph's brothers were at first very uncomfortable in his presence, in effect experiencing

their transgression. Y'shua said, *"If I had not come and spoken to them, they would have no sin, but now they have no holocaust upon the face of their sin"* (Yochanan 15:22). Y'shua's ultimate function was to deal with the matter of sin: *"This is my blood of the Renewed Covenant, which for the sake of many is shed for the forgiveness of sins"* (Matthew 26:28).

In B'resheet 43:18 Yoseph's generosity was interpreted as a malicious plot, although his brothers had betrayed him and sold him into slavery; yet he repaid them with goodness. Y'shua taught, *"But I say to you to love your enemies and bless those that curse you and do that which is pleasing to those who hate you. And pray for those that take you by force and persecute you"* (Matthew 5:44). Y'shua did nothing against Torah or against his people yet he was ridiculed for breaking religious traditions and was considered a dangerous threat because like Moshe he brought freedom from the slavery of men and their religion.

Yoseph's brothers *"bowed themselves to him to the earth"* (B'resheet 43:26) which was a literal fulfillment of Yoseph's dream. Revelation 5:12 states, *"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."*

When the sons of Israel found Yoseph's silver cup in Binyamin's sack, they were overwhelmed with grief and tore their garments as their worst fears had come upon them and all hope seemed lost. Their father Ya'akov was still grieving the loss of Yoseph (his firstborn son with Rachel) and now Binyamin was put into jeopardy by Yoseph's brothers. The grief was beyond what Yehuda could bear and he began to express deep guilt and remorse when he stated, *"Elohim has found out the iniquity of your servants"* (B'resheet 44:13-16). Yehuda who harbored hatred in his heart toward Yoseph confessed: *"What shall we say unto my master? what shall we speak? or how can we clear ourselves."* Speaking of Mashiyach ben Yoseph who was pierced, the prophet Zechariah said: *"And I will pour upon the house of Dawid, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn"* (Zechariah 12:10).

Yehuda brought forward his long harbored anguish of spirit for his crimes against Yoseph and the deep sorrow he had caused their father. In full Teshuva he laid down his own life for the sake of his younger brother Binyamin. Y'shua said, *"There is no love that is greater than this that a man lay down his life for the sake of his friends"* (Yochanan 15:13). While volunteering his own life for his brothers Yehuda had not yet understood that YHWH had raised up Yoseph to redeem not only himself, but his brothers, his father and the whole tribe of Israel.

*"And Yoseph said unto his brethren, I am Yoseph; does my father yet live? And his brethren could not answer him, for they were troubled at his presence."* In Matthew 24:30 Y'shua stated, *"And then will be seen the sign of the Son of Man in heaven, and then all the tribes of the land mourn, when they will see the Son of Man who comes upon the clouds of heaven with great power and glory."*

*"Then Joseph could not refrain himself before all them that stood by him; and he cried..."* (B'resheet 45:1). Y'shua could not refrain himself but wept over Jerusalem, saying, *"If you had only known, in this your day, the things which belong unto your shalom (peace) but now they are hid from your eyes"* (Luke 19:41-42).

Yoseph's brothers see that it is well within Yoseph's power to take bitter vengeance upon them all, but Yoseph speaks tenderly to them, *"Please come unto me."* Similarly Y'shua's beloved talmid Yochanan writes, *"For Elohim did not send His Son into the world to condemn the world, but to give life to the world through him"* (John 3:17). Y'shua says, *"Come to me all who labor and bear burdens, and I will give you rest. Bear my yoke upon you and learn from me. That I am tranquil and I am meek, and in my heart you will find tranquility in your souls. For my yoke is pleasant and my burden is light"* (Matthew 11:28-30). Mashiyach quotes this from Yirmeyahu/Jeremiah 6:16.

Yoseph explains, *“I am Yoseph, your brother, whom you sold into Egypt.”* He comforts his brothers by explaining that YHWH had made a way for salvation, not only for them, but myriads of Gentiles who were preserved from starvation. Yoseph’s Master is YHWH, and what the brothers had meant for evil YHWH turned to good. Through these circumstances, the whole world heard of the Mighty One of Yoseph; YHWH’s fame spread through Israel’s descendants until YHWH rose up Moshe to bring the Israelites out of Egypt. Like Yoseph who welcomed his brothers into his home and served them at his table, Y’shua says, *“That you may eat and drink at my table in my kingdom...”* (Luke 22:30).

Yoseph stated, *“Elohim sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”* Yoseph was the instrument YHWH used to fulfill the promise to Awraham of making his seed a great nation, (B’resheet/Genesis 12:2). Y’shua says, *“There are many rooms in my Father’s house, and if not I would have told you so. For I go to prepare a place for you. And if I go and prepare a place for you, I will come again for you and take you with me, that where I am, you may be also”* (Yochanan 14:2, 3).

After Ya’akov died (seventeen years later, B’resheet 47:28) Yoseph’s brothers went to him to ask his forgiveness: *“Forgive, please the crime of your brothers, and their sin, for they did unto you evil: and now please forgive their crime...”* (B’resheet 50:15-21). Yoseph wept when they spoke to him. And his brothers fell down before him and said, as the Egyptians had, *“Behold we are your servants.”* Yoseph answered them, *“But as for you, you thought evil against me, but Elohim meant it unto good, to bring to pass, as it is this day to save many people alive.”* While Y’shua was on the execution stake he stated, *“Father forgive them for they do not know what they are doing”* (Luke 23:34).

Although Yoseph’s brothers had been made aware of Yoseph’s true identity, seventeen years passed before an open acknowledgement was made. It is written; *“For the children will abide many days without a king, and without a prince, and without a zevach (sacrifice), and without an image, and without an ephod, and without t’raphim. Afterward shall the children of Israel return, and seek YHWH their Elohim, and Dawid their king, and shall fear YHWH and his goodness in the latter days”* (Hoshea 3:4-5).

The sufferings of Mashiyach ben Yoseph pertain to establishing righteous judgments as a Servant of YHWH and in the Name of YHWH. *“And Moses took the bones of Joseph with him: for he had sworn a charge to the children of Israel, saying, ‘Elohim will surely visit you; and you shall carry up my bones along with you’”* (Sh’mot/Ex. 13:19). Moshe was the one who carried the bones of Yoseph out of Egypt, which is a very distinct sign since it was Y’hoshua (the full Hebrew name of Y’shua) who succeeded Moshe. Here’s the connection: Yoseph was anointed by the Ruach haKodesh to be a type of Mashiyach; then Moshe was anointed by the Ruach haKodesh, another type of Mashiyach; and then Y’hoshua was anointed to be a type of Mashiyach, BUT the name Y’hoshua IS the name of Mashiyach ben Yoseph! Y’shua is simply the shortened form of Y’hoshua! There are no candidates for the office of Mashiyach ben Yoseph who can even come close to Y’shua. Mashiyach ben Yoseph is not a prophetic “idea” or a theology; the reality is that YHWH revealed Himself through his “Suffering Servant” according to many prophecies including Isaiah 42:1-4; 53:1-12. Hidden in the Toledot (line of) Adam is the revelation of Mashiyach ben Yoseph as the suffering servant:

### Toledot Adam

(The Line or Genealogy of Adam)

ADAM	Man
SETH	Appointed
ENOSH	Mortal
CAINAN	Sorrow
MAHALEEL	Blessed Elohim
JARED	Shall Come Down
ENoch	Teaching
METHUSELAH	His Death Shall Bring
LAMECH	Despairing
NOAH	Comfort

Man (is) Appointed Mortal Sorrow, (but a) Blessed Elohim Shall Come  
Down Teaching (that) His Death Shall Bring (the) Despairing Comfort.

### Mashiyach ben Dawid

The Jewish people have long understood that when Mashiyach ben Dawid comes, he will establish a righteous government in the Land of Israel and judge the nations with righteousness. Mashiyach ben Dawid will operate in dimensions that have not before been revealed to mankind to sanctify the Name of YHWH and harmonize all things to bring perfect Justice, Equality and Peace. The Prophets of YHWH have foretold this from Genesis to Revelation; it's not a matter of if but when. However, it is impossible to understand the office of Mashiyach ben Dawid without understanding Mashiyach ben Yoseph, the "suffering servant." Mashiyach ben Dawid is "commissioned" by YHWH through the servanthood and qualifications of Mashiyach ben Yoseph as there is One Mashiyach, not two. Through the perfect offering of love and sacrifice given through Y'shua, YHWH has now given Mashiyach ben Dawid the mantle of power and authority, and Mashiyach ben Dawid isn't coming to Earth on a colt or a foal of a donkey; he returns with an army of angels on a white horse and with an indomitable sword.

*"And YHWH shall be King over all the earth: in that day shall there be One YHWH, and His Name One" (Zechariah 14:9).* This, of course, refers to the time of Mashiyach ben Dawid when YHWH alone will be King. All humankind will one day recognize YHWH's Sovereignty and all will live according to His government of universal Justice and Peace. *"And the army of heaven followed him on white horses, clad in garments of fine linen, pure (and) white. And from his mouth issued a sharp two-edged sword, that with it he could strike the nations; and he will rule the nations with a rod of iron; and he will tread the wine-press of the wrath of Elohim Almighty. And he has upon his vesture and upon his thigh the words written: King of Kings, and Master of Masters. And I saw an Messenger standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven: Come you, assemble to this great supper of Elohim; that you may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of valiant men, and the flesh of horses and of those who sit on them, and the flesh of all the free-born and of slaves, and of the small and the great. And I saw the beast of prey and the kings of the earth and their warriors, that they assembled to wage battle with him who sat on the (white) horse, and with his warriors" (Revelation 19:14-19).*

The dream and goal of every decent human is for Peace on Earth and good will toward men. But the enemies of peace are many and the fullness of sin and unrighteousness is as it was in the days of Noah just before the flood, and the rebellious have long been asking for their day before the heavenly courts. *"You went forth for the salvation of your people, even for salvation with your*

*Mashiyach; you wounded the head out of the house of the wicked, by discovering the foundation unto the neck” (Habakkuk 3:13).*

*“In many ways and many forms, Elohim anciently conversed with our fathers by the prophets: But in the **Acharit-hayamim** (latter days), He has conversed with us by His Son whom He has constituted heir of all things, and by whom He made the worlds; who is the splendor of His glory and the exact image of His nature, and upholds all by the power of His Word; and by his **Qnoma** he made a purification of sins and sat down on **HaG’dulah BaM’romim** (the right hand of the Majesty on high)” (Hebrews 1:1-3).*

Modern religions have made Mashiyach out to be a politician, a relativist who “loves everybody the same” and who bends to the traditions and will of the rebellious nature of greedy men. There is a lot of talk in Christian and Jewish circles about Mashiyach coming to Earth and how nice and pretty everything will be when that happens – but the fact of the matter is, the coming of Mashiyach ben Dawid is in conjunction with the Day of YHWH: *“Woe unto you that desire the day of YHWH! to what end is it for you? the day of YHWH is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the Day of YHWH be darkness, and not light? even very dark, and no brightness in it?” (Amos 5:18-20).*

Many look forward to the return of Mashiyach, but fail to realize what Mashiyach ben Dawid will bring is beyond the scope of any religious idealism; the installation of a universal justice system based on Torah will come upon the Earth somewhat like the flood in Noach’s days. *“Howl ye; for the day of YHWH is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt” (Isaiah 13:6).*

Humanity and religion has given itself license to rebel against Mashiyach by fabricating all manner of counterfeit religions and by waging war against Mashiyach ben Yoseph. *“Blow ye the trumpet in Zion, and sound an alarm in my Set Apart mountain: let all the inhabitants of the land tremble: for the day of YHWH comes, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations” (Joel 2:1, 2).*

Ironically, there is Christian song of triumph based on this verse, but the religious fail to realize that they sing of their own impending destruction! The Mountain of YHWH is a Government which will destroy the hierarchy of the Beast; Babylon’s mystery religion and all its daughters will be done. Many have been deceived into following religions that succumb to false governments because they’ve totally missed the point that following Mashiyach is all about following **his** government and **his** authority. Unfortunately, most Jews and Christians are very quick to bow to the false governments of the Beast and many even suggest that YHWH installed these false, anti-Torah, anti-Mashiyach governments which their religions require them to follow. Mashiyach ben Dawid will plunder all false governments and religions which will put many souls in a very tight spot; there will be multitudes and multitudes in the valley of decision.

*“My son, fear YHWH and the king; and meddle not with them that are given to change: For their calamity shall rise suddenly; and who knows the ruin of them both? These things also belong to the wise. It is not good to have respect of persons in judgment. He that says unto the wicked, You are righteous; him shall the people curse, nations shall abhor him: But to them that rebuke him shall be delight, and a good blessing shall come upon them” (Proverbs 24:21-25).* The anti-Messiah is both person/s and spirit/s who have no fear of YHWH and who have changed YHWH’s Torah and recreated a “Messiah” who did away with Torah. Daniel foretold of this anti-Torah religion: *“And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Daniel 7:25, 26).*

Nearly 700 prophecies in Scripture are directed toward the Day of YHWH and the coming of Mashiyach. The prophets foretold that mankind will have snubbed YHWH in favor of relativism and tolerance of evil; this collision course with Mashiyach ben Dawid has been in the work since Adam and Eve sinned. *“For you are bound to hear of revolutions and rumor of wars. Watch out and do not be disturbed, for it is necessary that all these things happen, but it is not yet the end. For nation will rise against nation, and kingdom against kingdom. And there will be famines and plagues and earthquakes in different places. But all these things are only the beginning of sorrows”* (Matthew 24:6-8).

We must never think of the truth of YHWH and His Mashiyach as a “religion” but as the only One and True Government of the Universe. When our leaders and governments go to war against YHWH and His Mashiyach, as they are doing now, we must not join the throng or a multitude to do evil. If we do not stand against all form of evil and injustice then we are effectively giving our consent to it; there is no middle ground. *“I know your works, that you are neither hot, nor cold; I would desire that you would be either cold or hot. So, because you are lukewarm, neither hot nor cold, I am about to vomit you from my mouth. Because you say, I am rich and affluent, and have no want of anything; and you don’t know that you are helpless and miserable and needy and blind and naked!”* (Revelation 3:15-17)

## Messengers (Angels)

The Hebrew *malakhim*, and Greek *angelos* both mean “messengers,” and are translated as “angels” in most Bibles. YHWH created messengers (Psalm 104:4; 148:1-5). They were created as free moral agents (Job 4:18). The messengers of YHWH existed from the beginning of time; they were singing at the creation of the world (Job 38:7). While some view messengers as being of a lower status than mankind, Scripture says they are superhuman (Psalm 8:5).

In many places Scripture tells of messengers appearing and disappearing as YHWH directs. In Judges 2:1-4 a messenger of YHWH instructs the Israelites to make no covenants with the local inhabitants but to “throw down” their altars (idols). Exodus 23:23 speaks of YHWH sending *“Mine Messenger”* before the Israelites, instructing them to break down the pagan images. Messenger is also a term used to describe any agent that YHWH sends forth to execute his purposes. There are ordinary messengers who courier information as in Genesis 32:3; Numbers 20:14; Job 1:14-15; 1 Samuel 11:3; Luke 7:24; 9:52. Prophets are referred to as messengers in Isaiah 42:19; Haggai 1:13. Priests are messengers in Malachi 2:7. YHWH sends messengers to bring pestilence, 2 Sam. 24:16, 17; 2 Kings 19:35.

YHWH employs messengers to handle some of the logistics of his government. The title of “messenger” does not denote their nature but their office. The Messenger of YHWH appeared to Abraham at Mamre (Gen. 18:2, 22; 19:1), to Jacob at Peniel (Gen. 32:24, 30), to Joshua at Gilgal (Josh. 5:13, 15); this particular “Messenger” is the Word of YHWH who is Mashiyach. The nature and importance of YHWH’s messengers can only be understood in the context of Scriptures; the Bible provides many details designed to give us understanding of their roles in our lives. Their existence is implied in Gen. 16:7, 10, 11; Judges 13:1-21; Matt. 28:2-5; Heb. 1:4, etc. Although we are not provided a number, the messengers are extremely numerous – “thousand thousands” (Dan. 7:10; Matt. 26:53; Luke 2:13; Heb. 12:22, 23). They are also referred to as having various ranks in authority (Zech. 1:9, 11; Dan. 10:13; 12:1; 1 Thess. 4:16; Jude 1:9; Eph. 1:21; Col. 1:16).

Messengers are spirits (Heb. 1:14), like the *neshama* of man, but not incorporeal. “Like the messengers” (Luke 20:36) refers to their duties (Gen. 18:2; 19:1, 10; Luke 24:4; Acts 1:10). We even see titles applied to them as “sons of Elohim” (Job 1:6; 38:7; Dan. 3:25, 28) and to men (Luke 3:38), which indicates an intimate relationship between messengers and people.

Messengers are not considered perfect as YHWH is perfect (Job 4:18; Matt. 24:36; 1 Pet. 1:12), but they are finite creatures who may fall under temptation; and accordingly, we learn of “fallen angels” in Scripture. We are not given much information regarding the cause and manner of their “fall,” but we do know it was based on rebellion against the Most High – even though it obviously happened to accomplish all of YHWH’s purposes. We know that the fallen angels brought curses upon themselves (Matt. 25:41; Rev. 12:7, 9), and that they are reserved for judgment (2 Pet. 2:4).

Messengers never die (Luke 20:36). They possess superhuman intelligence and power (Mark 13:32; 2 Thess. 1:7; Ps. 103:20). They are called “set apart” (Luke 9:26) and “elect” (1 Tim. 5:21). The redeemed in glory are like unto the messengers (Luke 20:36). Messengers are not to be worshipped (Col. 2:18; Rev. 19:10). YHWH clearly instructs that **no** carved or molded images are to be made of angels (Exodus 20:4; Lev. 26:1; Deut. 5:8); this also means **no** paintings of them.

Messengers are known as ministering spirits to the people of YHWH (Heb. 1:14; Ps. 34:7; 91:11; Matt. 18:10; Acts 5:19; 8:26; 10:3; 12:7; 27:23). They rejoice over a repentant sinners (Luke 15:10) and they will also be ministers of judgment (Matt. 13:39, 41, 49; 16:27; 24:31). Herein lies an item of rebellion with Catholicism and other Christo-Pagan religions which maintain that there is no harm done by graven (carved or from molded) images of “Angels” which is a direct violation of the Second Commandment. *“You shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth”* (Exodus 20:4). This Commandment is reiterated in the Renewed Covenant writings: *“Therefore we, whose descent is from Elohim, ought not to suppose that Elohim has the likeness of gold, or silver, or stone, sculptured by the art and skill of men”* (Acts 17:29).

Paul very clearly teaches against owning idols of Angels or “Jesus.” Yet many Christians have idols of “Jesus” which are similar to cruciform fertility idols that existed thousands of years before Christendom. The ancient Ashurai religion has depictions of wings on their deities. The Ashurai also had a triune religion; their idols represented the wisdom of man, the wings of spiritual power, and the body of a lion. The ancient Assyrians carved wings on their deities and rulers to indicate their supremacy, which was hand-me-down idolatry adopted by Christianity. Mythological art from Nineveh suggests that wings represent the spirit. Nineveh’s sculptors created some of the world’s first pagan sculptures, which was their “modern art.”

For many generations Christians have carried on a pagan tradition of owning idols installed in churches, homes, cars and workplaces. Many Christians use these figurines as “good luck charms.” While they don’t pray to these idols, they do give them power by expecting that good will come by having them around, which is pure paganism. Some Christians have dreams and visions of Angels and some believe they have met with Angels; but this does not provide license to make or own images, because this is contrary to the Word of YHWH.

YHWH’s Messengers rebuke idolatry (Judges 2:1-4). It is a vile thing to make statutes of angels when the angels themselves have spoken against it. Those who follow Mashiyach must not own statues of Angels or Jesus. Anyone who is in possession of them is called to personally remove and destroy them. They are not to be given away or sold to others nor thrown away, but completely destroyed. According to YHWH and His Mashiyach all persons who manufacture and sell images of angels are rebellious; there are no exceptions.

YHWH instructed Moshe to place two kruvim (cherubs) with outstretched wings over the Ark of the Covenant, indicating YHWH’s Messengers are over those who observe the Ten Commandments and walk in Covenant. However, manufacturing and purchasing images of angels is a direct violation of the Second Commandment; yet many Christians show no regard for this commandment. The Roman Catholic institution is the largest perpetuator of idolatry on Earth, using all manner of Christo-Pagan idols to entice souls into breaking YHWH’s Commandments. The Bible tells us we are to flee from all form of idolatry. By making images of angels or anything in the heavens above, on Earth or in the water of the Earth, mankind is playing god.

## My El! My El! Why have You spared me?

Matthew 27:46

Perhaps no Scripture evokes more emotion than the cry from the stake in Matthew 27:46. How is it possible that these powerful words have been misunderstood for nearly two millennia? For many, Y'shua's last utterance was either understood as a cry of desperation or a declaration of his Messiahship from Psalm 22:1; *"My El, My El, why have you forsaken me."* Greek versions attempt to transliterate the Psalm as *Eli, Eli lama sabachthani*. However the Aramaic Peshitta NT reads: *"Eli, Eli lemana shabakthani,"* while Hebrew Psalm reads: *"Eli, Eli lama azbatani."* Greek transliteration reflects the Aramaic word as does the Peshitta. However, there is a key difference between *azbatani*, which only means "to forsake" and its Aramaic counterpart *shabakthani* which has multiple meanings but also includes the same concept.

Even so, does this mean Y'shua is quoting Psalm 22? To answer that question, consider these verses: *"And from that time onwards, Y'shua began to make known to his disciples that he must go to Urishlim and suffer much from the elders and from the chief priests, and scribes. And he would be killed, and on the third day would rise up"* (Matthew 16:21). *"Behold, we are going up to Urishlim, and the Son of Man will be delivered to the chief priests and to the scribes. And they will condemn him to death. And they will deliver him to the Gentiles, and they will mock him, and they will beat him, and they will execute him on a stake. And he will rise on the third day"* (Matthew 20:18-19). When Peter prepared to fight Y'shua replied, *"...don't you think that I am able to ask my Father to raise up twelve legions of Messengers? How then could the Scriptures be fulfilled. Thus say that it must be"* (Matthew 26:53-54).

Y'shua informed his disciples that his death was inevitable, and that it would be fulfilled according to Scripture. Anyone who tried to prevent his death, even a loyal disciple like Peter, was referred to as being of haSatan! Y'shua knows that he is laying down his life as a voluntary offering according to John 10:11-18, but he can also take it back. He is referred to as the *"lamb of Elohim"* because the lamb submits his life unto death; a key requirement of Mashiyach according to Isaiah 53:7. Therefore, when Y'shua is suffering on the stake, he is fulfilling the very reason he came into the world – the suffering he could end in the blink of an eye, according to John 10. In this context then, with full power in him, the blessings of the Father, and YHWH's Messengers with him, he could not have, even for an instant, been forsaken.

When Y'shua was praying in the garden just before being betrayed, his prayer was immediately answered by YHWH sending a Messenger, in Luke 22:43, *"...a Messenger appeared to him from Heaven to strengthen him."* This being the case, we must look at the final words that come out of Y'shua's mouth; let's examine the Aramaic word *shbakthani*. As mentioned above, it shares the "forsake" meaning with the Hebrew word used in Psalm 22. However, the root of the word *shbak* has several other meanings including: 1) reserve 2) keep 3) spare 4) forgive. In Luke 23:34, Y'shua uses the exact same word to say, *"Father, shbak (forgive) them for they know not what they do."* This multiplicity of meaning in Aramaic, naturally groups related concepts under the umbrella of the same word. In this case, *reserve*, *keep* and *spare* all are variations from the same concept of setting aside. The same can be said idiomatically of *forgive*, where offenses are metaphorically also "set aside." Conversely, the rabbis throughout the centuries have always translated the Hebrew *azbatani* in Psalm 22 exclusively as "forsaken." That is not to say the other meanings of *shbak* do not exist also in its Hebrew equivalent, because they do in other verses of Scripture. In the end only one solution reveals itself, which is that another meaning of *shbakthani* is intended. The context safely eliminates *forgive* as a possibility as it makes no sense; therefore, the highly similar concepts of *reserve*, *keep* or *spare* are left to investigate.

Some scholars have suggested that *lemana* could be interpreted as a statement and that would allow the first two definitions as possibilities with readings like, *"My El, my El, for this you*



*have reserved/kept me.*” However, traditional understanding of this verse has always affirmed **lemana** only as a question. Therefore, what remains as the most viable reading is: “*My El, my El, why have you reserved/kept/spared me.*” While all these possibilities will clearly work, the choice of Paul Younan (a foremost Aramaic scholar) is the wording, “*why have you spared me*” because reserve or kept has a connotation of a wider question that Y’shua is clearly not asking. Furthermore and in concordance with the other Scriptures mentioned, Y’shua is clearly aware of the reasons for his death, and therefore to use the other options would allow for inadequate options like, “*why have you kept me around*” or “*why have you reserved me for this purpose*”. Since he fully knows the reasons for his suffering, the preferred choice is “*why have you spared me*” or, “I’ve been here for six hours and will die for this cause, but how much more time will this take?” In response to this question Scripture tells us that Y’shua dies shortly thereafter, thus validating the context.

Finally, there is very good reason why tradition has been so strong on linking this utterance to Psalm 22. While Y’shua himself may or may not be quoting the Psalm, the rest of the narrative is clearly referencing it. This section of Matthew is a *Midrash*, or dramatic story rendering, of Psalm 22. The very rebukes found in the Psalm are on the lips of the Pharisees as they taunt Mashiyach (Psalm 22:6-8; Matthew 27:39-40). The Psalm references his “*hands and feet pierced*” and having “*enemies gamble for his clothing*” (Psalm 22:16, 18; Matthew 27:34). Even the probable condition of Y’shua hanging on a stake is described with phrases like, “*I am poured out like water and all my bones are out of joint. My heart has turned to wax and has melted away within me. My strength is dried up like a potsherd and my tongue sticks to the roof of my mouth. You lay me in the dust of death.*” With all this Psalmic imagery, it’s no wonder many have concluded with apparent logic that Y’shua is quoting Psalm 22:1! But we must also consider other factors; for instance: Y’shua was also experiencing brutal physical trauma, which is known to cause impairment of speech. Secondly, we do not have concise evidence to know whether Y’shua was speaking Hebrew or Aramaic at that moment, so even in the best of circumstances those who stood by listening may not have clearly heard what he was saying. In this matter, Hebrew speaking witnesses at the site of the execution thought he was calling on “Elijah” as opposed to “My El.” Perhaps it was only an exhalation of pain (Eli-ah). Altogether these criteria present a compelling case for determining how two similar phrases were transposed. In the end what we have here is another section of Matthew which “represents” rather than “quotes” from Scripture.

## Netzer

“*And there shall come forth a rod out of the stem of Jesse, and a Netzer (sprout) shall grow out of his sheresh (roots): And the spirit of YHWH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH; And shall make him of quick understanding in the fear of YHWH: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears*” (Isaiah 11:1-3). The word “Netzarim” is derived from the word “Netzer” in Isaiah. The Netzer represents the Kingdom of Elohim which is offered in Mashiyach Y’shua. These spirits (attributes) of YHWH are imparted into the souls of those who follow Mashiyach and permit the Ruach haKodesh to write Torah upon their hearts. These character attributes of YHWH are revealed by Mashiyach through the Torah (righteous instruction) of YHWH according to His Word. Hence the Kingdom is represented by a sprout that grows to fill the whole earth...which is why haSatan (the adversary) has counterfeited Netzarim Faith with all manner of religious substitutes and is also attempting to put forth an imposturous “one world government.”

Y’shua said, “*I am the Vine and you are the branches. Whoever abides in me and I in him, this man will produce plentiful fruit because without me you are not able to do anything*” (Yochanan 15:5)

Aramaic “*shebista*” is the word for “branches”; however, the *Netzer*/branch of Isaiah 11:1-2 is implied. *Netzer* word-plays with *haNatzrati* “the Nazarene” and *haNetzarim*, “the Netzarim.” Rav Shaul was branded a “ringleader” of the Netzarim: “*For we have found this man to be an assassin, and a mover of sedition among all Jews in the whole land: for he is a ringleader of the sect of the Netzarim*” (Acts 24:5). The Netzarim designation clearly implies the “Tree of Life” which serves as a reminder of the Eternal Kingdom that was offered to Adam and Eve in the Garden of Eden. The term *netzer* (sprout or branch) is also the root word for the City of the Branch *Netzeret* (Nazareth); “*They said to him, ‘Y’shua the Nasraya.’ Y’shua said to them, ‘I am he’*” (Yochanan 18:5). The designation of “*Nasraya*” serves as a reminder to his followers, not that he dwelled in Netzeret but that his “dwelling” (the Spirit of Mashiyach) is within his people.

*“For, if the first-fruits (are) Set Apart, then the rest of the dough (it came from is) also: and if the root is Set Apart, then also the branches”* (Romans 11:16). This is the root of the Renewed Covenant that is altogether righteous, Set Apart, just and good, which is built according to the Spirit of Mashiyach that is the Word of YHWH which is forever revealed through the Father YHWH to mankind.

The Netzarim Faith is considered as a sect of Judaism in the First Century because it was originally sponsored only by Jews. The popularity of Mashiyach Y’shua was the impetus for the original Faith to be morphed into pseudo-Christian pagan religions. Polycarp and Clement were the only two post-apostolic writers who had met or known an original Apostle (Yochanan). Polycarp was extremely anti-Marcion, referring to him as the firstborn of the devil, he rejected the introduction of Easter into the church and taught that Christians must return to the Torah based *Pesach* (Passover). Clement stated that the book of Hebrews was originally penned by Paul in the Hebrew language and then translated into Greek by Luke. Both Polycarp and Clement voiced ideas that are quite contrary to what churchianity believes today, therefore their teachings were not so popular. The rest of the post-apostolic Gentile church founders never met the original Apostles and knew very little or nothing of the original Hebrew and Aramaic-based Netzari Faith. There is no mention of “the Netzarim” among the church founders yet they bother to mention the Ebionite faction that broke away from the Netzarim community.

Once Greek “New Testament” texts began circulating among Gentile theologians, each version became a self sustaining “holy book” according to each translator’s opinions. Although the values of the Netzari Faith are clearly preserved in Hebrew, Aramaic and Greek texts, concepts like having Torah written upon the heart (observance of Torah) is almost non-existent within the Gentile-based Christian religion which evolved in Antioch, Rome and Alexandria Egypt.

There has been a continuum of Netzari believers from the days of Mashiyach until today, but it has been an underground Faith that is largely scorned by Christian theologians and despised by Rabbinical Judaism. However, throughout history numerous church founders/leaders have publicly scorned Christian groups that observe Shabbat and the Feasts of YHWH and who followed a Hebraic rather than a Grecian faith. Rather than to test the ancient truths with a thorough investigation of the obvious evidences, most Christian theologians today are quick to voice all manner of polemic against the Aramaic and Hebrew primacy of Renewed Covenant writings.

The Netzari Faith very much upholds the unique sovereignty of every single soul. The *mitzvot* (Commandments) are the basis of Covenant that demands a response from each individual according to the *neshama* (spirit of man). The *Netzer* symbolizes each soul entering into their fullest potential with Mashiyach according to the Tree of Life. Judgment is a matter of how individuals have developed their spiritual man and used their respective unique talents and gifts. When a person chooses to follow Mashiyach, keep Covenant with YHWH and to obey Torah, they become free; no longer are they slaves to sin.

Mashiyach was not a pacifist but a revolutionary. He was tortured by Romans and put upon a Roman torture stake to show the world that nobody challenges Rome's hierarchy and gets away with it. Mashiyach's government is the only legitimate way of justice and peace on this Earth and it is the Netzari Faith that upholds the distinctions of Mashiyach's government, rather than just being another branch off the same man-made religious-political hierarchy that crucified Mashiyach. The Netzari Faith is making a rapid return to the Earth, and just as the Prophets of YHWH foretold, our numbers are steadily growing. YHWH has placed His called-out ones throughout the Earth for such a time as this. The followers of Y'shua Mashiyach will do valiantly and YHWH will most surely take back everything that belongs to Him.

## **New Testament Anti-Semitism**

"New Testament" devices that breed hatred against Jews are plentiful; a very key phrase was even deleted from all Greek texts that clearly renounced anti-Semitism. But, it should be of no surprise that the Greek "New Testament" became the *tour de force* behind anti-Semitism when we consider the impact of individuals like Constantine, the Emperor of Rome and his mother Helena Augusta, who were champions of Christianity and also rabid Jew haters. The Nicene Creed of 325 AD was inked under their watchful eyes as they placed "government issued" edicts in official Christian documents that legislated acts of hatred toward Jews.

Gentile Christian Churches each had their own unique New Testament "holy books" with a wide variation of readings. As time went on, interpretive schisms between these assemblies widened in places like Antioch, Alexandria and Rome itself, breeding divisions within Christianity that would later motivate Constantine to standardize the "New Testament" throughout the Roman Empire. The cultural and religious animosity between Jews and Romans wound their way into nearly all the Greek Christian texts and their interpretation.

Many Christian scholars and theologians still consider Constantine as one of the all time greatest Christians in history, despite the fact that he murdered his own son, his nephew and many of his own family members, and wasn't baptized until he was on his deathbed. Other historians suggest that Constantine was simply a shrewd politician who saw Christianity on the rise, jumped on board, and used it as a platform to gain the much needed support that put him into "public office."

### **Shabbat**

*"For from ancient generations in all cities Moshe had preachers in the synagogues that on every Shabbat they read him." Acts 15:21*

Although Acts 15:21 indicates a direct fulfillment of Isaiah 56:1-9 showing that Gentile converts are observing Shabbat and learning about Torah and Mashiyach along with Jews, such things angered both the Pharisees and anti-Semitic Christians. The Shlichim (Apostles) fully expected Gentiles to be one with Jews in lifestyle and observance which is clearly seen in Acts 13:42-49; 16:12-15; 17:1-5; 18:4; and in Colossians 2:16, Paul even exhorts the Body of Mashiyach to refrain from allowing outsiders to judge them regarding Shabbat and Feast day observance.

Mashiyach is the "middle pillar" (Revelation 22:1-2) who establishes universal common good, but there had to be give and take on both sides. Jews from traditional backgrounds would have to let up on imposing their traditions; Gentiles would have to eliminate their pagan lifestyles.

For most Christians the Shabbat is thought of as a "Jewish thing" and as a major inconvenience, especially since the Church adopted Sunday, despite Scriptures like Isaiah 56, 58, 66 that foretell observance of Shabbat by Gentiles. On the other hand, because of Jewish rebellion against Torah, many Gentiles feel they are not called to observe Shabbat at all. To justify this, Christians quote

Scriptures like Isaiah 1:13 and Hosea 2:11 to show that YHWH was displeased with Israel's observance of Shabbat; and therefore many feel that they don't need to show honor or respect for the sign that YHWH gave between Him and His people (Exodus 31:13).

*"But when the Pharisees saw them, they said to him, 'Behold, your disciples are doing something that is not lawful to do on the Shabbat'"* (Matthew 12:2). Mashiach never subscribed to rabbinical "Shabbat traditions." However, most Jews and Gentiles don't realize there are marked differences between oral tradition and Torah observance. For instance, using oral tradition, the Pharisees in Matthew 12, above, wrongfully accused Y'shua and his disciples of being guilty of "working" on the Shabbat. They didn't seem to realize there was no intent to *work*; rather, the disciples were merely putting grain in their mouths while walking together on Shabbat. Nowhere does Torah prohibit the picking and eating grain while on a Shabbat stroll!

Unfortunately, the traditions of the Pharisees often stand as final authority for many Christians. How ironic, then, that most Christians inadvertently continue the condemnation ministry of the Pharisees, but simultaneously also level their guns at other Christians who choose to observe Shabbat....

However, in contradistinction to the Pharisees' oral traditions, the original followers of Mashiach recognized that Gentiles are called to observe Shabbat along with the House of Israel, as mentioned in Isaiah 56:6; 66:23; Zechariah 8:22, 23; Micah 4:2; Malachi 1:11. Shabbat is for everyone; it is not an exclusive Jews only Commandment. (See Exodus 20:10; Leviticus 25:6; Deuteronomy 5:14)

Sadly, the rabbinical "Jewish Shabbat" became the measure of how Christians viewed Shabbat; and, rather than entering into the Joy of Shabbat, most of the Gentile world has chosen to reject Shabbat, which fueled yet more "New Testament" anti-Semitism. YHWH and His Mashiach delight in Shabbat; but the Christian theology that taught against Shabbat was clearly initiated by Greco-Roman post-apostolic Gentile Church founders and then fueled by early anti-Semites like Constantine who had Christians executed for observing the Seventh Day Shabbat.

Traditional observant Jews have concocted a series of "loopholes" to get around certain Shabbat Commandments. For instance, the tradition of Shabbat Goys (Gentiles) doing small tasks (work) on Shabbat, so that they themselves do not break Shabbat. The Gentile enters the home or property of the Jew to perform these little tasks – which is a direct violation of Shabbat according to Torah: No work is to be done within our gates (Ex. 20:10; Deut. 5:14). Another traditional "loophole" that violates the intent of Torah is the religious tradition of selling one's Chometz (leavened foods) to a Gentile before Passover – although Torah clearly states that the Ger Toshav (sojourner who lives among Jews) is to be instructed in the Pesach and invited to participate if certain conditions are met (Ex. 12:49; Nu. 15:16). These kinds of rabbinical traditions have helped nurture anti-Semitism by posturing Torah observance as being exclusive to Jews.

Not only is Torah broken by these traditions, but the harmony between nations and peoples is only worsened because, instead of upholding a universal standard for all souls, Gentiles are given opposing messages which separates them from entering into YHWH's Shabbat. Unless Christians are given opportunity to learn and do Torah and experience the bond of Love within YHWH's Covenant, it is impossible for them to understand YHWH's perfect will in Mashiach, and that the Kingdom of Elohim is a continuum that began in Genesis.

### **Pertaining to the "law"**

Mis-translations in the Greek New Testament texts were used to bring accusation against *all* Jewish people. Here's an example: *"But avoid foolish controversies and genealogies and arguments and quarrels pertaining to the law (nomikos--nomikov), because these are unprofitable and useless. Warn a divisive person once, and then warn him a second time. After that have nothing to do with him. You may be sure that such a man is warped and sinful; he is self-condemned"* (Titus 3:9-11 NIV). The Greek word *nomikos* is derived from *nomos*, and certainly translates as "pertaining to the Torah." However, Aramaic very clearly exposes a Hellenistic redaction here:

*“But avoid foolish questions and genealogies and contentions, and the theological arguments of the scribes, for they are unprofitable and vain. After you have admonished the heretic once or twice, shun him, knowing he as such is corrupt; he sins and condemns himself”* (Titus 3:9-11 Lamsa). The word *sapra*, clearly designates “scribe” as opposed to Torah (*nomikos, namusa*). Here again is a prime example of how addressing a small faction of heretics was misapplied to Torah and the entire Jewish people! “The scribes and the Pharisees” denied Y’shua’s claims outright. These scribes are also rebuked in Galatians 3 and 4 for putting fences around Torah.

But another type of “scribe” that clearly fits this rebuke includes the Evyonim or Ebionites (the poor ones). These were Pharisees who accepted Y’shua as Mashiyach but ultimately rejected all divine claims about him. Their dispute began with the famous circumcision controversy in Acts 15, where they ended up losing the debate. Twenty years later, the Evyonim broke off from the mainstream Netzarim movement and disposed all of the early books of the Renewed Covenant Writings except for a mutilated version of Matthew, which was heavily edited.

### **Circumcision**

As shown in the Appendix entitled “Circumcision,” Greco-Roman Greek New Testament writers twisted Rav Shaul into an anti-circumcision Apostle to the Gentiles. Paul of course levies no arguments against circumcision itself, but against the rabbinical traditions (fences) surrounding circumcision that would pressure an individual to conform to rabbinical traditions that make void faith and the voluntary intentions of the heart. One can easily imagine the acute nature of the conflict because at its very heart are issues of identity and belonging. Those who were pressuring Gentiles to become circumcised were doing so to appease their own religious flesh. Rav Shaul on the other hand very definitively asserts that the faith component, Torah written upon the heart and trust in Y’shua as Mashiyach is what defines a disciple of Y’shua, not whether he is immediately circumcised after accepting Y’shua as Mashiyach.

The post-apostolic Church founders used circumcision as a “New Testament” doctrine to divide Gentiles against Jews. Modern secular society is also divided whether circumcision is a good or bad thing and those who hold doctrines against circumcision are quick to side with whatever “scientific evidence” they can find to suggest that it is bad. But again, it was the Spirit of Mashiyach who Commanded Awraham and all his males to be circumcised! Make no mistake about it, circumcision is a pain in the flesh and something that all adult individuals will not soon forget. The lessons within circumcision apply equally today as they did in Awraham’s, Moshe’s or Joshua’s day and even moreso for those who know Y’shua and who intend to put away the carnal flesh to live according to the spiritual man.

But of course Rav Shaul was doing battle against religious pride and he never pulled any punches: *“Oh that those who are also troubling you would be expelled!”* (Galatians 5:12) As noted in the footnote, the Aramaic literally means would be “cut off” which, given the subject matter, clearly indicates that Rav Shaul was very strongly defending the position that trust in Y’shua is the essential ingredient to spiritual life, not the forces of tradition. Rav Shaul makes a very critical distinction that following Y’shua is not about making a broad sweeping turn back under the authority of a religious hierarchy, but to allow the Ruach haKodesh to write Torah upon the heart and be conformed into the Image of Elohim. And yet circumcision was painted as a “bad Jewish thing” which of course is a very low level religious assessment of the matter, when in fact it portrays an immutable spiritual component.

### **Rejection of “the Gospel” breeds Anti-Semitism**

Paul said: *“But all of them have not obeyed the proclamation of the Good News. For, Isaiah said: My Master, who has believed our report?”* (Romans 10:16)

“All of them,” refers to Jews as a race of people. Obviously, Y’shua was born the Jewish Mashiyach and myriads of Jews believed in him; but as a race the Jews did not. Paul lamented:

*“But I say: Have they not heard? And, lo, their proclamation has gone out into all the earth; and their words to the ends of the world. But I say: Did not Israel know? First, Moshe said thus: I will awaken your emulation by a people which is not a people; and by a disobedient people I will provoke you. And Isaiah was bold, and said: I was seen by those who sought me not; and I was found by those who inquired not for me. But to Israel, he said: All the day have I stretched out my hands to a contentious and disobedient people”* (Romans 10:18-21).

Unfortunately, it seems as though most Christians stop reading here, as though Paul had left the Jewish people in eternal condemnation. However, he went on to say: *“But I say: Has Elohim cast off His people? May it never be! For I also am of Israel, of the seed of Awraham, of the tribe of Benjamin. Elohim has not cast off those His people whom He before knew...So also at the present time a remnant is preserved by the election of grace. But if by works, it is not by works: otherwise, grace is not grace. And if by works, it is not by grace: Otherwise, work is not work. What then?... But I say: Have they so stumbled as to fall entirely? May it never be! Rather, by their stumbling, life has come to the Gentiles for (awakening) their jealousy”* (Romans 11:1-11).

Certainly as an entire race, the Jews did stumble; yet today there are more Jews who feel that Y’shua “was more than likely” Mashiyach than those who follow Orthodox Judaism.

*“(For I want you to know this) mystery, that blindness of heart has in some measure befallen Israel until the fullness of the Gentiles shall come in”* (Romans 11:25).

Paul expected the “blindness of heart” to be a finite period of time – and, of course, he took this from both Prophecy and personal revelation of the Ruach haKodesh. But then he went on to say: *“...in the Good News, they are enemies for your sake: but in the election, they are beloved for the fathers’ sake”* (Verse 28).

Although many traditions of the Pharisees oppose Y’shua as Mashiyach, this doesn’t rule out the rest of the Jewish people. Not all Jews are Pharisees, but all Jews are “beloved for the father’s sake.” During the wicked crusades against Jews, the vast majority of Christians never had access to Bibles; they simply followed what their evil Popes and Priests instructed. It would have shocked many Christians to read: *“...beloved for the father’s sake”* while witnessing the satanic “Christian” hatred against Jews.

The irony of Christian anti-Semitism is that the Renewed Covenant was made with the Jewish people. *“This is my blood of the renewed covenant, which for the sake of many is shed for the forgiveness of sins.”* (Matthew 26:28) YHWH revealed the Renewed Covenant in Jeremiah 31:31-37 that He would, *“make a Renewed Covenant with the house of Israel, and with the house of Judah”* (and) *“put my Torah in their inward parts, and write it in their hearts... (and that) the seed of Israel also shall never cease from being a nation before me for ever...says YHWH.”*

### **Dogs and Pigs**

*“You should not hang earrings on dogs and you should not place your pearls before pigs that they should not trample them by their feet and they overtake and wound you.”* Matthew 7:6

The symbolism of the two animal groups could not be clearer: Dogs represent apostate Jews (Phil 3:2, 3) while pigs represent apostate Gentiles who rebel against the Almighty. The Kingdom of Elohim was never exclusive to Jews any more than it is to Christians. Whether Jew or Gentile, everyone gets to make individual choices regarding YHWH and His Mashiyach, who is no respecter of persons. We are all ultimately responsible to the Master for how we live, regardless as to whether we wear a Jewish or a Christian label. Hatred against others because of their labels or their race is simply the work of unclean demon spirits; only apostate souls exhibit this hatred. Those who are spiritually regenerated according to the Spirit of YHWH will bear no hatred towards another race of people.

## Aristocrats Losing Control

*“By the Jewish (authorities), five times was I scourged, each time with forty stripes save one. Three times was I beaten with rods: at one time I was stoned: three times I was in shipwreck, by day and by night; I have been in the sea, without a ship.” 1 Corinthians 11:24, 25*

Often when Paul refers to “the Jews” he is referring to a specific faction of people within the religious ruling class. Here, he indicts the religious authorities for their dirty deeds against him; he is neither charging a specific Jewish person or all Jews in general, which many mistakenly believe.

In Jerusalem the religious elite used the corruptible Sanhedrin to enforce their religious authority. Unfortunately, the ruling “elite” of most ethnicities are notorious for self-promotion at the cost of their own people; this isn’t just a Jewish problem.

*“And when it was morning, several of the Jews assembled together, and bound themselves by oaths that they would neither eat nor drink until they had slain Paul” (Acts 23:12).*

Although Rav Shaul took severe beatings from religious factions, this never stopped him from pouring his heart out with love for his people:

*“I say the truth in Mashiyach, and do not misrepresent; and my conscience bears me witness in the Ruach haKodesh; That I have great sorrow, and the sadness of my heart is unceasing. For I have prayed that I myself might be accursed from Mashiyach for my brothers and my kinsmen in the flesh: Who are sons of Israel to whom belonged the adoption of sons, and the glory, and the covenants, and Torah, and the ministration, and the promises, and the fathers” (Romans 9:1-4).*

Paul offers his place in the Kingdom of Elohim in exchange for Jewish souls, so it’s not likely that anti-Semites and anti-Torah Christians would fare well with the real Paul. But, this is also why religious Gentile “aristocrats” steeped in Constantinian tradition invented their own hybrid versions of “Paul the Apostle.”

*“Then the soldiers of the governor took Y’shua to the Praetorium and assembled against him all of the company of soldiers” (Matthew 27:27).*

Anti-Semites would have you believe that a massive mob of angry Jews put Y’shua to death, but in reality the Praetorium only had a maximum capacity of about 200 people. The traitor and false witnesses had been arranged beforehand and the crowd had been stacked against Y’shua to unfairly influence the outcome. Roman soldiers were likely the largest contingent in the Praetorium, followed by a religious element of fanatics who were “yes men” for the religious elite. The religious element that was present did not represent all the Jewish people; these were men who wanted Y’shua dead because he threatened their political and religious strongholds.

## Y’shua’s Fame

Y’shua knew from the start of his ministry that he had one objective, which was to fulfill the office of Mashiyach ben Yoseph (the suffering servant). The spiritual forces that collided resulted in a violent cataclysmic impact that will not subside until Mashiyach returns. Through Mashiyach, YHWH openly staked his claim to all His Creation, and it is through belief in Y’shua for good or for evil that YHWH will set forth judgment toward the inhabitants of Earth. It’s not difficult to imagine what would happen to any people group if a standard of Perfection was brought into their midst. There would be love for and hatred against the man and the Standard, but nothing would remain the same.

Y’shua walked among a people who were filled with every bit of reaction and emotion that was common to man. Imagine the contrasts between those who loved him and those who rejected him and wanted him dead. Jews had been waiting for Mashiyach for more than a thousand years, and no prophet, before or since, produced the number of miracles or spoke with authority like Y’shua

did. Therefore, it is no wonder that he is the most talked-about soul who ever walked on the face of this Earth. No other Jew begins to come close to his fame, and yet some “religious” people insist on believing that he died in relative obscurity.

The Netzarim community (followers of Mashiyach) was growing so rapidly in the months leading up to his torture and death that the status quo feared for their very survival because the Pharisees recognized that multitudes of Jews were turning to Y’shua. Witnesses record that as he rode up to Jerusalem the people couldn’t restrain themselves. Tens of thousands of Jews were shouting “*Hoshiana*” (save us or deliver us) and when he went into the Temple, the children inside cried out: “*Ushanna to the Son of Dawid*” (Matthew 21:15). The religious status quo wanted desperately to wipe him out, but they couldn’t because they feared the crowds (see verse 46).

A seed had been planted in the minds of many Jews that Mashiyach was coming when Herod set out to slay the newborns of Bethlehem (Matthew 2:16). And just as Herod was threatened by the coming of Mashiyach, so were the religious and political elite who feared losing control over the people. As a race, the Jewish people did not accept Y’shua as Mashiyach, but there were myriads (tens of thousands) that did.

Even before this event, Renewed Covenant writings indicate in numerous places that “large crowds” gathered around Y’shua. Because the crowds pressed against him (Matthew 13:2), on one occasion Y’shua was forced to “*sit himself on a boat, and all the crowd was standing on the shore of the sea.*” Luke 12:1 states, “*And when a multitude of many crowds gathered, so that they trampled one another...*” indicating they couldn’t begin to count the numbers of people who came to listen to him; yet traditional anti-Semitic lore teaches that very few Jews accepted Y’shua as Mashiyach.

Confirmation of Y’shua’s fame is also evident when Paul went up to Jerusalem to meet Ya’akov; we read that “*myriads in Judea believed and are all zealous for Torah!*” (Acts 21:20) Why would anti-Semites suggest that Y’shua died in obscurity when Scriptures confirm the opposite? Why would Christians “trash” the Torah when a myriad (which means at least 10,000) were zealous for Torah and following Y’shua under the direction of Ya’akov?

### Who dun it?

Peter didn’t mince words about who was responsible for Y’shua’s death: “*...he, Y’shua, whom you delivered up and denied before the face of Peelatos after he saw it fitting to let him go. But you denied the Set Apart and Just, and you requested for yourselves a murderous man to be given to you. And that Prince of Life you killed whom Elohim raised from the dead, and we are all of us his witnesses*” (Acts 3:13-15). (Peter knew who committed the crime see also Acts 10:39.) HaSatan put the plot into the minds of the religious elite, but Peter continues: “*But now our Brothers I know that you did this in ignorance, as did your leaders. And Elohim, according to that which beforehand He preached by the mouths of all the prophets, that His Mashiyach would suffer has fulfilled (it) in this manner*” (Acts 3:13-18).

Peter had a very close personal relationship with Y’shua. If anyone had reason to accuse Jews it would have been Peter; but instead, he looked at the very souls who participated and said: “*I know that you did this in ignorance*” – so it is extremely odd that for nearly 2,000 years many Gentile Christians have held hatred in their hearts toward Jews. Many who have harbored hatred in their hearts towards Jews weren’t even aware of it until they met a Jewish person and found themselves feeling defensive or uncomfortable without knowing why.

To indict a race of people for killing Y’shua is merely a diversion from the real purpose of Y’shua’s life and death. Anyone who willfully commits transgression has, in fact, had a hand in putting Mashiyach ben Yoseph (Y’shua) to death. Mashiyach Y’shua’s sufferings will, for all time, validate love or hatred within the soul for our Creator and toward all other souls who are alive now, who lived before us and who will live after we’ve passed on. Mashiyach epitomizes one



solitary soul who can come before YHWH and be true to himself without transgressing against perfection, or accepting the status quo as the measure of a man. Who killed moral Perfection? Only a fool would point their finger at someone else.

### One Lost Phrase

*“Behold, therefore, how much he suffered from sinners, for they were adversaries of their own soul, that you may not be discouraged nor your soul become remiss.”* Hebrews 12:3

Here the Greek redactor dropped an entire phrase! Greek reads: *“Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart”* (Hebrews 12:3, The Greek-English Interlinear New Testament, UBS 4th Edition, Nestle-Aland 26th Edition). Aramaic reads: *“Behold, therefore, how much he suffered from sinners, **for they were adversaries of their own soul**, that you may not be discouraged, nor your soul become remiss.”* Obviously, this is *not* just some small omission! Consider also the poetry that was lost in Greek. Here are the original sounds: 1) kma saybar min khatayeh hanun 2) d’hanun hawu saqubleh l’naphshayhun 3) d’la teman l’khun 4) w’la tethrapa naphshkhun. A beautiful message lost in all Greek versions. Y’shua states *“they”* were adversaries of their own soul. Perhaps if the translators would have retained the entire verse, there would have been less impetus for the evil Crusades against Jews!

### Conclusion

Y’shua Mashiach’s life personified his Father YHWH, he said; *“But I say to you to love your enemies and bless those that curse you and do that which is pleasing to those who hate you. And pray for those that take you by force and persecute you. So that you may be the sons of your Father who is in heaven”* (Matthew 5:44, 45). Clearly, anyone who uses a “holy book” about Jesus to provoke anti-Semitism or bigotry towards another race of people are adversaries of the stake of Y’shua; *“For there are many who walk otherwise; of whom I have often told you, and I now tell you with weeping that they are adversaries of the stake of the Mashiach; whose end is destruction; whose Elohim is their belly and their glory their shame; whose thoughts are on things of the earth”* (Phil. 3:18, 19).

Regardless whether a person feels justified according to a government (nationalistic) or religious mandate, no hate-monger or bigot will enter into the Kingdom of Elohim (Psalm 24:3-4; Matthew 5:22; Galatians 5:18-21). *“Therefore, by their fruits you will know them. It will not be that just anyone who says to me “My master, my master.” Will enter the Kingdom of Heaven, but whoever does the will of my Father who is in heaven”* (Matthew 7:20, 21). Anti-Semitism among Christians or “Believers” is evil; *“What have you done? The voice of your brother’s blood cries unto me from the ground”* (Genesis 4:10).

### Parallelisms

The Good News of Luke introduced us to basic Semitic poetry which permeates the first six chapters. One of the hallmark features in this Semitic poetry was the use of *parallelisms* of original Hebrew and Aramaic composition. In the Tanakh we often see these patterns as in the following:

- *“Keep my words and store my commands within you”* (Proverbs 7:1 NIV): This is **synonymous parallelism**, which means that the second portion of the line echoes the first but uses slightly different terminology. In this case the synonyms are keeping words and storing them in your heart, the latter being a metaphor as mentioned in Luke. Here’s another example:
- *“For a man’s ways are in full view of YHWH, and He examines all his paths”* (Proverbs 5:21 NIV): The second part of the verse completes the first; this is referred to as

**synthetic parallelism.** Here the giveaway is that Elohim first sees and then He examines what was just observed.

- “YHWH abhors dishonest scales, but accurate weights are His delight.” Proverbs 11:1 (NIV): This is called **antithetic parallelism**, where the second part of the line clearly is in opposition to the first. Much of this next chapter of Proverbs contains this form of parallelism with phrases like, “When pride comes, then comes disgrace, but with humility comes wisdom” and “Wealth is worthless in the day of wrath, but righteousness delivers from death.”
- “Her feet go down to death; her steps lead straight to the grave.” Proverbs 3:19 (NIV): This is **climactic parallelism**, when the second line somewhat echoes the first but adds a little extra “kick” that puts an exclamation point on top of the statement. In this case, the way Hebrew reads here is that her feet go down to her own death in the first part, with the climax being that death also awaits whomever follows her. Again, all these poetic patterns, by universal scholarly opinion, point to Hebrew originality of the Tanakh verses; in this case from Proverbs. It is a distinctly Semitic fingerprint.

With this in mind, let’s look at a few verses in 1 Peter:

“For Messiah died for sins once and for all, the righteous and for the unrighteous, to bring you to Elohim. He was put to death in the body but made alive by the Spirit” (1 Peter 3:18).

– **synonymous parallelism.**

“For this reason the Good News was preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to Elohim in regard to the Spirit” (1 Peter 4:6). – **synonymous parallelism.**

“Above all, love each other deeply, because love covers a multitude of sins” (1 Peter 4:8).

– **synthetic parallelism.**

“Be shepherds of Elohim’s flock that is under your care; serving as overseers, not because you must, but because you are willing, as Elohim wants you to be” (1 Peter 5:2).

– **synthetic parallelism.**

“Governors...are sent by Him to punish those who do wrong and to commend those who do right” (1 Peter 2:14). – **antithetic parallelism.**

“When they hurled insults at him, he did not retaliate; when he suffered, he made no threats.” (1 Peter 2:23). – **antithetic parallelism.**

“If anyone speaks, he should do it as one speaking the very Words of Elohim. If anyone serves, he should do it with the strength that Elohim provides, so that in all things Elohim may be praised through Y’shua the Messiah” (1 Peter 4:11). – **climactic parallelism.**

“For you have spent enough time in the past doing what pagans choose to do--living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry. They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you” (1 Peter 4:3-5). – **climactic parallelism.**

## Pole, the Standard

Although Christianity has long employed “the cross” as a symbol of Messiah’s sufferings it bears neither Aramaic nor Greek support; nor does it carry the prophetic significance of the pole or stake which was the shadow of Y’shua’s sufferings. The cross of Christianity was borrowed from the symbol of the Babylonian, then Greek and then Roman sun god, which was depicted by cruciform shaped buildings and graven cruciform images. Julius Caesar and his heir struck coins with symbols of the cross (solar wheel) to commemorate their sun god. The Roman Emperor Constantine was a sun worshipper who became a Christo-Pagan and advanced his version of “Christianity” throughout the Roman Empire. Constantine’s version of “Christianity” included ongoing pagan cultural events that included Sun-day and Ishtar (Easter) worship. Christian folklore suggests that Constantine saw a cross formed by the light of sun which directed him to become a Christian.

From a Biblical perspective the Greek word “stauros” denotes an upright stake; the verb *stauroo* means to drive stakes. The Greek “xulon” denotes a timber or a log or any piece of dead wood. Bullinger’s Companion Bible notes: “Our English word “cross” is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word “stick” means a “crutch.”” Therefore, it is very plain to see that the departure from the original meaning occurred in the Latin language, as did many other pagan contributions to Western Christianity.

Both Aramaic and Greek agree that it was an upright stake or pole on which Mashiyach suffered, which is also seen by the symbol of the pole in B’midbar/Numbers with the use of the term **nec** (pronounced nace): *“And YHWH said unto Moshe, Make a fiery serpent, and set it upon a **nec** (pole): and it shall come to pass, that every one that is bitten, when he looks upon it, shall live. And Moshe made a serpent of brass, and put it upon a **nec** (pole), and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived”* (Numbers 21:8, 9). When mankind is “bitten” by the serpent (haSatan) of Genesis 3:15 we are to look to Mashiyach for healing and deliverance.

The Hebrew word **nec** (pole) is also used by the Prophet Isaiah to depict Mashiyach as a sign to all nations: *“And in that day there shall be a root of Jesse, which shall stand for an **ensign** of the people; to it shall the Gentiles (nations) seek: and his rest shall be glorious”* (Isaiah 11:10). The pole or stake on which Mashiyach suffered is most certainly not the object of importance, it is simply the instrument of torture that received the blood of many people before and after his blood was shed.

Again the Prophet Isaiah equates Y’shua with the standard (*nec*) that YHWH has lifted up: *“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a **standard (nec)** for the people. Behold, YHWH has proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, your yeshua (salvation) comes; behold, his reward is with him, and his work before him. And they shall call them, The set apart people, The redeemed of YHWH: and you shall be called, Sought out, A city not forsaken”* (Isaiah 62:10-12). Mashiyach is the standard who is the salvation of YHWH and the goal of every true Believer who is born of the Ruach haKodesh. The prime Hebrew word for *nec* means to be lifted up as Y’shua states: *“And when I am lifted up from the earth, I will draw all men to me.”* (Yochanan 12:32).

In the hands of the post-apostolic founders of the Gentile church “the cross” became a license to break Torah without consequences. In reality Grace is the gift of the Ruach haKodesh that empowers followers of Y’shua to be set free from the slavery of sin. Grace is the empowerment to stop sinning and live a wholesome and righteous life in Mashiyach. A person who has not received Grace continues to break Torah; they are slaves to sin because they cannot stop and have no intention of stopping their sin. Those without Grace refuse to live according to the Word of YHWH, much like a smoker addicted to cigarettes cannot stop smoking, even though little

“voices” tell the addict that smoking brings hardship, cancer and even premature death. The “cross-ified Jesus” does not provide Christians the power to stop breaking Torah, because the Harlot Church system preaches a false Jesus that is strictly anti-Torah. One would never expect the board of directors of a cigarette manufacturing company to research, demonstrate and report to the public all the ill effects of smoking; neither can we realistically expect the Church leaders to take up the cause of righteousness and the importance of having Torah written upon the heart! As a matter of fact, theologians within the Church system are the ones who devised a “cross theology” which teaches that Torah was nailed to the cross, and insist the sinner who believes in “the cross” can break Torah without consequence. This is a very popular and convenient religious lie because it caters to the sins of the weak human flesh.

The Certificate of *Debts* or the *sins* of the repentant sinner were metaphorically nailed to the torture stake (Matthew 6:12, Luke 7:36-50, Colossians 2:14). The penalty for sin is, in fact, set aside only for those who repent and turn from sin, but YHWH’s Word that requires punishment for sin has *never* been removed from the books. The will of YHWH and His Mashiyach is for mankind to stop sinning, but the will of haSatan is, and always has been, for mankind to ramp up all manner of sin which leads to destruction. This is the difference between “grace” and “license.” “Grace” will find you guilty as charged, but your sincere repentance and efforts to turn from sin is rewarded with spiritual strength from Mashiyach. Those who look to Mashiyach are delivered and saved from the traps of haSatan who desires to seduce you into breaking Torah. “License” is the opposite of Grace; it teaches that a person who believes in Jesus can continue in sin and all the consequences of their sin are put upon Mashiyach so that the sinner goes free. This, of course, is the central theme of false religion and the root of all Christian wickedness.

For many Christians the symbol of the cross brings comfort even though it is widely believed to be the instrument of torture used against their innocent “best friend.” The cross is also used by Christians to ward off demons; crosses are routinely placed where loved ones were killed and where they were buried. By doing so the Harlot Church has made void the Fear of YHWH and turned their version of the cross into a Christian icon and the license to sin.

The symbols YHWH gave His people are much different, however. For example, the Menorah is a seven-branched-lamp that represents the eternal Light of Mashiyach. The number seven represents completion and each of the branches denotes an attribute of the Spirit of Mashiyach that indwells YHWH’s people (see Isaiah 11:1-4). The Ark of the Covenant is laid with pure gold inside and outside and represents purity on the inside and outside of each soul who is *in* Mashiyach. The Ten Commandments that are placed inside the Ark represent the Mind of Mashiyach, written by the finger of YHWH Himself, whose immutable Commandments will be used to Judge the whole earth (see Rev. 11:19). These symbols in the Temple represent the Government of Mashiyach that indwells the physical temple of each individual who turns to him, and are representative of the spiritual man. These eternal symbols are YHWH ordained, whereas the cross is merely a man-made icon. If Christians were to take the time to research the origin of the cross symbol they would be shocked and surprised to discover that it is far from what the post-apostolic church founders want them to believe; but these important elements of truth differentiate the One True Faith from the Mystery religion of fallen Babylon.

## Prayer

The importance of prayer cannot be overstated. Y'shua prayed daily to his Father (Yochanan 14:16; 16:26) and he taught his talmidim how to pray and make prayer to "our Father" (Matthew 6:9). He taught his followers that we are created in YHWH's image, and that the Father is accessible to all who seek Him with a humble and contrite heart. We do not pray because YHWH needs to hear our prayers; He already knows our thoughts before we think them. We pray because we are the ones who rely on YHWH for life and need to maintain our connection with Him. It is imperative for us to invoke His Name in prayer because, without an active prayer life combined with a contrite heart and obedient disciplined lifestyle, it is very difficult to hear from Heaven.

We are called to be a Set Apart people because He is Set Apart – and this is done by welcoming His Spirit inside of us and having His Torah written upon our hearts so that we may live according to the Ancient Paths, also known as *the Way*. Rav Shaul exhorted the body of Mashiyach to "*pray without ceasing*" (1 Thess. 5:17) which can only be accomplished if prayer is a spiritual conversation.

The promise of the Renewed Covenant is to have Torah written upon our hearts. Torah is the Word of YHWH that dwelt among us in Mashiyach who represents the Spirit of YHWH, and who came in the flesh during the First Century to, among other things, teach his followers how to receive the Ruach haKodesh. The Word of YHWH speaks to us through Mashiyach who provides instruction, discernment and counsel to those who turn their hearts toward YHWH and pray and seek Him. Praise and Worship unto YHWH opens our hearts to hear His Word; our prayers help renew our spiritual lives each day so the Word of YHWH can become part of us while we become part of Him.

All the forefathers and prophets of YHWH prayed "without ceasing" through an ongoing dialogue within their spirits. But at special times the Word of YHWH appeared to them, or He spoke through one of His prophets to provide specific instruction. It is incumbent upon each soul to prepare their own hearts to hear from heaven; there are plenty of examples of formal and public prayer throughout Scripture to learn from. The prophet Daniel, for instance, prayed three times daily. He would face Jerusalem while he prayed, which shouldn't be of any surprise for those who know that Mashiyach is returning to Jerusalem. While Daniel prayed facing Jerusalem, he was clearly showing his allegiance to YHWH's government and to Tsiyon, which is both earthly and heavenly. The Messenger of YHWH called Daniel "greatly beloved" of YHWH and, of course, Daniel was afforded enormous insights into Mashiyach's coming.

Rav Shaul teaches about being "*ambassadors for the Mashiyach*" and he goes on to say: "*...it is as if Elohim was pleading you by us. In behalf of the Mashiyach*" (2 Corinthians 5:20). In other words, it is not flesh and blood that reveals Y'shua as Mashiyach but the Spirit of YHWH. The Word of YHWH and the Spirit of YHWH are also the Spirit of Mashiyach; they are descriptive names for the Arm of YHWH revealed. Whether one feels more acquainted with Mashiyach or the Spirit of YHWH, the point is that these are One. When Y'shua came to Earth in the flesh we were able to look upon him with our eyes and hear him speak as he revealed the Spirit of YHWH. Y'shua teaches: "*But when the Redeemer comes, He Whom I will send to you from the presence of my Father, the Spirit of Truth, He Who proceeds from the presence of my Father will witness concerning me*" (Yochanan 15:26). Notice that "*the Redeemer*" is also "*the Spirit of Truth*" – This is referring to the Ruach haKodesh which witnesses on behalf of Mashiyach; and Mashiyach witnesses on behalf of the Ruach haKodesh because they are one. Therefore, when prayer is made in the Name of Mashiyach Y'shua it is not so much that we are reminded of the flesh and blood of Y'shua who once walked on the Earth, but the Spirit of Mashiyach and the Word of YHWH who indwells His people.

In the last few minutes of his life Stephen cried out; "*Behold, I see heaven opened and the Son of man standing at the right hand of Elohim*" (Acts 7:56). Stephen and King David both saw

Mashiyach and the Right Hand of YHWH (Psalm 110:1-5); but then Stephen who was full of the Ruach haKodesh, prayed: *“Our Master Y’shua receive my spirit.”* He certainly wasn’t praying to the flesh and blood of Y’shua as this would have been idolatry; rather, he prayed to YHWH who is revealed in Mashiyach. If we study Psalm 110:5 from ancient texts we read: *“YHWH at thy right hand”*; therefore, the revelation of YHWH who is *ein sof* (without end) is revealed to mankind in Mashiyach in such a way that mankind can have a relationship with YHWH through the Ruach haKodesh and through Mashiyach.

*“And in that day you will not ask me anything. Amen, amen I say to you that everything that you ask of my Father in my name, He will give it to you!”* (John 16:23) Y’shua did not come as a substitute to replace the Father YHWH; rather, he affirms the original Faith of Awraham and all the forefathers according to the Word of YHWH as given in Torah and the Prophets. We have been directed by Mashiyach to ask YHWH in the name of Y’shua, which addresses not only the essential element of Faith in Mashiyach but the Nature of the Father YHWH who is outside of time. As we approach YHWH in the name of Y’shua, we accept the redemption YHWH provides through Mashiyach, but we don’t pray to Y’shua because this is not what he himself advocated.

In Romans 7:14 Rav Shaul teaches that the *“Torah is Spiritual”* – it is the unceasing prayer within every follower of Mashiyach that speaks to us and guides us and shows us the Way of Mashiyach. Prayer is a dialogue, which means we must hear from YHWH; but in the Spiritual world mankind “hears” not with his ears alone or even his spirit, but through obedience to YHWH’s Commandments. Y’shua said... *“The first of all the Commandments is “Hear O Israel. Master YHWH our Elohim is one”* (Mark 12:29). Simply hearing this Commandment audibly in no way satisfies the requirement; in reality the spirit of man must be conformed to the spirit of YHWH. When this Commandment lives within us then we have entered into the Word of YHWH which is Mashiyach. *Hear O Israel* refers to the Israel of Elohim, those who are alive according to the spirit of YHWH. *Master YHWH our Elohim is one* refers to the undivided authority and government of YHWH Who is given total authority to direct our lives and each step along our paths.

Prayer is life and connection with YHWH and His Mashiyach, which is why liturgy and the use of a Siddur (prayer book) are very helpful to nurture a dialogue with heaven. Most of the prayers in the Siddur are based on the Word of YHWH; they are simply arranged in a very specific way to approach YHWH with the great awe and reverence that is due to His Great Name. Meditation and study of Torah are very elevated forms of prayer and worship. As we study the Word of YHWH our spirits increase as if to say, *“Hineni, here I am Father, teach me Your will.”* May our prayers be like David who prayed, *“Open thou mine eyes, that I may behold wondrous things out of thy Torah”* (Psalm 119:18).

## Priesthood

Many people look to Pastors, Priests or Rabbis to fulfill a “priesthood role” in their lives, these same leaders trust in those who mentored, ordained and gave them their credentials to perform their duties. Mentors and teachers are very essential, but when it comes to knowing YHWH and His Mashiyach each one of us is required to seek YHWH personally. But yet most people are a lot like the Israelites who said to Moshe: *“You speak with us, and we will hear: but let not Elohim speak with us, lest we die. And Moses said unto the people, Fear not: for Elohim is come to prove you, and that His fear may be before your faces, that you sin not”* (Exodus 20:20).

YHWH created us in His Image; we are each unique in spirit, soul and physical appearance because we’ve each been endowed with a portion of Elohim that makes us unique. Every individual also has a specific unique expression of Faith that reveals aspects of the Kingdom of Elohim to the rest of the world. Each individual has an inherent responsibility to YHWH and to each other, and each of us is uniquely judged according to what we’ve been given. While there is one Torah, one Mashiyach, one Covenant and one set of Terms and Conditions to the Covenant, we each express

our love, devotion and loyalty to YHWH individually. Therefore, it is extremely foolish to put all one's trust in the relationship that others (a priesthood) have with YHWH, instead of developing a personal relationship with YHWH as individuals. It is therefore a fallen and reprobate priesthood that makes people dependent upon itself, rather than upon YHWH.

Each person's gifts, offerings and prayers to YHWH are unique; they materialize through unique life experiences and personal identity to bring Glory unto YHWH. The problem is, religion has the propensity to institutionalize, categorize and restrict unique expressions of revelation and worship according to the hierarchy or status quo, simply because "the hierarchy" feels that it is sustained through its own "authority" over the souls of others.

When the Israelites were offered a theocracy and the ability to live according to a Heavenly Government, they refused because they wanted a king in order to be like other nations. Yet from Genesis to Revelation the Scriptures indicate that YHWH's desire is for each soul to surrender to His Authority rather than to focus on an earthly priesthood. Every soul who acts in the capacity of a "priest" or "minister" is required to be accountable to both YHWH and His people, but this is often not the case. In most cases hierarchies are only accountable to themselves and the authority of their religious traditions. The oral law (Talmud) is a fundamental example of religious efforts to distill spiritual things according to institutionalized authority. The problem, of course, is that if the sage (wise one) was himself off the mark or his perceptions misunderstood to even a slight degree, then each generation of followers would obviously go farther and farther away from the perfection of Mashiyach.

*"And you have made them kings and priests to our Elohim; and they reign on the earth"* (Revelation 5:10). YHWH has revealed the destiny of those who live according to His Ways and, although it is a reality filled with wonder and beauty, it is also a formidable challenge to be Set Apart unto YHWH. *"For who has known the mind of MASTER YHWH, that he should instruct him? But we have the mind of Mashiyach"* (1 Corinthians 2:16). Each individual who intends on living in the World to Come must enter into the mind of Mashiyach; this is not something that can be done by other people for us.

*"Whoever therefore is in the Mashiyach, is a new creature: old things have passed away; And all things are made new, by Elohim; who has reconciled us to himself by the Mashiyach, and has given to us the ministry of reconciliation"* (2 Corinthians 5:17, 18). Every individual in Mashiyach is called to become a servant (minister) of reconciliation, to the capacity that each one is called. Therefore, each must grow in Mashiyach to be equipped to help himself and future generations enter into the Kingdom of Elohim.

*"But this is the covenant which I will give to the family of the house of Israel after those days, says Master YHWH: I will put my Torah in their minds and inscribe it on their hearts; and I will be to them a Elohim, and they shall be to me a people"* (Hebrews 8:10). This is the Messianic Covenant promise that each one who enters into Mashiyach is called to experience; therefore, it is a tragedy to sit under any form of "priesthood" that resists the Set Apart work of the Ruach haKodesh that writes Torah upon the mind and heart.

If we examine both the method and lineage of the Melchizedek and Levitical priesthoods they both clearly point to Mashiyach. Both priestly lineages are reflected in Torah and illustrated in Bible prophecy. Melchizedek received tithes from Awraham, and therefore Awraham's descendants who became Levites also tithed to the original priesthood line from Salem, a.k.a. Jerusalem. This is also why Y'shua as Mashiyach, is a priest forever after Melchizedek.

Aramaic terms used in the Epistle to Hebrews exclusively reveal a priesthood that is not descended from Aaron's family line. Both priesthoods point squarely to Mashiyach; he is the Great High Priest who by his sufferings brought his followers back to the true Torah and brings glory to Father YHWH as Mashiyach ben Yoseph, the "first priesthood." During the End Days Mashiyach will appear as Mashiyach ben David, the "second priesthood" (Isaiah 66:1-24, Hebrews 13:8,

Revelation 22:14). As the revelation and advancement in YHWH's priesthood unfolds, there is also the expectation of advancement within human potential, but this dynamic progression within human potential will ultimately be resisted by the status quo religions which have engraved their institutional theologies in stone. The "old time religion" cannot change for fear of being shown as the false religion that it truly is.

Therefore Mashiach promises: "...when the Spirit of Truth comes, He will guide you in all truth. For He will not speak from Himself but He will speak everything that He hears. And future things He will make known to you. And He will glorify me because He will take of my own and show it to you" (Yochanan 16:13, 14).

*"And these things I have written to you on account of those who seduce you. And you also, if the anointing which you have received from him remains in you, you need not that any one should teach you; but as that anointing is from Elohim, it teaches you all things; and it is true, and no falsehood is in it. And as it has taught you, remain you in Him. And now, my children, remain you in him; that so, when he shall be manifested, we may not be ashamed before Him, but may have an open countenance at His coming. If you know that he is righteous, you also know that whoever does righteousness is from Him"* (1 Yochanan 2:26-29).

## **Rabbinical Authority and Torah**

When Rav Shaul discusses "*being without the Torah*" he clarifies that he is "*not without the Torah of Elohim, but subject to the Torah of Mashiach.*" Shaul rejected rabbinical interpretations of Torah and extra unscriptural "fences" around Torah that Y'shua didn't endorse. He has, by being "subject" to Mashiach, transferred his allegiance from the Rabbis he trained under to Y'shua as final arbiter. If Y'shua and the Rabbis agreed, which they often did, then there was no problem. But if they disagreed, Y'shua's interpretation always overruled. This was no small admission at the time and very clearly brought Netzarim Jews into major conflicts with mainstream religion.

The idea that even one Rabbi could outdo all others was revolutionary, as the Talmud records the opposite scenario: "*My son! Be careful concerning rabbinical decrees even more than the Torah...the Torah contains prohibitions...But anyone who violates a rabbinic decree is worthy of death,*" (Babylonian Talmud, Eruvin, 21b). In another place, Rambam's Introduction to the Mishnah, we read: "*If there are 1000 prophets, all of them of the stature of Elijah and Elisha, giving a certain interpretation, and 1001 rabbis giving the opposite interpretation, you shall incline after the majority and the instruction according to the 1001 rabbis, not according to the 1000 prophets...Elohim did not permit us to learn from the prophets, only from the rabbis who are men of logic and reason.*" So we see that even if Y'shua was thought of as a prophet, rabbinic rules would still discount him and uphold traditions over what he taught. As the first and more ancient quote shows, to be in disagreement with rabbinical decrees was and is a dangerous business!

Because Torah was originally written in Hebrew and preserved within Jewish culture, many Jews and Gentiles assume the Jewish Rabbinate is subject to YHWH's Torah. Rabbis claim that if only one letter were to be removed from Torah, the Universe would cease to exist. Although this may sound very poetic, most Jews know nothing of "the Eighteen Emendations" of the Sopherim, or the "Severin" readings which show how the Rabbinate made substantial changes to the Torah to suit their traditions; not to mention the 134 places where scribes removed the Name of YHWH and installed the title Adonai. Torah has, in fact, suffered drastic intervention at the hand of the rabbinical world, which is functionally very similar to Vatican propaganda which also claims to have the only true interpretation of Scripture and god-given authority over people's souls.

The Severin readings showed up in Torah Scrolls that Titus pillaged from the Temple in Jerusalem (see Ginsburg's Introduction to the Hebrew Bible pp. 409-420). In many of the 134 places where



the “Sages” of old altered the Hebrew scrolls by removing the Name of YHWH, like in Psalm 110:5, these verses contain important revelation about Mashiyach. The rabbinical world does not accept Y’shua fulfilling the office of Mashiyach ben Yoseph, so they changed the Tanakh to suit their tradition and help reinforce their rejection of Y’shua as haMashiyach. But in so doing they also obfuscated the revelation of the nature of Mashiyach and brought curses upon themselves according to Deuteronomy 4:2.

Rabbinical authority is *not* YHWH’s authority, but “rabbinical decrees” are based on traditions that seem right in the eyes of the “Sages” based on finite human logic and reason. However, they who are wise in their own eyes have and are breeding hatred toward Y’shua and all Jews who follow him. Within the Ketuvim (writings of the) Netzarim are many examples demonstrating how Mashiyach and his talmidim exposed the Rabbinite for sequestering the written Torah and then elevating Oral Torah (Tradition) as their own “in-house” authority, which the Rabbinite has collectively given itself absolute dominance. In Matthew 3:7-9 Y’shua states that religious Jews claim physical lineage to Abraham but this does not in itself provide right of passage into the Malchut (Kingdom) Elohim. Jew or not, every soul who will enter into Life and the Olam Haba (World to Come) must bear fruits of repentance according to Torah and have the Ruach haKodesh (Set Apart Spirit) operating in their lives. Mashiyach is the only connection between this world and the world to come; without Mashiyach Torah is simply words on a scroll or a dead letter or religious tradition. Mashiyach has always been the spiritual life within Torah. It is the Ruach haKodesh that writes Torah upon the heart whereas religion entices followers to love Torah from within a man-made religious authority. These are two very different worlds.

Certainly not all rabbinical tradition is in conflict with Torah; however, when it comes to Mashiyach, rabbinical tradition has superimposed itself as a “mashiyach” over the Jewish people. Rabbinical Judaism is sustained under carnal Government authorities that dole out salaries to Rabbis (in Israel), provide tax exemptions and kosher food taxes to finance rabbinical institutions. Regardless as to which “political party” wins the election, the government and “justice system” of the people retains higher authority than the rabbinical courts. The “secular” governments sponsor rabbinical Judaism and Christianity and Islam and New Age and occultism, and the sodomy agenda, and every pagan and anti-Torah, anti-Mashiyach institution that operates under a tax exempt status. Certainly Rabbis and other religious leaders want their followers to believe that they somehow “co-govern” with secular government, but the fact is that when the government “of the people” passes legislation that overrules the Word of YHWH, then rabbinical authority is helpless. Whereas Mashiyach *is* his own government and he judges both religious and secular “government” with the same set of rules....

Christians have also succumbed to rabbinical authority on numerous levels. Most Christians excuse themselves from observing Torah by claiming it is for “the Jews.” Most Christians believe that Shabbat is for Jews but not necessary for Gentiles, which is actually a very rabbinical way of thinking. Christians who explore Judaism but choose not to convert are told they are Noahides. It is rabbinical invention that non-Jews are supposedly free from observing Torah, simply because they weren’t born Jewish. However, YHWH clearly instructs that the “*ger*” is very much required to observe what YHWH commanded for all of Israel (Exodus 12:19, 48, 49; 20:10; 22:21; 23:9; 23:12 etc.).

The Hebrew word *ger* is translated as stranger, sojourner, temporary resident, alien; *toshav* also refers to non-Israelite souls and is also translated sojourner, stranger and foreigner, and these non-Israelites were and are definitely required to observe Torah and be part of the commonwealth of Israel. Awraham was a *ger*; he and his 318 trained servants were all *ger* who observed Torah long before there was such a thing as a Rabbinite. There are many Torah-based Commandments that Awraham and all his community observed before Sinai as *ger*; they were neither called Jews nor Israelites but Hebrews who crossed over from paganism into the Kingdom of Elohim. Torah

also states that an *erev rav* (mixed multitude) of souls went out of Egypt with the Israelites and, of course, they were required to observe *all* the Torah along with bloodline Israelites.

The Word of YHWH clearly teaches that drawing non-Israelites away from Torah is a false premise. Torah teaches that the stranger is to be refreshed on Shabbat along with the Jewish people: *“Six days you shall do your work, and on the seventh day you shall rest: that your ox and your donkey may rest, and the son of your handmaid, and the stranger, may be refreshed”* (Exodus 23:12). (Refreshed = *naphash* or “take a breather”.) Malachi 3:5 states; *“And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the Ger (stranger) from his right, and fear not Me, says YHWH of Hosts.”* It is the right of every *ger* to be treated with honor and respect, and it is evil to keep Torah away from Gentiles. Torah and Mashiyach are synonymous and universal and, truth be told, most Christians are already observing more than 60 percent of Torah.

Rabbinical authorities invented their own “Noachide Laws” for Gentiles, which serves to bring Gentiles under rabbinical authority and prohibits them from observing Torah. In many cases Christians were observing Torah, eating kosher foods and beginning to observe Shabbat until they met a local Rabbi who persuaded them that Torah is for Jews only. However, both the Shabbat and dietary laws (clean foods) were clearly observed by Noah and no Rabbi has the authority to superimpose his own authority over Gentiles. Neither should Gentiles be foolish enough to accept any man who speaks against both Torah and Mashiyach. Torah requires that YHWH’s people *“love the ger”* (Lev. 19:34; Deut. 10:19; Isaiah 56:6) and bring universal Justice to the world, rather than exclude people from Torah simply because they are not Jewish by birth or because they choose not to come under the authority of a rabbinical regime.

The majority of souls who refer to themselves as Noachides are ex-Christians who have abandoned the Harlot Church systems and Torah directives which are clearly established for the *Ger* (sojourner) among the Jewish people. However, YHWH also has something to say about this: *“Cursed be he that perverts the judgment of the ger (sojourner), fatherless, and widow. And all the people shall say, Amen”* (Deuteronomy 27:19). Rabbinical Judaism perverts the judgment of the *Ger* (sojourner) by turning them away from Torah. The basis of all judgment is righteousness and the foundation of all righteousness is Torah. By withholding Torah from the *goy* or *ger*, rabbinical Judaism stands between YHWH’s Creation and the Almighty YHWH who breathes life into the souls of every human being. The reality is that Gentiles who are drawn to Torah and who desire to live among the Jewish people are being drawn by the Ruach haKodesh of YHWH, which is very much the work of Mashiyach. The prophet Isaiah clearly foretold that those who are not Jewish by birth would keep Shabbat and enter into covenant with YHWH and be given a name better than the natural born Israelite sons and daughters. *“Neither let the son of the nekar (stranger) that has joined himself to YHWH, speak, saying, YHWH has utterly separated me from his people”* (Isaiah 56:3).

In Isaiah 56 we see a clear connection between these strangers and the strangers whom Awraham circumcised to enter into Covenant with YHWH. Make no mistake about it, these are people from all the nations of the world; Awraham’s very name and purpose was given by YHWH as a “father of nations.” *“And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any nekar (stranger), which is not of thy seed”* (Genesis 17:12). Awraham is a picture of Mashiyach; he represents the universal Kingdom of Elohim being offered unto all the nations of the Earth, and those who teach differently are simply workers of iniquity. Torah defines the *nekar* (strange/stranger) very clearly, *“Then Jacob said unto his household, and to all that were with him, Put away the nekar (strange) gods that are among you, and be clean, and change your garments”* (Genesis 35:2). Is this not about as “strange” to YHWH as it gets? In other words, any Gentile or pagan has as much right to the Kingdom of Elohim as those who were Awraham’s seed by birth, provided they repent and enter into Covenant with YHWH.

*“And YHWH said unto Moses and Aaron, This is the ordinance of the passover: There shall no nekar (stranger) eat thereof: But every man’s servant that is bought for money, when you have circumcised him, then shall he eat thereof”* (Exodus 12:43, 44). The Egyptians were nekar (strangers) to YHWH while in their own land of Egypt but they were also invited to celebrate Pesach, provided they were circumcised. Therefore, it is a rabbinical religious lie that the laws of the ger only apply to those who live in Israel. Here we see nekar (strangers) who were previously devil worshippers who entered into the commonwealth of Israel and the Kingdom of Elohim by YHWH’s own invitation! The fact of the matter is, just because rabbinical Jews have made Gentiles strangers to Torah, it certainly doesn’t mean that YHWH judges Gentiles as strangers to Himself! We see very clear evidence in Mashiyach that YHWH is sorely displeased with Jews who prohibit Jews or Gentiles from entering into the Kingdom. Let’s consider the punishment upon Jews who prefer to follow the traditions of men:

*“And YHWH said unto Moshe, Behold, you shall sleep with your fathers; and this people will rise up, and go a whoring after the gods of the nekar (strangers) of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our Elohim is not among us?”* (Deuteronomy 31:16, 17) The fact of the matter is that Israel turned its back on YHWH a long time ago; only a very small remnant remained faithful. In Eliyahu’s days there were only 7,000 men of all of Israel who had not bowed to Baal. In Y’shua’s days Israel was at one of its lowest and darkest times in history. Synagogues were rife with assimilation into sun and baal worship, the Temple was polluted with money mongers (“businessmen”) and politicians who were using “Torah” to pervert justice and abuse the poor. Rabbinical Judaism had many factions striving for dominant positions of political power. Y’shua summed up these rabbinical “authorities” in a few sentences:

*“Woe to you scribes and Pharisees! Hypocrites! For you shut up the Kingdom of Heaven before the sons of men. For you are not entering yourselves, and those who would enter you do not allow to enter. Woe to you scribes and Pharisees! Hypocrites! For you consume the houses of widows, and that for a pretense you lengthen your prayers. Because this you will receive a greater judgment. Woe to you scribes and Pharisees. Hypocrites! For you traverse sea and land that you might make one proselyte, and when he has become one, you make him double the son of Gehenna that you are yourselves”* (Matthew 23:13-15). It wasn’t only that the Pharisees were shutting up the Kingdom of Heaven by turning Jews away from Y’shua; they had been shutting up the Kingdom of Heaven long before Y’shua arrived on the scene. Rather than helping the Jewish people find their way into the Kingdom of Elohim, they exalted their own false “Talmudic” authority which made void Torah in favor of their traditions; but they also turned the ger (sojourner) and nekar (stranger) away from YHWH!

Ofentimes Gentile converts to Judaism are more zealous for Torah than natural born Jews. Had rabbinical Judaism respected that the inner desire to observe Torah is the work of Mashiyach and made Torah attractive to Gentiles, there would not be the massive Jewish assimilation into worldliness, paganism and materialism. The world would now comprehend Mashiyach through the wisdom of Torah. Jewish identity and Torah observance would not be an inbred thing among Jews, but the nations would relate to Jews through their own roles within the Kingdom of Elohim. But of course Jewish identity has become the idol of most religious Jews who elevate and exalt the Jewish soul as G-d incarnate, and the vast majority of Gentiles believe that the Kingdom of Elohim has been stripped from the Jewish people because of their rebellion against Mashiyach.

*“And Moshe said unto him, Enviest thou for my sake? Would Elohim that all YHWH’s people were prophets, and that YHWH would put His Spirit upon them!”* (B’midbar/Numbers 11:29) YHWH desires all Jews to have a personal and intimate relationship with Him. However, rabbinical authority prefers that Jews have a relationship with their Talmud and Jewish Tradition

according to the rabbinate. Jews are taught to repeat traditional prayers day after day, fashioned by Sages; within Jewish religious circles are established peer groups who validate those who do the tradition and chasten those who don't.

Not all prayer is meritorious or beneficial. When prayer becomes an incantation or a mechanical rote exercise without *kavanah* (righteous/spiritual intent of the heart) it is as white noise and this Y'shua also taught:

*"And whenever you pray you should not be like the hypocrites that love to stand in the assemblies and on the corners of the marketplaces to pray that they be visible to the sons of men. And truly I say to you that they have received their reward. But when you pray enter your inner room and close your door and pray to your Father who is in secret and your Father who sees in secret He will reward you in open. And when you pray, you should not be chatters like the pagans, for they hope that by many words they will be heard. Therefore, do not imitate them for your Father knows what need you have before you ask Him"* (Matthew 6:5-8).

Prayer is meant to be two-sided communication, but rabbinical authority elevates traditional canned prayers into deep mystical Gnostic absurdity, suggesting that the sound brings mystical power, which is simply a form of sorcery.

Without the intent of the heart, repetition of canned prayers day after day is little more than religious "self stimulation," but while traditional prayer lives a glorious life among the religious, spontaneous spiritual dialogue with heaven lives a wretched existence. A personal and meaningful relationship with YHWH is not promoted by rabbinical authorities because of the inevitability that a personal relationship with YHWH will reveal the humanistic, relativistic and materialistic state of the rabbinical hierarchy.

Observant Jews have succumbed to the fear of rabbinical tradition, which dictates how to pray, how to think and how to have a relationship with tradition. The knowledge base that most Jews acquire about Mashiyach comes by way of some sort of rabbinical authority. Precious few Jews recognize the nature of the Universal Government of Mashiyach as it pertains to both Jews and Gentiles, simply because rabbinical authority has made itself Mashiyach. This is, of course, the main reason why most Jews have not understood or considered the Way of YHWH's Mashiyach.

Rabbinical authority is yet another form of humanism that is based on elements of paganism. The carrot of rabbinical Jew-daism is Jewish pride and identity which is the marketing strategy that brings many Jews under rabbinical authority. But whether a person is Jewish or not, the important question is whether one is following Truth or the traditions of men. The Rabbinate has levied extremely harsh judgment against the Mashiyachship of Y'shua for nearly 2,000 years, yet any rebukes or reproofs of rabbinical authority are often met with a self-sympathy. The Rabbis are quick to cry out "self-hating Jew" when Jews reject their rabbinical hierarchies; or when Gentiles point out the futility of the rabbinical "priesthood" they are berated as anti-Semites.

Clearly rabbinical authority in the religious world is very far-reaching; both the Christian and Muslim worlds follow through with many religious ideals that originated from rabbinical traditions rather than Torah. Rabbinical authorities have paid money to and visited the Vatican to curry favor and recognition for their authority and, of course, rabbinical authority is financed by secular governmental authority. Many social, political and religious elements prove that rabbinical authority is contrary to Torah and has not been raised up by YHWH and His Mashiyach; therefore, rabbinical hierarchy that is based in Talmud must be disqualified as not being part of the Kingdom of Elohim. Therefore, YHWH's people are called to "come out of her my people" (Rev. 18:4) and not be part of what is an essential part of the humanism of Babylon.

If any credit is due to rabbinical Judaism for maintaining Torah consciousness, then credit must also be afforded the Christo-Pagan world for maintaining Messiah consciousness. However, those who are raised up by YHWH and His Mashiyach do not seek the praise of men, but the praise of Elohim. The Kingdom of Elohim is not of this world; all who follow Mashiyach and

sing the *Song of Moshe* (observe Torah) will find themselves caught between the two worlds of religious pride or suffering for bearing the infamy of Truth as they sanctify the Name of YHWH and His Mashiyach.

## Rapture

The “rapture theory” teaches that “the saints” who are alive on the earth will miraculously fly to heaven either before, during or after a time of great tribulation on Earth. The main body of the rapture theory was invented by Ribera, a Catholic Jesuit theologian who published his work shortly after the Massacre of St. Bartholomew in 1572. The blood of that horrific Catholic inspired massacre of French Protestants was still being washed off the streets of Paris when the Jesuits presented their rapture theory, designed to take pressure off the Catholic Church system that was being fingered as the Antichrist, the Beast, and/or the Whore of Revelation. To excuse themselves from this embarrassment the Catholic Church developed a “futurist” theology that suggested they could not be the Harlot Church who sits on the Seven Hills of Rome. They began posturing that Revelation speaks of “futurist” prophecies that are not yet fulfilled. (The head of the Vatican was so delighted with his massacre in Paris that he struck a coin to commemorate it.) Ribera wrote: “None of the wicked shall understand,” yet thousands of “Bible teachers” today maintain that Ribera’s idea of a future personal Antichrist is the right interpretation, and that the Reformers’ view of the papacy as the Antichrist was wrong. From 1580 to 1830, the official teaching of the Church of Rome was that an individual personal Antichrist would appear in the future; while the Protestants held that the reign of Antichrist extended all through the Dark Ages, from the Fourth Century onward.

In the mid 1700’s Emanuel Lacunza, a Chilean Jesuit of Spanish descent wrote a book entitled, “The Coming of the Messiah in Glory and Majesty,” which launched a theory that Mashiyach was to come TWICE; once for his saints at the rapture and then again with an army of his saints. But he also wrote that the priesthood of the Catholic Church would apostatize at the coming of the Antichrist and that the Antichrist himself would take over the Roman Catholic Church and persecute Catholics. However, Lacunza also yielded to one of the main contentions of the Protestants that the Antichrist was not a man but a system or body of men animated by one spirit. Lacunza had taken the Reformer’s perspective and melded it with Rome’s but, of course, this publication was immediately put on the Vatican’s list of prohibited books – so, for whom was it written? It came with a commendation of being condemned by the Pope.

Lacunza also wrote his book under the name of “Rabbi Ben Ezra” claiming to be a learned Jew who became a Christian who was out to convert his Jewish brethren to Christianity. “Ben Ezra” became famous among Christians under the cloak of the converted Jew. Did Lacunza really expect to reach Jews by pretending to be an ex-Jewish Rabbi? No, because he was aiming at the Protestants. Lacunza was found dead on June 17<sup>th</sup>, 1801. There was no record of what caused his death, but after his death his book found its way to Oxford and Cambridge and into the library of the Archbishop of Canterbury, the official head of the Anglican Church and the people of England. In the course of time, the librarian to the Archbishop, Dr. Maitland, became smitten with the teachings of “Rabbi Ben Ezra the converted Jew,” and the ideas of Lacunza the Jesuit rose from the dead and “ministered” to Protestants everywhere.

## The Beast

For most Bible students it comes as no surprise that Protestant Christians fingered the Roman Catholic Church as the Antichrist Church of Revelation; especially when the Vatican extended extreme cruelty, torture and death to independent Christian minorities who refused Catholic “conversion.” The Church of Rome continues to provide asylum for criminals and boasts extreme extravagance at the expense of the poorest of the poor while also being found to cover

up/minimalize the wicked sexual perversion of Priests who've raped the most vulnerable of society: children. The Vatican, which puts its official "Christification" on images of the sun placed behind the heads of many a "saint," epitomizes the marriage of paganism with Christianity, lavishly pouring condemnation and guilt upon its adherents and then selling cash pardons for "forgiveness."

Anyone visiting or viewing photos of the Vatican has likely noticed a massive obelisk at the center of St. Peter's square, which is dedicated to sex/sun worship. The massive eight-rayed sun wheel around the obelisk is the ancient symbol of Ishtar (Easter) who was a goddess of sex. The obelisk itself is a phallic symbol (penis) that was brought to the Church from Heliopolis Egypt by the Roman Emperor Caligula. Ancient pagan civilizations believed that the fellow who sported the largest penis was sent from the gods; therefore, Protestants pointed to the Catholic erection as evidence that Catholicism is in bed with paganism.

Caligula, according to historical sources, was a man of extreme cruelty, extravagance and sexual perversion who considered himself a deity. For public meetings he dressed up as various gods and demigods, such as Hercules, Apollo, Venus or Mercury, and he demanded that both the senators and people worship him as a physical living god. Similarly, the head of the Vatican also prides himself as "Vicar Christi" (in place of Christ) and operates under the title of "Holy Father" – which is much like the spirit of Caligula and a rather wicked thing in light of Mashiyach's warning; *"And do not call yourself Father for your Father is one who is in heaven"* (Matthew 23:9).

### **The Catching Up**

*"And then we who survive and are alive shall be caught up together with them to the clouds to meet our Master (Y'shua) in the air; and so shall we be ever with our Master."* 1 Thess. 4:17

Here Rav Shaul teaches that the first resurrection and the "catching up" will occur at the return of Mashiyach. The survivors of the great tribulation are they who "survive and are alive" which was also witnessed (2 Peter 3:10-12) at the end of what is known as Jacob's Trouble.

Mashiyach says, *"Blessed are they who are meek because they will inherit the earth"* (Matt. 5:5). (See also Psalm 37:11; 149:4.) Isaiah wrote: *"And one cried unto another, and said, Kadosh, Kadosh, Kadosh, is YHWH of hosts: the whole earth is full of his glory"* (Isaiah 6:3), which was echoed by Rav Shaul: *"For the earth is MASTER YHWH's, in its fullness"* (1 Cor. 10:26). Certainly the Earth is headed towards catastrophe of unimaginable proportion; but regardless of what man does to destroy it, it is YHWH's property and He clearly intends to redeem every molecule of it.

*"For in six days YHWH made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore YHWH blessed the Shabbat day, and hallowed it"* (Exodus 20:11). YHWH calls *tov* (good) all that He created; therefore, fallen man's plans to destroy the Earth will come to an end long before the Earth does – which is why Mashiyach says, *"For then will be great suffering such as has not been from the beginning of the world until the present, nor will ever be again. And if those days were not shortened, not any flesh would live, but because of the chosen, those days will be shortened"* (Matthew 24:21, 22).

Rav Shaul stated: *"and then we who survive and are alive... shall be caught up together with them to the clouds..."* (1 Thess. 4:17), indicating this event is concurrent with the first resurrection and therefore concurrent with transformation from mortal to immortality. There is nothing particularly bad with picturing oneself flying through the clouds, but how far do Christians think they need to fly to get to their travel destination? Besides "Heaven" is not up; it is "in." There is plenty of Scriptural evidence that Mashiyach will take his bride into a new dimension of time and space; he will establish his Government over all the Earth and universe for the final Millennium (Isaiah 11:6; 65:25), followed by the resurrection of the wicked. Obviously then, the 1,000 year period is not "heaven," but Mashiyach reclaiming what belongs to his Father YHWH.

Although the rapture theory has gained wide recognition and acceptance in the Christian world, the word “rapture” like the word “trinity” is not found in Scripture. It is much more important for those who follow Mashiyach to focus on donning the garments of righteousness instead of supposing they already have all their facts straight. A future rapture is nothing but a clever deception of the enemy to make Christians think they’ve “got it in the bag,” when in fact they are giving authority to the Anti-Christ Church by disobeying Mashiyach and Torah. It should also be noted that the “rapture theory” never penetrated the Church of the East; it is of Western origin.

### **The Promised Land**

A very integral part of the Covenant YHWH made with Avraham included a “Promised Land.” Undoubtedly, there is going to be a lot of scorched earth between now and when Mashiyach returns, but YHWH isn’t nervous and Mashiyach isn’t fearful. HaSatan knows that his days are numbered; therefore, it is utterly foolish to play religious games with “the Devil.” We are told by the Prophet Isaiah that haSatan will be destroyed after he makes the Earth tremble and has shaken kingdoms and destroyed cities; but the irony is: *“They that see thee (haSatan) shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?”* (Isaiah 14:16) In other words, people will be amazed at how pathetic the chief of doom really is and they will realize the utter foolishness of even thinking that evil would triumph.

### **Rapture Not the Goal**

The goal then is not Rapture (or religion) but Spiritual Regeneration, because the time of Ya’akov’s trouble is coming for the benefit of “the church.” Ya’akov had his name changed to Israel; Ya’akov represents Christians who are deceived and cheating themselves and others by not entering into the protection of the Kingdom of Elohim. Mashiyach Y’shua was put to death on the merits of religious tradition, but so is religion (false Christianity) putting Y’shua to “death” by turning their backs on Torah, which is Mashiyach preincarnate. The post-apostolic Western Church (inspired by haSatan) has always been at war with the true followers of Mashiyach but: *“Judgment begins in the house of YHWH”* (1 Peter 4:17, 18), so as the One World Government continues to rape and pillage the Earth of righteousness, one can expect even more false prophets to advertise cheap religious travel packages into the clouds. For more details on the historic background of the Rapture you may download a free brochure called “The Rapture of the Saints” at: [www.netzari.org](http://www.netzari.org).

### **Rav Shaul (Apostle Paul)**

Rav Shaul is often portrayed as the founder of Christianity, but in order to spin Rav Shaul into an anti-Torah Apostle, the post-apostolic church founders were left posturing him as a two faced sycophant: *“Then Paul took those men, on the following day, and was purified with them; and he entered and went into the temple, manifesting to them the completion of the days of the purification, up to the presentation of the offering by each of them”* (Acts 21:26). The post-apostolic church theologians claimed that Paul made a sacrifice in the Temple to win friends and influence Jews. But a decent person wouldn’t want much to do with a two-faced man pleaser who used his religion like a “politician.” Anyone who knows even the slightest bit about “sacrifice” knows that it’s not the physical action that weighs in with heaven, but *kavanah*; the *intent* of the heart. Many prayers are offered during sacrifices that are combined with personal testimony and dedication, and one would have to be an extremely dishonest two-faced person to make sacrifice in the Name of YHWH for political reasons!

In Galatians 1:14 Rav Shaul states, *“And how greatly advanced I was in (Orthodox) Judaism, superior to most of my countrymen who were also my kin. And, in particular, how zealous I was with respect to the teaching of my fathers.”* Rav Shaul also explains: *“I am a man who is a Jew;*

*and I was born in Tarsus of Cilicia, but was brought up in this city, at the feet of Gamliel, and instructed perfectly in the Torah of our fathers; and I was zealous for Elohim, as you also all are” (Acts 22:3).* To study at the feet of Gamliel was to rub shoulders with la crème de la crème; this was the highest rabbinical discipline on earth. Rav Shaul and his fellow yeshiva bochurs (students) would have memorized all or the majority of Torah by the age of 13. Their levels of discipline and observance would be second to none. Furthermore, Rav Shaul was neither ashamed of being a Jew nor of being a Pharisee: *“And, as Paul knew that a part of the people were of the Sadducees, and a part of the Pharisees, he cried out, in the assembly: “Men, my Brothers; I am a Pharisee the son of a Pharisee; and for the hope of the resurrection of the dead, I am judged” (Acts 23:6).* Paul never once proclaimed to be a “Christian,” and he obviously believed that being a true Pharisee meant to follow the *halakha* (way to walk) of Y’shua.

Shaul knew that the religious labels people wear on the outside are not what defines the inside. Many priests and Pharisees put their faith in Y’shua for salvation, along with both poor and wealthy individuals. But the fact of the matter is that Rav Shaul was trained as an Orthodox (Pharisee) Rabbi and died as a Torah observant follower of Mashiych. The stripes, beating and perils he endured at the hands of Pharisees were a result of his winning Jews to Y’shua. Not only was he winning Jews to Mashiych, he was bringing Gentiles into a Torah observant lifestyle:

*“Wherefore, Torah is Set Apart; and the commandment is set apart, and righteous, and good. Did that which is good, therefore, become death to me? May it never be! But sin, that it might be seen to be sin, perfected death in me by means of that good (Torah); that sin might the more be condemned by means of the commandment. For we know, that Torah is spiritual; but I am carnal, and sold to sin. For what I am doing, I know not: and what I would, I do not perform; but what I hate, that I do. And if I do what I would not, I testify of Torah, that it is right. And then, it is no more I who do that thing, but sin which dwells in me. For I know that in me (that is, in my flesh) good dwells not: because, to approve the good, is easy for me; but to do it, I am unable. For I do not perform the good which I would perform, but the bad which I would not perform, that I do perform. And if I do what I would not, it is not I that do it, but sin which dwells in me. I find therefore a Torah coinciding with my conscience which assents to my doing good, whereas evil is near to me. For I rejoice in the Torah of Elohim, in the inner man” (Romans 7:12-22).*

On one hand Paul had anti-Mashiych Pharisees trying to snuff him out; on the other he had Gentiles coming out of sodomy, polytheism, witchcraft and all manner of paganism who were learning about Mashiych and Torah. Paul was feeling heat from both sides (because it is prohibited by Pharisees for a Jew to make Torah attractive to Gentiles); nevertheless, Paul taught that it is Spirit of Mashiych in him who is observing Torah, that Torah is Set Apart, that Torah is right, that Torah works with his conscience assenting to his doing good, and that he rejoices in the Torah of Elohim according to his spiritual man.

*“But you yourselves commit wrong, and you defraud even your Brothers. Or don’t you know that the unrighteous will not inherit the Kingdom of Elohim? Make no mistake! Neither sexual sinners, nor idol-worshippers, nor adulterers, nor debauchers, nor liars with males, Nor the avaricious, nor thieves, nor drunkards, nor revilers, nor extortioners, will inherit the Kingdom of Elohim. And these things have been in some of you: but you are washed, and are sanctified, and made righteous, in the name of our Master Y’shua the Mashiych, and by the Spirit of our Elohim” (1 Cor. 6:8-11).* Paul, who was clearly up against very high-handed rebellion against Torah, listed five out of ten Commandments for the Gentiles and warned that breaking these Commandments would keep them out of the Kingdom of Elohim. Corinth, at the time, however, had similar immorality to many Western cities that are known for prostitution, gambling, murder and all manner of criminal activity like today, and like today many Christians are expecting to get saved in their sins. Paul’s misunderstood writings quickly became the “scapegoat” that post-apostolic Christo-Pagan theologians used to present a theological model of love and grace without indwelling righteousness of the preincarnate Mashiych which is Torah, the Word of YHWH!



## Paul the Theologian

Paul's letter to the Galatians is often referred to as "the Magna Carta of Christian Liberty," with the pinnacle verse being: *"Therefore you stand in the liberty of the Mashiyach, liberty and not subjugation, turning from the yoke of servitude"* (Galatians 5:1). The liberty of the Mashiyach means that "the Devil" *cannot* keep on enticing you to sin and that you no longer a slave to sin! Liberty in Mashiyach means that Mashiyach has imparted the strength (Grace) into your soul to turn *from sin and toward Torah!*

Christian theologians everywhere are teaching that Paul liberated Christians from observance of Torah. Those who sit on the hill of evil counsel preach a "liberty" that means Torah can be broken without consequences. The spin goes that "Jesus did it all so you don't have to", and "you can't stop sinning even if you tried." But the real Rav Shaul was a man passionate about "perfection"; he knew nothing of being "justified" in sin:

*"...whom we proclaim and teach and make known to every man, in all wisdom, that we may present every man **perfect** in Y'shua the Mashiyach. And for this also I toil and strive with the aid of the strength that is imparted to me"* (Colossians 1:28, 29). Paul preached the Messianic continuum that originated before Gan Eden (the Garden of Eden) and visited Noach, Awraham, Israel, Dawid, Mashiyach, James, Peter and John through Paul, and is carried into the return of Y'shua Mashiyach Ben Dawid (see footnote to Revelation 3:2). This **tamiym** (perfect) man within those who follow Mashiyach is the goal of Mashiyach and these fruits are clearly seen in Paul's ministry:

*"For our preaching among you was not in words only; but also in power and in the Ruach haKodesh and in genuine persuasion...you became imitators of us and of our Master in that you received the Word in great affliction and with the joy of the Ruach haKodesh. And you were a pattern for all the believers...For from you the Word of our Master sounded forth...in every place, your faith in Elohim is heard of; so that we have no need to say any thing concerning you. For they declare, what progress we had with you and how you **turned** from the worship of idols to Elohim, that you might worship the living and true Elohim while you wait for his Son from heaven, that Y'shua whom He raised from the dead who delivers us from the wrath to come"* (1 Thess. 1:5-10). This beautiful portion of an eloquent love letter reveals souls *turned* to Elohim in worship while they wait for his Son Y'shua. "Turned" means *teshuva* (see "They Repented Not" in Appendix). This word is used throughout Renewed Covenant writings and was the very first word that came out of Y'shua's own mouth Matthew 4:17

Not only did Paul clearly state that these souls made *teshuva* but later in this letter he said: *"And may the Elohim of peace sanctify you all perfectly, and keep blameless your whole spirit and your soul and your body till the coming of our Master Y'shua the Mashiyach"* (1 Thess. 5:23). No "justification" here, but Elohim is **"sanctifying you all"**; these souls are a Kedoshim (Set Apart people) who have Torah written upon their hearts. (To get an idea what Kedoshim means, please see the parasha (Torah portion) called Kedoshim in Vayikra/Leviticus chapters 19-20). Being Set Apart means to turn from breaking YHWH's Commandments and keeping Torah. But, in this same letter, Paul declares why he was getting heat from the Pharisees:

*"For you, my Brothers, became assimilated to the assemblies of Elohim in Judaea, the persons who are in Y'shua the Mashiyach in that you so suffered, even you from your own countrymen as also they from the Jews, the persons who slew our Master Y'shua the Mashiyach and persecuted their own prophets and us; and they please not Elohim and are made hostile to all men; **and they forbid us to speak to the Gentiles** that they may have life; to fill up their sins at all times. And wrath comes on them to the uttermost"* (1 Thessalonians 2:14-16).

There is only one thing that would cause the Pharisees to go after Paul for teaching Mashiyach to the Gentiles: TORAH! The Pharisees think they sit in Moses' seat. They think they own Torah.

If Paul had been preaching against Torah it would have been no contest. But, more precisely, Paul was teaching the Torah *halakha* of Mashiyach Y'shua to the Gentiles, and the Pharisees were enraged! In 1 Thessalonians we see that "countrymen" (Gentiles) were also turning on Gentiles, why? Mainly because the classic Greek intellectual modernist, humanist Gentiles don't like to be told that they must also walk upright and observe Torah – and they certainly don't want to be associated with a Jewish "holy book."

### **Paul the Traveler**

Rav Shaul's travels took him to many destinations with large Jewish populations, including Greece, which is home to the longest continuous Jewish presence in the European Diaspora, going back 2,300 years. When Jews first settled in Greece they were called Romanioes, and they preserved distinct synagogue practices. Jewish communities existed in Thessaly, Beoetia, Macedonia, Aetolia, Attica, Argos, Corinth and throughout much of the Peloponnese, and also on the islands of Euboea and Crete. There were synagogues in Philippi, Thessalonica, Veroia, Athens and Corinth, and Rav Shaul visited these areas that had strong Jewish communities for obvious reasons: he was a Jew. In Paul's day, as today, the majority of Jews turned to the religion and culture of the locals, which gave him the opportunity to reach secular Jews as well as Gentiles.

### **Prosperity Paul**

Today all types of Christian denominations ride high on the back of their in-house versions of "Paul the Apostle" – the seminarians, the preachers, the pastors, the priests, and the "TV evangelists" who sport all manner of materialistic accoutrement known to carnal man. But these are definitely not Paul's protégés:

*"And Paul hired a house, at his own cost, and resided in it two years; and there he received all that came to him"* (Acts 28:30). Even into the latter part of his very dynamic and powerful ministry to the Gentiles Paul, who earned his money working as a saddle maker, was a renter (guest), shelling rent money out of his own pocket.

*"...because he was of their trade, he took lodgings with them, and worked with them; for by their trade they were saddle-makers. And he spoke in the synagogue every Shabbat, and persuaded the Jews and Gentiles"* (Acts 18:3, 4). Paul the mighty Apostle, a mighty evangelist to the Gentiles, had to work odd jobs to pay his expenses! Just how popular can an evangelist/apostle be who has to do the honorable thing and work with his own hands to pay his own rent?

*"And you know also, Philippians, that in the beginning of the annunciation, when I left Macedonia, not one of the assemblies communicated with me in respect to receiving and giving, except you only"* (Philippians 4:15). Paul was certainly not flush with finances; those who emphatically claim that they "know Paul" would never live like him. The "rich" hirelings would never give up their ego-maniac massive church buildings or their huge statues of Peter, Paul and Mary – idols that are abominations to the real Paul. No, if the religious folk really preached Paul the Pharisee who followed Mashiyach...it's very likely they wouldn't be nearly so popular after all...just like the real Paul.

### **Religious Leaders**

*"The days of visitation are come, the days of recompense are come;  
Israel shall know it: the prophet is a fool, the man of the spirit is mad,  
for the multitude of your iniquity, and the great hatred."* Hosea 9:7

Pastors, Prophets, Priests, Rabbis and all religious spiritual leaders fall into a separate category when it comes to YHWH's judgment. Spiritual leaders who have spoken in the Name of YHWH (or the LORD) have unique covenant responsibilities to the Almighty as "Shepherds of Israel."

They represent the Word of YHWH on this earth. The lifestyle and teaching of every leader is judged at a much higher level of accountability than those who come to them seeking the Kingdom of Elohim (see Deut. 18:20; Jer. 14; 23; 27; 29). It makes no difference which label a leader chooses, whether Christian, Jewish, Messianic, Israelite or a specific denomination; each leader by virtue of their position in the community has elected to be a voice for YHWH and His Mashiyach. Yet the vast majority of Israel's shepherds, whose religious "credentials" and "ordinations" are highly esteemed among men, have no fear of YHWH. Rather than to sanctify His Name, they prefer to wallow in the praise of men. It is these false shepherds who entice people to be comforted in their sins, and who are fearful of man and government and religious hierarchies that are anti-Mashiyach.

Religious leaders constantly reassure their congregants that they will receive special reward from heaven, and that their "belief" makes them acceptable to YHWH. They have no fear of judgment because they feel "called and chosen" by their "G-d." The people who establish and reinforce religious hierarchies are the most deadly souls on Earth when it comes to the sanctity of Truth because they sit in judgment of truth and teach that "it doesn't matter" whether you observe Torah or not and that "you don't have to" observe Torah as the Word of YHWH because "Jesus did it all" for you. Anyone who makes friendship with false religious leaders is not sanctifying the Word of YHWH. The reason YHWH gave capital punishment to false prophets was because they exercise power over people's souls to destroy them for an eternity. The pleasures of religion for a season are an abomination unto YHWH and His Mashiyach. Y'shua was neither a pacifist nor a social butterfly.

Normally, when the religious leaders are warned about being "off-the-mark," instead of delving into the Scriptures to confirm whether or not their actions line up with YHWH's Word they often become defensive and resort to vehement defense of their traditions and seminary qualifications and go on the attack against those who are upright in Mashiyach and observe Torah. These types are as skilled politicians and businessmen who "are in it" for the praise of men and the money. Most "televangelists" fall into this category; they ask, "what difference does it make" whether Christians keep YHWH's Word and His Feasts or those of pagan origin?

*"Woe be unto the pastors that destroy and scatter the sheep of my pasture! says YHWH. Therefore YHWH Elohim of Israel says this against the pastors that feed My people; You have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, says YHWH"* (Jeremiah 23:1). Modern Christian leaders are haughty against Torah; they speak evil against the Unity of the Word of YHWH given through Moshe and Mashiyach Y'shua. They uphold religious church "fathers" who speak evil of Torah, the Jews and the original followers of Mashiyach. The Rabbis are also guilty of being haughty against Y'shua, devising cunning fables and shrewd theologies to label themselves as their own "suffering servant" of Isaiah 53. They insist that *they* (Jews) have suffered, *they* are the righteous, *they* are bringing righteousness to the Earth, and that "we" are the true light to the world; not Y'shua. While no one can deny that Jewish people have undergone horrendous trials at the hands of genocidal maniacs of every stripe and almost in every generation, the point is that no human is immune from sin. Furthermore, since Isaiah 53 clearly says that it was Israel's sins that caused the suffering of Mashiyach; the nation of Israel and Mashiyach cannot be one and the same. In other words, Israel cannot be stricken for Israel. Scripture clearly shows that lineage is no bulwark from the responsibility of individual righteousness:

*"Howl, you shepherds, and cry; and wallow yourselves in the ashes, you principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and you shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for YHWH has spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of YHWH. He has forsaken his covert, as the lion: for their land is desolate*

*because of the fierceness of the oppressor; and because of His fierce anger”* (Jeremiah 25:34-38). The shepherds are principals of the flock who prefer to teach about “religious love” rather than YHWH’s sanctified and righteous love. They refuse to bear the infamy of truth in a fallen world and to sanctify the Word of YHWH. Preaching is often masterfully worded, calculated and emotionally packed to stimulate the senses, and the messages are intellectualized with a political spin to make people feel comfortable in sin.

*“For the leaders of this people cause them to err; and they that are led of them are destroyed”* (Isaiah 9:16). Rabbis, Priests and Pastors stand before pulpits all over the Earth claiming to have been ordained according to the Word of YHWH; yet they endorse anti-Mashiyach government agendas and corporate atrocities that are involved in all-out war against the Kingdom of Elohim. When the Nazis began to perpetrate evil against Jewish communities in Germany many Rabbis were preaching that Jews had nothing to fear. Jews who were choosing to flee Germany were scorned by many Rabbis who were preaching about their “rights,” peace and security. Now the world is facing a very prolonged evil humanist-relativist agenda where money, politics and power determine what is moral, and the religious leaders are again marching in step with the Beast. If it were possible even the chosen (elect) would be deceived; yet a social need lies within each soul desiring the best for everyone and to cherish community values, but when the multitudes have turned against the Kingdom of Elohim it becomes extremely difficult and painful to walk alone.

*“For thus has YHWH spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall YHWH of Hosts come down to fight for mount Zion, and for the hill thereof”* (Isaiah 31:4). This imagery reflects a scenario from ancient times, but the message is for today. The majority of shepherds have made an agreement with anti-Mashiyach; they are set against YHWH and His Mashiyach, but all the large congregations and institutions will not make a shred of difference on Judgment Day. Some estimate that billions of people were living on Earth while Noah was building the ark, and you can sure that many were very religious, just like today.

*“All you beasts of the field, come to devour; yea, all you beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping (dreaming, talking in their sleep), lying down, loving to slumber. Yes, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come you, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant”* (Isaiah 56:9-12).

YHWH calls the false shepherds “beasts” because they rip His people to shreds. Notice how they “fetch wine” which represents doctrine. The “strong drink” refers to religion that opposes the Kingdom of Elohim; it is high-handed rebellion. Such a point is also made by Mashiyach Y’shua frequently. Mashiyach refers to rebellious Jews and Gentiles as dogs and pigs, respectively; only the righteous are known as sheep. The metaphor also of “new wine in old wineskins” is similarly an attack on the Pharisees who took the old wine (Torah), which Y’shua calls “sufficient” here, and then try to pour into that perfect sweetness their newer man-made traditions. The result, of course, is that the skins burst and the wine is ruined!

Notice how the false shepherds prophesy of future blessings and much more abundance coming your way. This is the prosperity gospel; richness and reward that come by exploitation of the poor, just like today in most churches. Also notice that in a literal sense this prophecy exposes how Sunday is preferred over Shabbat; “tomorrow shall be as this day”... the false shepherds changed Shabbat to the morrow Sunday as part of their “strong drink.” Neither Mashiyach nor his followers would ever have thought to “change times and laws” because that is purely the work of anti-Messiah.

*“There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus says YHWH my Elohim; Feed the flock of*

*the slaughter; Whose possessors slay them, and hold themselves not guilty: and they that sell them say, 'Blessed be YHWH; for I am rich: and their own shepherds pity them not' (Zechariah 11:3-5).*

A popular wickedness among religious leaders is to claim that “the LORD” is blessing them with riches in the name of “Jesus”; riches, credentials, ordination, popularity and worldliness delight the carnal flesh. But the spiritual man seeks truth, justice, mercy, faith, humility, service and loyalty to YHWH and His Mashiyach. In reality every leader of YHWH is called to be a humble servant who serves, bears each one up, strengthens each one and helps others to overcome by standing along side as equals. The hierarchical religions of this world are anti-Mashiyach, even though they preach from a “Holy Bible” about Mashiyach.

*“Therefore, you shepherds, hear the word of YHWH; As I live, says Adonai YHWH, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O you shepherds, hear the word of YHWH; Thus says Adonai YHWH; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them” (Ezekiel 34:7-12).* Religious leaders are very foolish to console themselves and their flocks that “Old Testament” prophecies don’t apply to them. They believe and teach that all these Scriptures have to do with Ancient Israel’s false leaders. In reality *all* these prophecies receive fulfillment in the “days of Mashiyach.” In other words, the Kingdom of Elohim has been in existence since before Adam and Eve were created; and before haSatan brought rebellion against YHWH. Therefore, every prophecy in Scripture that says, “Thus says YHWH” is part of yesterday, today and future in Mashiyach.

Y’shua said, *“Beware of false prophets that come among you in the clothing of lambs, but from within are ravenous wolves. But you will know them by their fruits. Why do men pick grapes from thorns or figs from thistles?”* (Matthew 7:15, 16) Y’shua was accessible, transparent, accountable and a servant, not a lord like most of the “religious” leaders of today. Y’shua respected everyone and responded with truth, often quoting the Tanakh and elevating Torah as the Living Word of YHWH. Y’shua did not hide behind credentials or the “ordination” of men; he chose to honor his Father by clarifying that he had come in his Father’s Name. Neither Y’shua nor his followers used people in order to obtain wealth, nor did they use Scripture to mine for gold. Rav Shaul served and worked with his own hands rather than to “leech” off the Body of Mashiyach. False religious leaders, however, pick grapes from thorns; they bring stimulating and entertaining worldly discussions into their congregations and meld them with their Bible teachings. In other words, they pick figs from thistles and make sin attractive to their sheep.

*“Then they will deliver to afflictions and they will kill you and you will be hated by all nations because of my name. Then many will stumble and will hate one another and will betray one another. And many false prophets will arise and deceive many. And because of the growth of iniquity, the love of many will grow cold”* (Matthew 24:9-12).

Religious leaders operate under the authority of worldly governments which are established and endorsed by the Beast. The false prophets deceive many because they are invited into congregations by false shepherds. While the love of many grows cold because of Torahlessness, the false religious leaders puff themselves up and do Satan’s work without bothering to check if their “teachings” line up with the Ancient Path of Mashiyach according to the original Scriptures! *“For they are false apostles, crafty workers, and pretend apostles of the Mashiyach. And in this there is nothing strange. For if Satan pretends to be a Messenger of light, It is no great thing if his ministers pretend to be ministers of righteousness whose end shall be according to their works”* (2 Corinthians 11:13, 14).

Many Christian leaders are very quick to vilify and label contrarians as anti-Christian, anti-Grace, anti-Jesus and anti-Church, so that they won't have to respond to the lies that emanate from the pulpits. The wolves *pretend* to know all about righteousness; they use loopholes and religious "solutions" in order to show that you "don't have to" walk in righteousness or be upright according to Torah. They tell you "Jesus paid it all; you don't have to do anything but 'believe'...." And in the meantime, be sure to keep those tithes coming in! In some Messianic Jewish circles leaders are "qualified" simply because they are Jewish. Messianic congregations were underwritten by Christian ministries who posture their denomination and doctrines as having authentic "Jewish roots" simply because they have "Jewish converts" who practice and teach their doctrines.

If you're from a traditional Jewish background, the Rabbis will assure you that you have very special inalienable rights in the *Olam Haba* (World to Come); you've already got it all in the bag; you don't need Mashiyach, just tradition. "*There is a way which seems right unto a man, but the end thereof are the ways of death*" (Proverbs 14:12).

*"My beloved, do not believe all spirits; but discriminate among spirits whether they are of Elohim: for many false prophets have gone out into the world"* (1 John 4:1). The Shlichim ask that we discriminate and discern spiritual matters for ourselves. We are to approach YHWH and welcome Torah (the Word of YHWH) into our hearts so that we can understand the matter according to the Will of YHWH.

Mashiyach said: *"I am the Good Shepherd. The Good Shepherd lays down his life for the flock. But a hireling who is not the shepherd nor are the sheep his, when he sees a wolf coming leaves the sheep and flees. And the wolf comes and plunders and scatters the flock. Now the hireling flees because he is hired and he does not care about the flock. I am the Good Shepherd and I know those who are mine. And those who are mine know me. Just as my Father knows me and I know my Father and I lay down my life for the sake of the flock"* (Yochanan 10:11-14).

Mashiyach is our Rabbi, Pastor, Priest and Shepherd. We must not look to men for what belongs solely to Mashiyach. The hierarchy in the churches and synagogues is a product of Babylon, even though men may adopt "spiritual" titles for themselves. Where two or three are gathered in the Name of YHWH according to Mashiyach, the Spirit of Mashiyach will provide the discernment of the matter *if* we have ears to hear. Mashiyach chooses individuals for positions of leadership by putting the Ruach haKodesh upon them, but most people choose their leaders based on the size of their fan clubs.

## Renewed Covenant

*"Behold, the days come, says YHWH, that I will make a renewed (chadash) covenant (brit) with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, says YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, says YHWH, I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, says YHWH: for I will forgive their iniquity, and I will remember their sin no more."* (Jeremiah 31:31-34)

Both Aramaic "*khawdata*" and Hebrew "*chadasha*" mean to renew, make anew or to repair. Notice how *chadash* has been translated in: 1 Sam. 11:14; 2 Chr. 15:8; 2 Chr. 24:4, 12; Job 10:17; Psalm 51:10; 103:5; 104:30; Isaiah 61:4; and Lamentations 5:21.

- “You **chadash** (renew) your witnesses against me, and increase your indignation upon me; changes and war are against me.” (Job 10:17)
- “Create in me a clean heart, O Elohim; and **chadash** (renew) a right spirit within me.” (Psalm 51:10)
- *Who satisfies your mouth with good things; so that your youth is **chadash** (renewed) like the eagle’s.*” (Psalm 103:4)
- “Turn Thou us unto you, O YHWH, and we shall be turned; **chadash** (renew) our days as of old.” (Lam. 5:21)

It is impossible in the context of these verses for *chadash* to mean “new.” Isaiah 61:4 also uses **chadash** to refer to those in Mashiyach who: “...**chadash** (repair) the waste cities, the desolations of many generations.” The word “chadash” is so instrumental to “replacement theology” that the James Strong’s Concordance (a popular Christian resource), chose to give this term two reference numbers: renew #2318 and new #2319. Theologians have long used this term to steer “the church” away from Torah. As mentioned previously, Marcion, a post-apostolic church founder who was actually considered a heretic by the early Church, coined the terms “Old Testament” and “New Testament” suggesting, in effect, that the “old” was replaced by the “new.” Polycarp referred to him as the “firstborn of the Devil,” yet his false anti-Torah theology is still being honored by nearly every Christian on earth.

### Terms and Conditions of Covenant

*“This is my blood of the renewed covenant,  
which for the sake of many is shed for the forgiveness of sins.”* Matthew 26:28

All covenants are made in faith, whether it is the Covenant YHWH made, or covenants and contracts between one another. Mashiyach gave his blood in Faith so that those who enter into the Renewed Covenant could put Faith in his Righteous offering. YHWH sees the intent of the heart of those who put Faith in His Mashiyach, and He accepts us according to Faith. As in every other Covenant or contract there is also an exchange of value. In the Renewed Covenant Mashiyach offers redemption for your life, but you must reciprocate your part of the Covenant by Faith and be obedient, just as Mashiyach himself was obedient and Faithful unto death.

*“Now the promises were made to Awraham and to his seed as a covenant. He did not say seeds, as of many, but seed, as of one, that is Mashiyach. And this I say: that the covenant that was previously confirmed of Elohim in Mashiyach cannot be repudiated and (nor) the promise nullified by Torah which came four hundred and thirty years later”* (Galatians 3:16, 17). Rav Shaul employed two words **aymelekh** and **molkana**, which both mean “promise”; therefore, this could be stated as “a promise on top of a promise”. An extremely important factor about the “promise” is that YHWH’s WORD is His promise! The common expression, “I give you my word” or “you have my word on this” is a similar promise of covenant, but YHWH is known for giving and keeping His Word. *“For He remembered His holy **davar** (word/promise), and Awraham His servant”* (Psalm 105:42). *“And Solomon said unto Elohim...Now, O YHWH Elohim, let Your **davar** (word/promise) unto David my father be established”* (2 Chronicles 1:8, 9).

Rav Shaul emphatically taught that the promises made to Awraham and his seed (Mashiyach) was a Covenant that could not be repudiated or nullified by Torah. Even if religious traditions teach that Torah nullifies the original promise made to Awraham in Mashiyach, we must realize that it’s impossible! Rav Shaul was even more emphatic when he declared: *“Is the Torah we received against the promises of Elohim? Elohim forbid!”* (Galatians 3:21) The reality is that Jewish or Christian tradition will in no way manipulate Torah or diminish the promise. Those who think they’ve got Torah, but reject Mashiyach are deceiving themselves, because the Promise came before Torah. But let’s be fair, those who use “the Promise” to manipulate or diminish Torah are equally deceived. Both rabbinical Judaism and Christianity are guilty of making void the Covenant Promise and Torah by their own traditions. The “Terms and Conditions” of Covenant

apply to every soul, and they are magnified by Y'shua who came to: *"magnify the Torah, and make it honorable"* (Isaiah 42:21).

Here are some examples of how Y'shua magnified Torah:

- *"...whosoever is angry with his brother without a cause shall be in danger of the judgment"* (Matthew 5:22).
- *"...who that looks at a woman as lustfully at once has committed adultery in his heart"* (Matthew 5:28).
- *"...if you desire to enter into life, keep the Commandments"* (Matthew 10:17).
- *"Depart from me, you workers of iniquity!"* (Matthew 7:23)
- *"Why do you call to me, 'My Master, my Master' and the thing that I say, you do not do?"* (Luke 6:46)

Y'shua and all his original followers clearly taught that the Renewed Covenant is to be written upon the heart.

*"But now, Y'shua the Mashiyach has received a ministry which is better than that: as also the covenant of which he is made the Mediator is better, and is given with better promises than the former. For, if the first (covenant) had been faultless, there would have been no place for this second (one)"* (Hebrews 8:6-7). Many Christians seem to willfully forget that without the first covenant, the "second one" is impossible! Rav Shaul drew from Jeremiah 31:31-34, indicating that the *Renewed Covenant* is a contingency triggered by, and deriving authority from, the first covenant.

Let's examine a small selection of the original Terms and Conditions of the *first covenant*:

#### **Faith:**

- *"Know therefore that YHWH your Elohim, he is Elohim, the faithful El, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations;"* (Deut. 7:9)
- *"...but the just shall live by his faith."* (Hab. 2:4)
- *"Open you the gates, that the righteous nation which keeps the faith may enter in."* (Isaiah 26:2)

#### **Belief:**

- *"And he believed in YHWH; and He counted it to him for righteousness."* (Gen. 15:6)
- *"...the people feared YHWH, and believed YHWH, and His servant Moses."* (Ex. 14:31)
- *"I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever"* (Ex. 19:9)

#### **Love:**

- *"And you shall love YHWH your Elohim with all your heart, and with all your soul, and with all your might."* (Deut. 6:5)
- *"...YHWH loved you, and because He would keep the oath"* (Deut. 7:8)
- *"He will love you, and bless you, and multiply you"* (Deut. 7:13)
- *"Love ye therefore the stranger: for ye were strangers in the land of Egypt."* (Deut. 10:19)

#### **Friendship:**

- *"And YHWH spoke unto Moses face to face, as a man speaks unto his friend."* (Ex. 33:11)
- *"Are you not our Elohim, who drove out the inhabitants of this land before your people Israel, and gave it to the seed of Abraham your friend for ever?"* (2 Chronicles 20:7)



- *"But you, Israel, are my servant, Jacob whom I have chosen, the seed of Abraham my friend."* (Isaiah 41:8)
- *"...and there is a friend that sticks closer than a brother"* (Proverbs 18:24)

#### **Mercy:**

- *"...and you have magnified your mercy, which you have showed unto me in saving my life"* (Gen. 19:19)
- *"And showing mercy unto thousands of them that love me, and keep my commandments."* (Ex. 20:6)
- *"And he made the mercy seat of pure gold"* (Ex. 37:6)
- *"Surely goodness and mercy shall follow me all the days of my life"* (Psalm 23:6)
- *"All the paths of YHWH are mercy and truth unto such as keep His covenant and His testimonies."* (Psalm 25:10)
- *"Mercy and truth are met together; righteousness and peace have kissed"* (Psalm 85:10)

#### **Grace:**

- *"But Noah found grace in the eyes of YHWH."* (Gen. 6:8)
- *"YHWH passed by before him, and proclaimed, YHWH, YHWH Elohim, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin"* (Ex. 34:6, 7)
- *"Remove from me the way of lying: and grant me thy Torah graciously."* (Psalm 119:29)
- *"He will be very gracious unto you at the voice of your cry; when he shall hear it, he will answer you."* (Isaiah 30:19)

#### **Compassion:**

- *"...that YHWH may turn from the fierceness of his anger, and show you mercy, and have compassion upon you"* (Deut. 13:17)
- *"But He, being full of compassion, forgave their iniquity, and destroyed them not: certainly, many times He turned His anger away, and did not stir up all His wrath."* (Psalm 78:38)
- *"YHWH is gracious, and full of compassion; slow to anger, and of great mercy."* (Psalm 145:8)
- *"Who is an Elohim like unto Thee, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger for ever, because He delights in mercy. He will turn again, He will have compassion upon us"* (Micah 7:18, 19)

#### **Torah:**

- *"Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My Torah."* (Gen. 26:5)
- *"One Torah shall be to him that is native, and unto the stranger that sojourns among you."* (Ex. 12:49)
- *"that YHWH'S Torah may be in your mouth"* (Ex. 13:9)
- *"And what nation is there so great, that has statutes and judgments so righteous as all this Torah, which I set before you this day?"* (Deut. 4:8)
- *"Gather the people together, men, and women, and children, and your newcomer that is within your gates, that they may hear, and that they may learn, and fear YHWH your Elohim, and observe to do all the words of this Torah."* (Deut. 31:12)
- *"...observe to do all the words of this Torah. For it is not a vain thing for you; because it is your life"* (Deut. 32:46)
- *"The Torah of YHWH is perfect, converting the soul."* (Psalm 19:7)

**Promise:**

- *“For YHWH your Elohim blesses you, as He promised you” (Deut 15:16)*
- *“And YHWH has avouched you this day to be His peculiar people, as He has promised you, and that you should keep all His Commandments.” (Deut. 26:18)*
- *“For He remembered His holy promise, and Abraham His servant.” (Psalm 105:42)*

**Blessing:**

- *“And I will bless them that bless you, and curse him that curse you: and in you shall all families of the earth be blessed.” (Genesis 12:3)*
- *“And in your seed shall all the nations of the earth bless themselves; because you have obeyed my voice.” (Gen. 22:18)*
- *“YHWH blessed the Egyptian’s house for Joseph’s sake; and the blessing of YHWH was upon all that he had” (Gen. 39:5)*
- *“All these are the twelve tribes of Israel: and this is it that their father spoke unto them, and blessed them; every one according to his blessing he blessed them.” (Gen. 49:28)*
- *“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life,” (Deut. 30:19)*
- *“...for there YHWH commanded the blessing, even life for evermore.” (Psalm 133:3)*
- *“The blessing of YHWH, it makes rich, and He adds no sorrow with it.” (Proverbs 10:22)*

**Curse:**

- *“Blessed is he that blesses you, and cursed is he that curses you.” (Numbers 24:9)*
- *“Behold, I set before you this day a blessing and a curse; A blessing, if you obey the commandments of YHWH your Elohim, which I command you this day: And a curse, if you will not obey the commandments of YHWH your Elohim.” (Deut. 11:26-28)*
- *“...if you will not hearken unto the voice of YHWH your Elohim, to observe to do all His Commandments and His Statutes which I command you this day; that all these curses shall come upon you, and overtake you” (Deut. 28:15)*
- *“As he (the wicked soul) loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.” (Psalm 109:7)*

**Sacrifice:**

- *“He that sacrifices unto any elohim, save unto YHWH only, he shall be utterly destroyed.” (Ex. 22:20)*
- *“And Samuel said, Has YHWH as great delight in burnt offerings and sacrifices, as in obeying the Voice of YHWH? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” (1 Samuel 15:22, 23)*
- *“For I desired mercy, and not sacrifice; and the knowledge of Elohim more than burnt offerings.” (Hosea 6:6)*
- *“But cursed be the deceiver; which has in his flock a male, and vows, and sacrifices unto Adonai a corrupt thing:” (Malachi 1:14)*

**Blood:**

- *“What have you done? The voice of your brother’s blood cries unto me from the ground.” (Gen. 4:10)*
- *“But flesh with the life thereof, which is the blood thereof, shall you not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoever sheds man’s blood, by man shall his blood be shed: for in the image of Elohim made He man.” (Gen. 9:4-6)*

- *"...and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you" (Exodus 12:13)*
- *"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which YHWH has made with you concerning all these words." (Exodus 24:8)*
- *"And he shall sprinkle the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." (Lev. 16:19)*

#### **Covenant:**

- *"But with you will I establish My covenant; and you shall come into the ark" (Gen. 6:18)*
- *"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between Elohim and every living creature" (Gen. 9:16)*
- *"YHWH made a covenant with Abram, saying, 'Unto your seed have I given this land'" (Gen. 15:18)*
- *"And you shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant between Me and you... and I will establish My covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:10-21)*
- *"And Elohim heard their groaning, and Elohim remembered His covenant with Abraham, with Isaac, and with Jacob." (Ex. 2:24)*
- *"Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine: And you shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5, 6)*
- *"Wherefore the children of Israel shall keep the Shabbat, to observe the Shabbat throughout their generations, for a perpetual covenant." (Ex. 31:16)*
- *"And if you shall despise my statutes, or if your soul abhor my judgments, so that you will not do all my commandments, but that you break My covenant...I will set my face against you" (Lev. 26:15-17)*
- *"So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands." (Deut. 9:15)*
- *"...for they have observed Your Word, and kept Your Covenant" (Deut. 33:9)*
- *"Israel has sinned, and they have also transgressed My Covenant which I commanded them" (Josh. 7:11)*
- *"I will make a renewed covenant with the house of Israel, and with the house of Judah" (Jeremiah 31:31)*

#### **Offerings:**

- *"And YHWH had respect unto Abel and to his offering: But unto Cain and to his offering He had not respect." (Gen. 4:4, 5)*
- *"And He said, Take now your son, your only son Isaac, whom you love, and get into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of...And Abraham said, My son, Elohim will provide Himself a lamb for a burnt offering...and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (Gen. 22:2-13)*
- *"Moses gave commandment...saying, 'Let neither man nor woman make any more work for the offering of the sanctuary.' So the people were restrained from bringing." (Ex. 36:6, 7)*
- *"And you shall offer peace offerings, and shall eat there, and rejoice before YHWH your Elohim. And you shall write upon the stones all the words of this Torah very plainly." (Deut. 27:7, 8)*
- *"Though you offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take you away from me*

*the noise of your songs; for I will not hear the melody of your viols. But let judgment run down as waters, and righteousness as a mighty stream. Have you offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But you have borne the tabernacle of your Moloch and Chiun your images” (Amos 5:22-26)*

- *“Will a man rob Elohim? Yet you have robbed me. But you say, Wherein have we robbed You? In tithes and offerings.” (Malachi 3:8)*

### **Righteous:**

- *“And YHWH said unto Noah, Come you and all your house into the ark; for you have I seen righteous before me in this generation.” (Gen 7:1)*
- *“And he believed in YHWH; and He counted it to him for righteousness.” (Gen. 15:6)*
- *“Will You also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city” (Gen. 18:23, 24)*
- *“And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: YHWH is Righteous, and I and my people are wicked.” (Ex. 9:27)*
- *“Keep yourself far from a false matter; and the innocent and righteous slay not: for I will not clear (justify) the wicked. And you shall take no gift: for the gift blinds the wise, and perverts the words of the righteous.” (Ex. 23:7, 8)*
- *“If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall clear (justify) the righteous, and condemn the wicked.” (Deut 25:1)*
- *“You join with him that rejoices and works righteousness, those that remember You in Your ways: behold, You are angry; for we have sinned: (but) in those is eternity, and we shall be saved.” (Isaiah 64:5)*
- *“Your righteousness is an everlasting righteousness, and Your Torah is the Truth.” (Psalm 119:142)*

### **Truth:**

- *“And YHWH passed by before him, and proclaimed, YHWH, YHWH Elohim, merciful and gracious, longsuffering, and abundant in goodness and truth,” (Ex. 34:6)*
- *“...who shall abide in Your tabernacle? who shall dwell in Your holy hill? He that walks uprightly, and works righteousness, and speaks the truth in his heart.” (Psalm 15:1, 2)*
- *“All the paths of YHWH are mercy and truth unto such as keep His Covenant and His Testimonies.” (Psalm 25:10)*

### **Repent:**

- *“When you are in tribulation, and all these things are come upon you, even in the latter days, if you **turn** (repent) to YHWH your Elohim, and shall be obedient unto his voice;” (Deut. 4:30)*
- *“The Torah of YHWH is perfect, **converting** (repent) the soul: the testimony of YHWH is sure, making wise the simple.” (Psalm 19:7)*
- *“All the ends of the world shall remember and **turn** (repent) unto YHWH: and all the kindreds of the nations shall worship before thee.” (Psalm 22:7)*

### **Sin:**

- *“If you do well, shall you not be accepted? and if you do not well, sin crouches down at the door. And unto you shall be his desire, and you shall rule over him.” (Genesis 4:7)*
- *“And YHWH said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;” (Genesis 18:20)*

- “Yet now, if You will forgive their sin; and if not, blot me, I pray Thee, out of Thy book which You have written. And YHWH said unto Moshe, Whosoever has sinned against Me, him will I blot out of My book.” (Ex. 32:32, 33)
- “And if a soul sin, and commit any of these things which are forbidden to be done by the Commandments of YHWH; though he know it not, yet is he guilty, and shall bear his iniquity.” (Lev. 5:17)
- “Stand in awe, and sin not: commune with your own heart upon your bed, and be still.” (Psalm 4:4)

#### **Forgiveness:**

- “Pardon, I beseech thee, the iniquity of this people according unto the greatness of Your mercy, and as You have forgiven this people, from Egypt even until now.” (Num. 14:19)
- “...but You are Elohim ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsook them not.” (Nehemiah 9:17)
- “Bless YHWH, O my soul, and forget not all his benefits: Who forgives all your iniquities; who heals all your diseases;” (Psalm 103:2, 3)

#### **Judgment:**

- “You shall not bend judgment; you shall not respect persons, neither take a gift: for a gift blinds the eyes of the wise, and perverts the words of the righteous.” (Deut. 16:19)
- “He is the Rock, His work is perfect: for all His ways are judgment: an Elohim of truth and without iniquity, just and right is He.” (Deut. 32:4)
- “For YHWH loves judgment, and forsakes not His saints; they are preserved for ever: but the seed of the wicked shall be cut off.” (Psalm 37:28)
- “Justice and judgment are the habitation of Your throne: mercy and truth shall go before Your face.” (Psalm 89:14)

#### **Vengeance:**

- “Rejoice, O you nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people.” (Deut. 32:43)
- “O YHWH Elohim, to Whom vengeance belongs; O Elohim, to Whom vengeance belongs, shine forth.” (Psalm 94:1)
- “For the day of vengeance is in Mine heart, and the year of My redeemed is come.” (Isaiah 63:4)

#### **Hope:**

- “And he waited (hoped) yet other seven days; and sent forth the dove; which returned not again unto him any more.” (Gen. 8:12)
- “Be of good courage, and He shall strengthen your heart, all you that hope (wait) in YHWH.” (Psalm 31:24)
- “Blessed is the man that trusts in YHWH, and whose hope is YHWH. For he shall be as a tree planted by the water...” (Jeremiah 17:7, 8)

Hundreds of verses within the *first covenant* provide instruction for “Love, joy, peace, kindness, goodness, faith, meekness, self-control” (Galatians 5:22, 23) and “Against these there is no instruction put in place.” These elements of Covenant known as “*the fruits of the Spirit*” are revealed throughout the first covenant and bring confirmation of covenant within the spiritual man. Covenantees like Noah, Job, Abraham, Moses and David are *covenant keepers* who also demonstrated these fruits of the Spirit throughout their lives according to the “Perfection” of the Image of Elohim.

David recognized that the voice of YHWH is the Spirit of Mashiyach, which is why he stated: *“YHWH at thy right hand...”* (Psalm 110:5). All the forefathers and prophets of YHWH are Covenantees who entered into the *First Covenant* according to the Terms and Conditions given by the Spirit of Mashiyach. Peter states the obvious when he writes: *“...that life (namely) about which the prophets inquired when they were prophesying of the grace which was to be given to you. And they searched for the time which the Spirit of the Mashiyach dwelling in them did show and testify when the sufferings of the Mashiyach were to occur, and his subsequent glory”* (1 Peter 1:10-11). The Renewed Covenant is therefore a continuum of Faith and observance of Torah; it is a progressive revelation of not only YHWH and His Mashiyach, but a Covenant that elevates human potential to enter into the Image of Elohim and be transformed according to the spiritual man.

The Renewed Covenant is fulfilled by the Ruach haKodesh writing Torah (righteousness) upon the heart of the Covenantee and it has been established by the Covenantor (YHWH) through the shedding of Y'shua's blood and the power of Y'shua's resurrection. The Renewed Covenant is not based on any form of “human sacrifice” anymore than the martyrdom of a soul who sanctifies the Name of YHWH makes some sort of “human sacrifice.” Y'shua sanctified the Name of YHWH in life and death by his obedience to YHWH. Neither was Abraham at the akeida (binding of Isaac) about to slay his son Isaac to make atonement for his sin as a “human sacrifice.” Abraham was being tested for his obedience to YHWH, he was not asked to offer human blood for sin. Abraham's obedience clearly demonstrated that he would not withhold the life of his own son if that is what YHWH required. *“To obey is better than sacrifice”* (1 Samuel 15:22).

YHWH did not torture and kill His own son to establish the Renewed Covenant; it was man's religious “justice system” that put the perfection of Y'shua Mashiyach on the torture stake. If sin is condemned by means of the Commandment, how much more is it condemned by being responsible for putting to death YHWH's own likeness? Man's sin put Mashiyach on the torture stake; therefore, the Renewed Covenant upholds the Word of YHWH (Torah) which defines sin and love. *“And walk in love; as the Mashiyach also has loved us and has given up himself for us, an offering and a sacrifice to Elohim, for a sweet aroma.”* (Ephesians 5:2).

The term and definition of “New Testament” is anti-Mashiyach; it was coined by a Christo-Pagan named Marcion who viewed Y'shua as akin to one of the Greek gods of his own culture. Marcion taught that the G-d of the Jews was an evil god of wrath, judgment and terror, but that Je-Zeus was a kind and loving god. Marcion coined the terms “Old and New Testament” to demarcate YHWH and Y'shua as two separate G-ds who were at war with each other; hence, the dualism in Christian churches that use the terms Old and New Testament to uphold replacement and dispensational theology. The consequences of the fatal anti-Torah and anti-Mashiyach deception is very far reaching; so much so, in fact, that permissiveness of Covenant breaking is commonplace throughout Christendom.

The “Renewed Covenant” was foretold when Adam and Eve broke Covenant with YHWH. YHWH forgave their sin and promised the ultimate redemption which He Himself provided through the seed of the woman (Genesis 3:15). Just as Adam and Eve are the father and mother of all living souls, so is the Renewed Covenant offered to all inhabitants of the Earth through Mashiyach Y'shua. A very clear fulfillment of Isaiah 56:1-9 is seen in Mashiyach's followers when Gentile converts observe Shabbat and permit the Ruach haKodesh to write Torah upon their hearts as one body of believers along with Jews.

## Sacrifice

There are great disparities between religious perspectives of sacrifice and what YHWH's Word instructs. The word "sacrifice" is generally meant to relinquish something of value, to give something up that you would prefer to keep. But it is impossible to "appease" YHWH by offering up something of monetary value in exchange for forgiveness or atonement. The intent of the heart (motive or *kavanah*) is the potent "ingredient" of each and every sacrifice; not its monetary earthly value. The physical offering or sacrifice is simply a token of what is in the heart. The process of sacrifice and offering is a mechanism that helps bring restoration between two parties.

Very few people today slaughter their own animals, much less, dedicate the life of an animal to YHWH who created it and kept it healthy. We go shopping, bring food home, prepare it, cook it, pray and have a party; yet, for some strange reason Western culture gets upset about the idea of sacrificing it – thanking YHWH for the life of the animal, for recognizing that YHWH is the one who gave the animal life, for making sure that the animal was treated with compassion, and for being thankful that the Giver of Life has kept it free from disease and for creating it for our pleasure.

Biblically speaking, there is a purpose behind all sacrifices and offerings. Everything we do in this life contains elements that we can sanctify (Set Apart) unto YHWH, and food provides a fundamental example of this. We learned from Cain and Abel that certain sacrifices are acceptable to YHWH, while others are not. We discovered that it isn't only *what* we sacrifice, but *how* we sacrifice it. The most common spontaneous sacrifices were the burnt offerings in which the sacrifices went up in smoke, becoming "invisible" except for a few remaining ashes. The burnt offering (*olah* – "that which ascends") went up in smoke, along with the person's sins. The flesh of the animal represents the flesh of man that also becomes "invisible" and returns to dust. The invisible (spiritual) component belongs to YHWH but it is obedience, righteous conduct and Faith that brings us into harmony with Heaven.

When making a sacrifice, the person's heart and focus is upon YHWH with thankfulness and gratitude for the forgiveness of his sin, for the joy of having inner peace restored and for the opportunity to approach the Master of the Universe. The burnt offerings pointed to mankind's temporary sojourn on Earth; it was given as an acknowledgement of YHWH's presence in a person's life. The temporal physical flesh can be thought of as a dwelling place for the spirit of man (as well as the mind, will and emotions); so if and when the "flesh" is overcome with carnal baggage, it must be completely emptied or destroyed so new life can begin. The *olah* sacrifice points to this process; the sins of man were symbolically put on the animal and then the flesh of the animal was destroyed. This, of course, points to Mashiyach ben Yoseph, the ultimate sin bearer who died and then resurrected to bring atonement.

Voluntary sacrifices such as burnt offerings were spontaneously made by those who desired to draw near to YHWH and, as all other sacrifices, they were offered with testimony and prayer for specific purposes. Sacrifice and offerings were meant to "open the windows of heaven" so that a person would hear from YHWH and have confidence and assurance their prayers were being heard. The outward demonstration must come from a pure heart but, of course, there are also some who simply go through the outward motions while under the watch of their peers.

The Temple in Jerusalem where prayers were made and sacrifices given, belonged to everyone who gave voluntary contributions. This concept points to the fact that all souls are required to support universal justice and equality. The sacrifices and offerings illustrated the importance of reconciliation, protecting unity, seeking forgiveness and establishing and maintaining harmony between us and YHWH and one another. Torah provides instruction regarding the care of domesticated animals; several Commandments require us to exercise compassion for the lives of animals and also instruct us to be compassionate and caring for people – after all, how much more value is a human soul worth? If we can't show mercy to an animal, we most likely won't

show mercy to a human, and vice versa. Animal sacrifices are not for YHWH's benefit; they are for ours (Psalm 50:7-15)! They provide a way for us to draw close to Him and open up our hearts in order to demonstrate the intent and allow us to hear His voice.

Regardless of all the posturing, all religions maintain some form of "sacrificial system." All Jewish and Christian religions expect charity and various forms of tithes and offerings from their adherents, and all modern institutions use creative ways of putting guilt and/or condemnation on people to force them to give a "sacrifice." It's not at all a matter of *if*, but *what* and *how* a sacrifice is made. All sacrifices are a mechanism to assist us in understanding and entering into the perfect work of Mashiyach. The fact that Rav Shaul made animal sacrifices (Acts 21:26) provides insight that sacrifices were not altogether abandoned by the Shlichim.

Torah differentiates between various sacrifices for sin, voluntary surrender, peace, gratitude, holiness, purity of life, reconciliation, atonement, thanksgiving, dedication, or consecration to YHWH and His Mashiyach. During the life of Y'shua and for some 34 years after his resurrection, his disciples were regularly, if not daily, in the temple. While teaching in the Temple, Y'shua discussed the appropriate ways of presenting sacrifices and offerings:

*"If it is therefore that you offer your offering to the altar and there you should remember a certain grudge your brother holds against you leave there your offering upon the altar and go first and reconcile with your brother and then come offer your offering. Be in agreement with your adversary at Torah; while you are with him on the way, or else your adversary at Torah deliver you to the judge and the judge deliver you to the officer and you be thrown into the house of captives. And truly I say to you that you will not come out from there until you pay the last coin"* (Matthew 5:23-26).

Furthermore, Y'shua never once spoke against sacrifices or the sacrificial system within Torah. Rav Shaul, as well as the Shlichim and the Prophets of YHWH, pointed out that matters of the heart were of extreme importance. Shaul said: "...and it was a symbol for that time during which oblation and sacrifices were offered that could not make perfect the conscience of him who offered them" (Hebrews 9:9). At no time in history could sacrifices be credited for a pure conscience; otherwise Cain's sacrifice would have given him a new pure heart, which was certainly not the case. Rather, sacrifices demonstrate and amplify what is already in the heart.

*"And you also, as living stones, are built and become spiritual temples and Set Apart priests for the offering of Spiritual Sacrifices, acceptable before Elohim through Y'shua the Mashiyach"* (1 Peter 2:5). Spiritual sacrifices in no way negate correlating physical elements of sacrifice. All authentic spiritual sacrifices have components of righteous Judgment, Justice, Mercy, Faith and Love; they are not cerebral but spiritual. They are not done in word only but in deed, and they are all to be given from a righteous and pure, Set Apart intent of the heart.

## Salvation

Many religions claim rite of passage into the World to Come, and some even believe that if you say the "sinners' prayer" or follow certain "salvational doctrines" that you will be "saved." Thankfully, there was a man who posed the question to Y'shua: *"Good teacher, what is good that I should do that I should have eternal life?"* (Matthew 19:16) Some theologians feel this man was a misguided soul because he suggested that he had to "do" something rather than just "believe." We'll look at Y'shua's answer in a moment, but first let's find out what Keefa (Shimon Peter) was preaching, shortly after Y'shua was resurrected.

*"And when they heard these things they were touched in their hearts, and they said to Shimon and to the rest of the Shlichim, 'What should we do, our brothers?' Shimon said to them, 'Repent and be immersed each of you in the name of Master YHWH-Y'shua for the forgiveness of sins, that you*



*may receive the gift of the Ruach haKodesh. For to you was the promise, and to your children, and to all those who are far away whom Elohim will call. And with many other words he would witness to them and he would beseech them while saying, Save (yourselves) from this perverse generation.' And some of them readily received his word and believed and were immersed. And there were added in that day about three thousand souls" (Acts 2:37-41).*

Notice that Keefa preached both repentance and immersion in the name of Master YHWH-Y'shua. In this verse MarYah and Y'shua appeared right next to one another; therefore, we know that it is the Spirit of YHWH in Y'shua Who ultimately provides Salvation. Notice also there is not only the required action of repentance and immersion for the forgiveness of sins; *but* this is done in order to receive the gift of the Ruach haKodesh (Set Apart Spirit). The Ruach haKodesh will not indwell someone who is living in rebellion. The work of the Ruach haKodesh is to write Torah in the inward parts, which is confirmed by the appearance of "fruits" of the Spirit. In other words, each one of us must prepare a place in our hearts to welcome the Ruach haKodesh.

Repentance is an extremely important concept to understand and apply to our lives if we are planning to enter into eternal life. Repentance means "turn to YHWH," which also means one must turn *from* sin and keep the Commandments. Getting back to the question about eternal life, here's Y'shua's answer: "*Now if you desire to enter into life, keep the Commandments*" (Matthew 19:17). The answer applies to everyone who has ever drawn a breath. But the fellow wanted a quick fix and asked, "*Which ones?*" So Y'shua began listing Commandments from Torah (including the Ten Commandments in Exodus 20) and the fellow replied, "*All these things I have obeyed them from my youth. What do I lack?*" Now, how many have actually kept all the Ten Commandments from their youth, in their original context? Imagine being there yourself; could you respond as this fellow did? Y'shua is clearly teaching that the first prerequisite for salvation is keeping the Commandments!

In Mark 12:29-31 Mashiyach Y'shua teaches: "*The first of all the Commandments is "Hear O Israel. Master YHWH our Elohim is one. And you should love Master YHWH your Elohim with all of your heart, and with all of your soul, and with all of your mind, and with all of your strength." This is the first Commandment. And the second that is like it is that "you should love your neighbor as yourself." There is no other Commandment greater than these.*" Mashiyach taught the central theme of Torah (Deuteronomy 6:4, 5; Leviticus 19:18); that *all* of Torah revolves around love toward YHWH and our fellow man. This Commandment is so primary that Rabbis have suggested that all the rest of Torah is "commentary" – that the rest of Torah provides the details about how to love YHWH and our fellow man. Clearly *everyone* must keep these two greatest Commandments for salvation; but we must keep them according to the Word of YHWH, not the traditions of men!

Yochanan (John) explains how we are to keep these great Commandments: "*And by this we shall be sensible that we know him, if we keep his Commandments. For he that says I know him, and does not keep his Commandments, is a liar and the truth is not in him. But he that keeps his Word, in him is the Love of Elohim truly completed: for by this we know that we are in him. He that says I am in him is bound to walk according to his halakha. My beloved, I write no new commandment to you, but the old Commandment which you had from the beginning; and the old Commandment is the Word which you have heard*" (1 Yochanan 2:3-7). Insisting that we "love YHWH" or that we "know Him" can be two very different things. Notice that those who say they "know Him" and don't keep his Commandments are liars! How much more then are they liars who say they "love Him" and yet don't bother to keep His Commandments? Yochanan says he that "*keeps his Word*" has the Love of Elohim truly completed, and this is how we know that we are in him! Make no mistake, this is the same WORD that Dawid spoke when he declared, "*My tongue shall speak of Your Word: for all Your Commandments are righteousness.*" Psalm 119:172

Rav Shaul (Paul) preached the same message; he emphasized, "*circumcision is nothing, neither is uncircumcision; but the keeping of Elohim's commands [is what counts!]*" (1 Corinthians 7:19).

Shaul also taught that it's very easy to be seduced by sin, but through the Commandments we are able to recognize what sin is: *"For sin, by the occasion which it found by means of the Commandment, seduced me and thereby slew me. Wherefore, Torah is Set Apart; and the Commandment is Set Apart, and righteous, and good"* (Romans 7:11, 12).

As we approach the end of the Scriptures there is a beautiful promise for all who expect eternal life: *"Blessed are they who do His (YHWH's) Commandments, that they may have a right to the tree of life and may enter through the gates into the city"* (Revelation 22:14). Is it any surprise that the Commandments of YHWH are tied together with the Tree of Life? At the end of Revelation we return to Gan Eden before original sin, where we see that the Tree of Life is the eternal Kingdom of Elohim. So, if you've heard religious people teach that we "don't have to keep the Commandments" of YHWH for salvation, then ask yourself this: Do those who teach that we don't have to keep the Commandments keep the Commandments themselves? Probably not – because they want you to join with them in what they do....

Most insist they "don't have to keep the Commandments" because "Jesus Christ" kept them perfectly for them. Herein is the "Mystery of Iniquity" revealed (2 Thessalonians 2:3-15). The lawless one, also known as anti-Mashiyach, heads the charge against keeping the Commandments in the name of the false Mashiyach. We can therefore clearly determine that this is the "other Jesus" Paul spoke of, who has inspired many souls into disobedience. We must be very careful about any false parallel, since Rav Shaul says that if anyone else, including a heavenly messenger, teaches a Good News other than the original one, that person is cursed! (Galatians 1:9-10).

Those who don't obey the Commandments don't want you obeying them either. Some "Christians" even teach that if you keep the Commandments you will go to hell because you've fallen from "Grace." The truth is that Grace is the gift of the Ruach haKodesh that empowers us to keep the Commandments of YHWH by Faith! Nearly everyone who keeps the Commandments of YHWH and observes Torah according to Mashiyach will testify that it is a miracle to be spiritually sustained and keep the Commandments in a world of people who've come to hate them for doing so.

In order to truly please our Creator, we must place our trust in Mashiyach Y'shua who teaches: *"if you desire to enter into life, keep the Commandments"* (Matthew 19:17). On this same theme Rav Shaul teaches; *"When we were dead in our sins, (Elohim) gave us life with the Mashiyach and rescued us by His grace"* (Ephesians 2:5). To be no longer "dead in our sins" means that we've stopped breaking the Commandments. The word rescued here literally means "saved." A variant of this word is what we call "Savior" in English. In Aramaic the concept of a savior is literally: "giver of life."

## Shabbat

*"For the Master of the Shabbat<sup>66</sup> is the Son of man."* Matthew 12:8

What makes Shabbat so very special is that Y'shua Mashiyach is *Master of Shabbat*. Those who celebrate the Shabbat in Mashiyach recognize that Mashiyach is the eternal connection and the reason for Shabbat. Like anyone who hosts a celebration, they have purpose and reason for it that is conveyed to those who attend; and Shabbat, of course, is the weekly event of Mashiyach. Mashiyach was, is and forever will be the reason for Shabbat and this has been evident since Shabbat was given at the Creation of the World. Shabbat is the completion of the week where the spiritual man rests and rejuvenates his spirit, soul and body in Mashiyach.

Most folks understand that after six days of "work" that the Creator wasn't "all tuckered out", but He gave rest to those who would recognize His role in our lives. He rested from His works which means He delighted and was very satisfied with all that He created, therefore part of the "rest" we enter into is to enjoy the "fruits" of His and our own labors in Him. The greatest fruit

<sup>66</sup> Exodus 20:8; 31:16, 17

of YHWH's labor was to make man in His Image, so that man could build, invent, plan and fulfill his own dreams and enter into (join) that *rest* that YHWH Himself Created. When YHWH's people enter into His Shabbat (rest) they are connecting with Mashiyach. However, what was intended as spiritual rest and unity with Mashiyach was soon reduced by many into a ritual effort of the flesh, an intellectual theological idea and a socio-political factor that took on humanist and Gnostic interpretations, making it a "burden" rather than a blessing.

Many Christians follow religious traditions that teach that "it doesn't matter which day you keep as Shabbat" because they've never personally experienced true Shabbat rest. Going to church on Saturday versus Sunday isn't automatically going to bring a person into Shabbat rest. It is Mashiyach who establishes Shabbat within the soul which is why it is foolhardy for religious men to conjur up with their own "Shabbat"... and posture Sunday as the Shabbat. Obviously if Christians would have realized that Mashiyach is the substance of the Seventh Day Shabbat, they would not have abandoned Shabbat. Most Christians believe that Mashiyach created all things (Ephesians 3:9; Colossians 1:16; Revelation 4:11) but for some reason many don't make the connection that it was Mashiyach's rest in Genesis: "*And Elohim blessed the Seventh Day, and sanctified it: because that in it he had rested from all his work which Elohim created and made*" (Genesis 2:3).

### **How did Christianity switch from Shabbat to Sunday?**

Christians take their authority for Sunday as "the Lord's Day" from the post-apostolic Gentile founders of the Gentile church; "*The celebration of the Lord's Day in memory of the resurrection of Christ dates undoubtedly from the apostolic age. Nothing short of apostolic precedent can account for the universal religious observance in the churches of the second century. There is no dissenting voice. This custom is confirmed by the testimonies of the earliest post-apostolic writers, as Barnabas, Ignatius, and Justin Martyr.*" (Philip Schaff, vol. 1, pg. 201-202). Did you catch the spin? Confirmed by the testimonies of the *earliest post-apostolic writers* who were none other than who?

Ignatius (AD 107) writes: "*Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace... If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing sabbaths, but fashioning their lives after the Lord's Day, on which also our life has sprung up again by Him and by His death (which some deny), through which mystery we received faith, and on account of which we suffer in order that we may be found disciples of Jesus Christ our only teacher, how shall we be able to live apart from him for whom even the prophets were looking as their teacher since they were his disciples in the spirit?... let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days of the week. It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end. For where there is Christianity there cannot be Judaism.... These things I address to you, my beloved, not that I know any of you to be in such a state; but, as less than any of you, I desire to guard you beforehand, that ye fall not upon the hooks of vain doctrine, but that you may rather attain to a full assurance in Christ...*" (Ignatius, *Epistle to the Magnesians*, chapters 8-9.) Ignatius very clearly contests the Seventh Day Shabbat; he sees those who observe Shabbat as putting "*the hooks of vain doctrine,*" whereas his Sunday doctrine is held as supreme. The authority of changing the Seventh Day Shabbat to the Sun-day is clearly that of Ignatius!

Epistle of Barnabas (AD 74-132): "*Moreover God says to the Jews, 'Your new moons and Sabbaths cannot endure.' You see how he says, 'The present Sabbaths are not acceptable to me, but the Sabbath which I have made in which, when I have rested from all things, I will make the beginning of the eighth day which is the beginning of another world.'*" Wherefore we Christians keep the eighth day for joy, on which also Jesus arose from the dead and when he

*appeared ascended into heaven.*” (The Letter of Barnabas, 15:6-8). Notice how this “Barnabas” suggests that his own words are straight from God? This “Barnabas” of course, is NOT the same person as Bar-Naba (Paul’s traveling companion). This is Barnabas of Alexandria (a Gentile Christian) who claimed to have “perfect knowledge” of Christianity. Origen refers to this letter as “a Catholic epistle”. Hilgenfeld, who devoted much attention to the Epistle of Barnabas writes, *“it was written at the close of the first century by a Gentile Christian of the school of Alexandria, with the view of winning back, or guarding from a Judaic form of Christianity, those Christians belonging to the same class as himself.”*

Even to this day many Christian theologians are not aware that the Epistle of Barnabas was a forgery! It was written by someone who viewed Torah observance as purely Jewish material observance of ceremonial ordinances, of which the literal fulfillment was not sufficient, and the work of the Devil, and, according to him, Jews never received the divine covenant because they never understood its nature (ch. vii, 3, 11, ix, 7; x, 10; xiv). This “Barnabas” of Alexandria teaches that it was never intended that the precepts of the Law should be observed in their literal sense, that Jews never had a covenant with YHWH, that circumcision was the work of the Devil, etc. In his opinion, Jews did not know how to rise to the spiritual and typical meaning which YHWH intended when giving them the Torah.

However, the real Barnabas, who was Paul’s traveling companion, was a Levite and a zealous Torah Observant follower of Mashiach Y’shua. The difference between the real Barnabas and the imposter from Alexandria is like the difference between day and night, yet modern Christian theologians continue to place heavy value on the letter of a false witness. The fact of the matter is that Rome built a church on a false premise; by instituting Sunday the Roman Church took authority over the original Apostles and the Word of YHWH.

Council of Laodicea (AD 360): *“Christians should not Judaize and should not be idle on the sabbath, but should work on that day; they should, however, particularly reverence the Lord’s day and, if possible, not work on it, because they were Christians”* (Council of Laodicea, canon 29). In 325 AD Constantine declared Sunday as the official day of Christian worship throughout the Roman Empire. From this point onward, if you were a Jewish follower of Mashiach and you were caught keeping the Shabbat, your life and any Hebrew writings about Y’shua would have been in great danger.

Pope Gregory I (AD 597): *“But after that the grace of almighty God, our Lord Jesus Christ, has appeared, the commandments of the Law which were spoken figuratively cannot be kept according to the letter. For if anyone says that this about the sabbath is to be kept, he must needs say that carnal sacrifices are to be offered.”* (Gal. 5:2) (Letters 13:1). Even in those days there was a remnant of Christians who were observing the Seventh Day Shabbat. But most Christians come under Catholic authority with this same pathetic line of reasoning, that if one were to observe Shabbat they should also do animal sacrifice. Herein is the evidence of who, how, when and why the Seventh Day Shabbat was perverted by Gentile Christianity. The original followers of Y’shua knew nothing of this perversion; it was done solely by Gentile minded men, none of which had ever met or learned from Y’shua’s disciples or the original Shlichim.

*“Hence, the first day was already in the apostolic age honorably designated as ‘the Lord’s Day.’ ...it appears, therefore, from the New Testament itself, that Sunday was observed as a day of worship, and in special commemoration of the Resurrection, whereby the work of redemption was finished. The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it has its roots in apostolic practice.”* (Philip Schaff, vol. 1, pg. 478-479). Sunday observance is clearly a Second Century invention. The Gentile Christian “apostles” who invented and endorsed Sunday as the counterfeit Shabbat have been clearly named; their own pens witness of their willful violations against the Word of YHWH. They wrote with a deep anti-Semitic bias which also fueled the cultural acceptance of the Sunday rising Christ. Here Philip Schaff shows

a profound disregard for all Torah observant followers of Y'shua by suggesting a "universal and uncontradicted Sunday observance" when in fact, throughout church history, Gentile Church founders have levied ongoing scathing rebukes against followers of Mashiyach who observe the Seventh Day Shabbat. The very fact that Gentile Christian writers are aggressively defending Sunday and warning Christians against Shabbat is clear evidence that many Christians refused to follow the cunningly devised fable of the Christo-Pagan initiated Sunday observance.

### **Mashiyach is *Master of Shabbat***

Mashiyach is *Master of Shabbat* and all who enter into his rest on the Seventh Day Shabbat are sanctifying the Word of YHWH *according to* Mashiyach. Even Jews who don't regard Y'shua as Mashiyach but who are observing Shabbat are doing so because of the Word of YHWH, which is of course Mashiyach.

All Netzarim followers of Mashiyach Y'shua encourage everyone of all religious backgrounds and ethnicities to seek the *Ancient Paths* of Mashiyach and enter into the *rest* of Mashiyach each Shabbat. Shabbat is a time to deny yourself the daily mundane material tasks and let your spirit become elevated in Mashiyach. Psalms 92 is the Shabbat Psalm which concludes, "*To show that YHWH is upright: he is my Rock, and there is no unrighteousness in him.*" Apostle Paul taught; "*Let no (pagan) therefore judge you about food and drink, or about the distinctions of festivals and new moons and Sabbats which were shadows of the things then future; but the body of Mashiyach*" (Colossians 2:16, 17). Mashiyach gave these festivals, new moons and Sabbats to the body of Mashiyach and therefore, we are entrusted to guard these precious *Moedim* (Appointments) as unto him. Don't ever let worldly people or certain groups judge you for your obedience to the Truth!

## **Spiritual Armor**

*"The night now passes away, and the day draws near. Let us therefore cast from us the works of darkness; and let us **put on the armor of light.**"* (Romans 13:12)

*"And as we have worn the likeness of him from the dust, so shall we wear the likeness of him from heaven."* (1 Corinthians 15:49)

*"**Put you on the new [man], that is renewed in knowledge, after the likeness of his Creator.**"* (Colossians 3:10)

"And put on; the whole armor of Elohim, so that you may be able to stand against the strategies of the Accuser. For our conflict is not with flesh and blood, but with *principalities*, and with those in *authority*, and with the *possessors* of this dark world, and with the *evil spirits* that are under heaven. Therefore put on the whole armor of Elohim that you may be able to meet the evil [one]; and, being in all respects prepared, may stand firm. Stand up therefore, and:

- ***gird your Loins with Truth; and***
- ***put on the Breastplate of Righteousness;***
- ***And defend your feet with the Preparation of the Good News of Peace.*** *And now take to you the confidence (shield) of faith, by which you will have power to quench all the fiery darts of the evil [one].*
- ***And put on the Helmet of Salvation; and take hold of the sword of the Spirit, which is the Word of Elohim. And pray, with all prayers and supplications, in spirit, at all times: and in prayer be watchful, at all seasons, praying constantly, and interceding for all the set apart believers*** (Ephesians 6:11-18).

Putting on the "*new man*" or the "*armor of light*" means to be transformed into the "image of Elohim." Notice the intended wordplay as Rav Shaul contrasts the *zayna* (armor) of Elohim with

the *tzentah* (strategies) of haSatan (the adversary). The four pieces of armor shield against the four strategies of haSatan. Notice also the order in which Rav Shaul “arrays the battle.” The four classes of *shaida* (demons) fit into the order of each piece of armor; the Helmet corresponds to “principalities” which bring about accusation; the Breastplate corresponds to the “authorities,” and so on. Rav Shaul teaches that the first Adam was physical, but that the second was spiritual; *“And as we have worn the likeness of him from the dust, so shall we wear the likeness of him from heaven.”* 1 Corinthians 15:49

Principalities	Helmet of Salvation	Head	Accusation	Zechariah 3:1-5
Authorities	Breastplate of Righteousness	Heart	Temptation/Pride	1 Chronicles 21:1
Possessors	Belt of Truth	Groin	Lies/Deception	Genesis 3:1-6
Evil Spirits	Shoes of Peace	Feet	Oppression	Job

Rather than teaching systematically from either the head or feet, Rav Shaul began with (1) the Belt of Truth which is the groin, meant to protect against lies and deception; then (2) the Breastplate of Righteousness to protect against temptation and pride; (3) the Shoes of Peace to protect against oppression; and then (4) the Helmet of Salvation to protect against accusation.

The enemy attacks the weakest and most vulnerable parts first; then the stronger positions, once weaker ones have been taken. Rav Shaul notes the enemy first attacks the Truth, and that cataclysmic warfare has always been waged over what is “truth.” Remember, the first thing haSatan did was to question YHWH’s truth! Without a foundation in Truth, one is vulnerable to lies and deception, temptation, pride, oppression and accusation.

### Belt of Truth

Putting on the Belt of Truth is the first defense of all “Spiritual Warfare.” We study and observe Torah to know the Truth; our Spirits have been fashioned by YHWH so His Torah can fit into our hearts. Mashiyach Y’shua is the door whereby each soul enters into the Malchut (Kingdom) Elohim. Leaving behind the fallen world we become alive in the WORD of YHWH. We are called to enter into a living relationship with YHWH through His Mashiyach, who *“has rescued us from the dominion of darkness, to bring us into His Kingdom; by whom we have redemption and remission of sins: who is the likeness of the invisible Elohim, and the first-born of all creatures”* (Colossians 1:13-15). The *“likeness of the invisible Elohim”* is revealed in the attributes and the Word of YHWH revealed in us; these are the attributes of the “spiritual man.” It is obedience to the Torah (Truth) that matures the spiritual attributes within us: *“And he knew them, previously; and he sealed them with the likeness of the image of his Son; that He might be the first-born of many brothers”* (Romans 8:29).

*“But in these latter days, he has conversed with us, by his Son; whom he has constituted heir of all things, and by whom he made the worlds; who is the splendor of his glory, and the exact image of His nature, and upholds all by the power of his Word; and by his Qnoma (Occurrence of the singular Divine Nature) he made a purification of sins, and sat down on the right hand of the Majesty on high”* (Hebrews 1:2, 3). The adversary tries to corrupt the “image of his Son” through religion and falsehood according to *“philosophy, and vain deception, according to the doctrines of men, according to the rudiments of the world...”* The Belt of Truth defends against deception.

According to Scripture all Truth comes from YHWH: *“And YHWH passed by before him, and proclaimed, YHWH, YHWH Elohim, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”* (Sh’mot/Exodus) 34:6-7). The Levites, along with all the Children of Israel, declared; *“You came down also upon Mount Sinai, and spoke with them from heaven, and gave them right judgments, and laws of truth, good statutes and commandments”* (Nehemiah 9:13). Dawid said; *“The Fear of YHWH is clean,*

enduring for ever: **the Judgments of YHWH are true and righteous altogether**" (Psalm 19:9). **"Into your hand I commit my spirit: You have redeemed me, O YHWH Elohim of truth"** (Psalm 31:5). **"O send out your light and your truth: let them lead me; let them bring me unto your set apart hill, and to your tabernacles"** (Psalm 43:3). **"For your mercy is great above the heavens: and your truth reaches unto the skies"** (Psalm 108:4). **"Your righteousness is an everlasting righteousness, and your torah (instruction in righteousness) is the truth"** (Psalm 119:142). **"You are near, O YHWH; and all your mitzvot (commandments) are truth"** Psalm 119:151

According to Scripture the Torah (instructions in righteousness), Judgments and Commandments of YHWH are **Truth and Light**. Malachi wrote, **"The Torah (instruction in righteousness) of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the Torah at his mouth: for he is the messenger of YHWH Tsvaot (of Hosts). But you are departed out of the way; you have caused many to stumble at the Torah"** (Malachi 2:6-8). Many false priests today are causing people to stumble at the Torah, and many Christian and Jewish traditions are violently opposed to Torah. **"Y'shua answered and said to them, Why also do you transgress against the commandments of Elohim because of your traditions?"** (Matthew 15:3) On behalf of those entering into the Malchut Elohim, Y'shua prayed, **"Father sanctify them by your Truth, for Your Word is Truth"** (John 17:17).

When we put on the Belt of Truth, (the Torah) YHWH promises to go before us and give us victory. When the Ark of the Covenant moved forward, YHWH went before His people and Moshe would say, **"Arise YHWH! May Your enemies be scattered! Let those who hate you flee before you!"** And when the Ark stopped Moshe said, **"Return, YHWH of the many, many thousands of Israel!"** (B'midbar/Numbers 10:35, 36). Those who love YHWH and His Mashiyach live according to Torah. The Eser HaDibrot (Ten Words or Commandments) reveal the Mind of Mashiyach; this is the Truth which YHWH has revealed to His people because **"The Torah of YHWH is perfect converting the Soul"** (Psalm 19:7).

The first strategy of haSatan is to make void the Torah, which he does by whittling it down with religious traditions. Many are being taught that Torah is irrelevant for today, or that it is spiritualized or modernized in such a manner that it has been made obsolete by man's religion. Putting on the Belt of Truth means to observe the Torah of YHWH each day and becoming a "new creation" in Him; it is the first and foremost defense against the enemy. We must seek YHWH and allow the Ruach haKodesh to write Torah upon our hearts. This is what Jeremiah 31:31-34 refers to as the Brit Chadasha (renewed covenant). We are to put on the Belt of Truth and enter into YHWH's Shabbat and keep all the Commandments that Y'shua Mashiyach himself observed.

The Truth of the "spiritual man" is also revealed within the attributes of YHWH. **"The Spirit of YHWH shall rest upon him, the Spirit of Chochmah (Wisdom) and Binah (Understanding), the Spirit of Atzah (Counsel) and Gevurah (Might), the Spirit of Da'at (Knowledge) and of the Yirah (Fear) of YHWH"** (Yeshayahu/Isaiah 11:2). These seven spirits depict Mashiyach and we are reminded by the seven branched menorah of the completion or perfection of Mashiyach that is to be an eternal light within the souls of all men and women.

**"Yours, O YHWH, is the Gedulah (Greatness), the Gevurah (Power) and the Teferet (Glory) the Natzach (Victory) and the Hod (Majesty) the Kingdom (M'lakah)"** (1 Chronicles 29:11). Here we see the government of Mashiyach revealed, which in the Perfection of Beauty also judges every other authority as to whether it is of Mashiyach or not. **"I YHWH lay in Zion for a Yesod (foundation), a stone, a tried stone, a sure Yesod (foundation)"** (2 Chronicles 20:21). The perfect stone, the tried stone is the foundation of Life itself; it is the Truth of Mashiyach!

**"His Chesed (Mercy) endures forever."** (Isaiah 28:16). The Attributes of YHWH are all revealed through Mashiyach as the TRUTH of YHWH. Not only are we to recognize and "know Him" by these attributes, but our own natures are to become transformed according to His nature.

As the branches of the Menorah attach to a central pillar, so is each of the unique attributes of YHWH connected and revealed in Mashiyach who is “heir of all things.” Truth provides the correct understanding of YHWH and His Word. It is the foundation of Faith but it also reveals the nature of mankind. “*Elohim created man in his own tselem (image), in b’tselem Elohim (the image of Elohim) created he him; male and female created he them*” (Genesis 1:27). Truth tells us that every human has an inherent *neshama* (spirit) that was designed and breathed into him by YHWH.

“*And the tsela (rib), which YHWH Elohim had taken from man, made he a woman, and brought her unto the man*” (Bereshheet/Genesis 2:22). **Tsela** also means **side** or **chamber**; even as a “side” of man was used to make woman, a “side” of Elohim was used to make man. As the male and female species are dependent on each other for life, so are all living beings dependent upon YHWH. YHWH placed a “portion” of Himself into each soul, allowing each one the “Elohim-like” potential of living according to Truth. The Torah (Truth) reveals YHWH and His Mashiyach; and Truth reveals the Government of Mashiyach that brings Justice, Righteousness, Equality, Community, Peace, Love, etc. But, all false “Messiahs” are anti-Torah, bringing enslavement to counterfeit religions that deceive souls into the bondage of men rather than freedom in Mashiyach.

Y’shua teaches, “*And you will know the truth and that truth will set you free*” (John 8:21, 32). Truth and Torah have always been considered as one and the same. Y’shua declares, “*And then I will profess to them that from everlasting, I have not known you. Depart from me, you workers of iniquity*” (Matthew 7:23). “Workers of iniquity” are they who break Torah and teach others to do the same. “*And because of the growth of iniquity, the love of many will grow cold*” (Matthew 24:12). “*For the mystery of the Evil One already begins to be operative; and only, if that which now hinders shall be taken from the midst; then at length will that Evil One be revealed; whom our Master Y’shua will consume by the breath of his mouth, and will bring to nothing by the visibility of his coming. For the coming of that [Evil One], is the working of Satan, with all power, and signs, and lying wonders, and with all the deceptiveness of iniquity, in them that perish; because they did not receive the love of the truth, by which they might have life*” (2 Thessalonians 2:7-10). The love of the truth is demonstrated by the action of truth which is the visible nature of Mashiyach within his followers.

In summary, Torah qualifies and reveals Mashiyach and the Spirit of Mashiyach is the foundational truth of the Malchut Elohim; therefore, we enter into the Renewed Covenant when we allow Torah to be written upon our hearts, by observing and doing the Commandments. Y’shua demonstrated this to his Disciples and to all people; consequently, putting on the Belt of Truth means to live by “**every Word that proceeds from the mouth of YHWH**” (Deuteronomy 8:3 and Matthew 4:4).

### **Breastplate of Righteousness**

Putting on the Breastplate of Righteousness protects us from tactics of pride and temptation. The adversary is referred to as “the Tempter” in Matthew 4:3, and our defense against his temptations is to invite YHWH to direct our thoughts according to His Righteousness, which is imparted by Grace to those who seek and surrender to Him.

Torah is defined as instruction or erudition in righteousness: “*All Scripture that was written by the Spirit, is profitable for instruction, and for confutation, and for correction, and for erudition in righteousness*” (2 Timothy 3:16). Putting on the Breastplate of Righteousness is to allow YHWH Tsikenu (our Righteousness) help us to take captive every unclean thought and to stand our ground against the enemy.

*Blessed is the man who endures temptations; so that when he is proved he may receive a crown of life, which Elohim has promised to them that love him*” (Ya’akov/James 1:12).

“*But let us who are children of the day, be wakeful in mind, and put on the breastplate of faith and love, and take the helmet of the hope of life*” (1 Thessalonians 5:8).



## Shoes of Peace/Shalom

Putting on the Shoes of Peace defends against oppression. The “Shoes of Peace” hint of proactively bringing the Truth of YHWH to those who are being called into the Kingdom of Elohim. Shalom (peace) also means unity, to be whole or complete and therefore “at peace.” Job was at peace with YHWH. When haSatan attacked him with oppression it was to no avail; as a matter of fact it simply strengthened him: *“YHWH blessed the latter end of Job more than his beginning.”*

The Hebrew word *na'al* (shoe) comes from a root meaning to lock, bolt, enclose or to shut up. As shoes provide protection for our feet so we can go places without injury, so does peace guard our freedom of movement. The enemy would prefer that YHWH's people are oppressed and their movement is restricted, whereas putting on the Shoes of Peace is to enable our freedom in Mashiyach to help bring others into the Kingdom of Elohim, freeing others from the slavery of sin. There are no static elements within the spiritual world; everything is always dynamic. If we don't continually move towards our goal, the forces of evil will slide us backward. *“He that follows after righteousness and mercy finds life, righteousness, and honor: A wise man scales the city of the mighty, and casts down the strength of the confidence thereof”* (Proverbs 21:21, 22). A wise soul is always proactively taking down the strongholds of the enemy, always helping others reach their potential and always seeking alliances with others to help win victories for Mashiyach.

Mashiyach demonstrated how to put on the Shoes of Peace – which represent life in Mashiyach, bringing the Good News and Blessings of YHWH to others as we serve with humility, righteousness and love.

## Helmet of Salvation

The Helmet of Salvation protects us from accusation in our most vulnerable component of thought. *“You will keep him in perfect peace, whose yetser (imagination) is stayed on You...”* (Isaiah 26:3). The *yetsar* (imagination) must be cognitively and spiritually protected at all times from all vain, unclean thoughts and fantasies because the enemy cannot bring accusation against a mind that is Set Apart to YHWH. *“For minding the things of the flesh is death; but minding the things of the Spirit is life and peace”* (Romans 8:6).

*“But let us who are children of the day, be wakeful in mind, and put on the breastplate of faith and love, and take the helmet of the hope of life”* (1 Thessalonians 5:8). When our thoughts are set on YHWH all components of Spiritual Warfare become activated as a defense and empowerment to advance the Kingdom of Elohim. As it is written: *“The eye has not seen, nor has the ear heard, nor has it entered into the heart of man, that which Elohim has prepared for those who love him. But Elohim has revealed it to us, by his Spirit; for the Spirit explores all things, even the profound things of Elohim”* (1 Corinthians 2:9, 10). Mankind is made in the *“likeness of Elohim”* therefore when our thoughts are trained and focused in Mashiyach our spiritual man experiences the profound things of Elohim. In this way we are “more than conquerors,” because even death is defeated!

When Rav Shaul exhorts us pray without ceasing (1 Thess. 5:17) he refers to the ongoing conversation between us and the Almighty YHWH. This dialogue with the Ruach haKodesh gives guidance and direction every moment of the day. Our thoughts, words and actions will serve to either bring us closer to YHWH or keep us apart from Him. When our thoughts are in YHWH we enter into the *“Secret Place of the Most High”* (Psalm 91:1) where the *shaida* (demons) are defeated. *“Glory and honor are in his presence; strength and gladness are in his place. Give unto YHWH, you kindreds of the people, give unto YHWH glory and strength. Give unto YHWH the glory due unto His Name: bring an offering, and come before Him: worship YHWH in the beauty of being Set Apart. Fear before Him, all the earth: the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, YHWH reigns”* (1 Chronicles 16:27-31).

# The Ex-Nihilo (Out of Nothing) Theory

## Old Syriac

Dr. George M. Lamsa states: "The so-called 'Old Syriac' manuscript of the four Gospels, known as the Siniatic Palimpsest, discovered by Mrs. Agnes Lewis in the Convent of St. Catherine on Mt. Sinai in 1892, unfortunately was forged by the Monks, deliberately so, before it was sold to Mrs. Lewis and her companions. They made a hole in the date of the manuscript, thus apparently increasing its age by 900 years. The work was actually finished in the year 1599 CE. The English scholars who examined it first, placed its date as of 697 CE then, not being sure, they made a second inspection, and assigned to it a later date, at 778 CE. Dr. Burkitt (then a young student), at the time of the discovery, thought that the hole in the date was natural, that is, in the skin when dated. He failed to realize that no responsible scribe would date a manuscript near a hole in such a way as to leave the reader in doubt as to the exact date."

"The above mentioned error in date recently was discovered by the writer, after examining several other Four-Gospel manuscripts which were brought to America from the Near East. All the owners of these manuscripts had used the same malpractice. They had made it appear from the mutilated dates that the manuscripts were one thousand years older than they actually were. One of these manuscripts is at the Union Theological Seminary in New York, another is at Harvard, and another is in Syria."

"'Palimpsest' means double writing, or one writing over the other. The superwriting in Aramaic, on the vellum of the so-called Siniatic, was the story of martyrology. One of the stories is that of Saint Augenia, believed to be a European Saint never heard of in the East. This book evidently was introduced by the Roman Catholic missionaries after the union of the Chaldeans with the Church of Rome in the sixteenth century. The work underlying the super-writing is that of a student who copied the Gospels for penmanship. No laymen or priest would destroy a sacred text of the Four Gospels just to write a history of the Saints. Such an act would be considered sacrilegious. Other Palimpsest texts of this nature, including the so-called Curetonian, are of late origin and are not authentic. They were never used by Christians of the Church of the East."

"Many forged manuscripts, scrolls, and fake tablets have been brought to America and Europe. They generally are produced in Egypt and Iraq. Stone tablets and engraved and buried in the fields, and clay tablets are made similar to those made by the Assyrians. The work is so cleverly done that oftentimes even the experts are confused and deceived. Moreover, genuine tablets may be rejected because the archaeologists doubt their authenticity. Some years ago the writer received about two hundred tablets from a member of Turkish parliament who had purchased them in Constantinople. They were first regarded as a great discovery, but later were rejected as fakes. The writer reported this malpractice to Cambridge University, and received confirmation of such fraud. The writer also took the matter up with Dr. Hatch of the Episcopal Seminary in Cambridge, Massachusetts. We made a study of the ink used in the manuscripts. After the writing ages for several weeks it cannot be washed off. However, it can be removed in a short time after it is written. Therefore, in the East, Palimpsest documents and revisions are rejected as sacred literature. They are never used in the churches."

"If this practice of forging manuscripts had been known earlier, there would not have been any confusion as to the origin of the Peshitta. Western scholars would have realized that neither the Siniatic Palimpsest nor the Curetonian are authentic manuscripts of the Scriptures. These were forged and used by heretical sects which tried to deny the divinity of Y'shua. Some of them are works of the students who copied manuscripts for penmanship practice." (Dr. George M. Lamsa, "New Testament Origin", p. 89-91 1947)<sup>67</sup>

<sup>67</sup> George Lamsa was a native Aramaic speaker reared in the Middle East and steeped in the tradition of the ancient Church of the East that preserved the Peshitta collection. Lamsa was well qualified both liturgically and scholarly to comment on the practices he knew so very well. However, as a theologian, Lamsa had liberal theological notions such as unbelief in demons that affected many areas of his translation. Therefore, this quote is simply an acknowledgment of his ability as a commentary, and not an endorsement of his religious views.

Dr. Lamsa is a controversial figure primarily because of his tendency to allow his liberal theological biases to infect his translation. Others directly question certain details of the role he ascribes to himself in this instance. Nevertheless, the main point Dr. Lamsa makes cannot be refuted: Middle Eastern scribes would never scratch off the original Word of Elohim and substitute the biography of a saintly legend over top of it.

In response to this obvious truth, Siniaticus proponents have tried to suggest that perhaps the original manuscript was defective and, since vellum was kind of scarce, they simply re-used it. However, even this scenario is fraught with problems. In the Middle East, and especially in Israel, sacred manuscripts would never be “recycled” in such a horrific manner. If the texts of a Torah scroll, for instance, were defective, they would have been destroyed. If the text or manuscript materials were degraded, then a new copy would have been made and the old one would again be destroyed. There are records of rabbis “burying the Torah” or giving the old manuscript a kind of funeral, because its degradation had rendered it imperfect for daily use.

As for the Peshitta, it was preserved by the Assyrian people who, in addition to having close ethnic ties with Jews, had adopted Messianic Judaism and still retain much of those sensibilities even to this day. Therefore, if the manuscript of the “original Siniaticus” were defective, it would never have been scratched off and written over.<sup>68</sup>

### Finding the Hand of Revision

The biggest evidence against the Siniaticus is, in fact, textual in nature. For example, the Siniaticus version of Matthew 1:16 reads “her betrothed” instead of *gowra* in Matthew 1:16, which is clearly an effort to bring itself more in line with the majority Greek rendering of “her husband.”

Let’s investigate a few examples from these two traditions and see who really revised from whom. The alleged revision is supposed to have been done to make the Peshitta more in line with the Imperial Byzantine Greek text. Let’s compare both Peshitta and Siniaticus with that Greek family of manuscripts.<sup>69</sup>

“These things happened in **Beth-Abara**<sup>70</sup> on the other side of the Jordan”  
(John 1:28 Byzantine Text and Siniaticus).

“These things happened in **Beth-Anya** on the other side of the Jordan”  
(John 1:28 Eastern Peshitta).

*Beth-Anya* is better known as *Bethany*, a city two miles outside of Jerusalem, and also known as the hometown of Y’shua’s friend Lazarus (John 11:1). By contrast no city named *Beth-Abara* (place of the other side) has ever been found. The Peshitta preserves the original name of a real city and the Siniaticus and Byzantine texts do not; the latter traditions misread the original. First, on the Greek side, the redactor of the Byzantine text probably skipped over a couple Aramaic words thusly:

“**These things happened in Beth Anya on the Abara (other side) of the Jordan.**”

Then, with his work now completed, the Greek redactor would have simply put the Aramaic text

68 While the Monks of Saint Catherine’s were most certainly not Assyrians, but of Greek ethnicity, the theory that Siniaticus-primacists hold to is that the Peshitta was revised from it. Therefore, somehow the Siniaticus, or perhaps another copy of it, would have made its way into the hands of the Church of the East. Once there, the “original” Word of Elohim would have been altered and the vessel it came in either defaced or destroyed. For that reason, the habits of the Middle Eastern scribes that would have done this deed are still very much on point. It is also the case that if another had scratched the text off before the Church of the East officials had a chance to look at it, they would, without a doubt, have immediately dismissed the document as an obvious fraud.

69 The source for the Aramaic texts of the Siniaticus, Harklean (Western Aramaic revision of 616) and Peshitta readings is from George Kiraz’s monumental work “A Comparative Edition of the Syriac Gospels” whereas the translation of those texts was done by Paul Younan.

70 This is also the root of the word “Hebrew”. Jews and Arameans had settled on opposite sides of the Jordan, and so the Arameans called their Semitic brethren “those from across” (Hebrews).

aside and never gave the reading a second thought. Next, when his text passes to the Old Syriac Aramaic scribe, he simply transliterates into his language the phrase preserved in the Greek. Granted though, it is possible to suggest that the Aramaic scribe could have also skipped over “*Anyā on the*” as well, but this is less likely, since an Aramaic speaker would be less prone to error in his native language. Instead, the error the Old Syriac scribe makes is far subtler:

“These things happened in **Beth-Abara** (בֵּית עֲבָרָה)” (John 1:28).

“Go down ahead of the Midianites...down to **Beth-Bara** (בֵּית בָּרָה)” (Judges 7:24).

The two names are nearly identical but for the use of a ܒ. Notice they are both placed in almost the exact location as well. Therefore, with the Greek reflecting a minor transliteration variant and given the fact the geography also seemed accurate, there would have been no reason for the Old Syriac scribe to question the Byzantine reading. Even if he did, though, the scribe still could have attributed the variant spelling to either that of a different Aramaic dialect or else a transliteration scheme in Greek of taking on an “a” at the beginning, which was also commonplace.

Here are a couple pairs from Luke:

“Y’shua himself stood among them and said, ‘Peace be to you’”  
(Luke 24:36b Byzantine Text and Siniaticus).

“Y’shua himself stood among them and said, ‘Peace be to you’”  
**It is I, don’t be afraid**” (Luke 24:36b Eastern Peshitta).

“And that repentance **and** remission of sins should be preached”  
(Luke 24:47 Byzantine Text and Siniaticus).

“And that repentance **for** remission of sins should be preached”  
(Luke 24:47 Eastern Peshitta).

Again, who is showing redaction from whom? Did the Peshitta scribe, while doing his best to agree with Byzantine, just decide to get creative and add a phrase? Moving on, we see the same problem in Mark:

“When evening had come, **he** would go outside the city”  
(Mark 11:19 Byzantine Text and Siniaticus).

“When evening had come, **they** went outside the city.”  
(Mark 11:19 Eastern Peshitta).

“**And** many things had suffered of many physicians...”  
(Mark 5:26 Byzantine Text and Siniaticus).

“**Whom** had suffered many things of many physicians...”  
(Mark 5:26 Eastern Peshitta).

This last reading in Mark is quite interesting, since there is no real reason for the “Peshitta revisers” to change the “original” text from a waw proclitic (and) to a dalet proclitic (whom), when the meaning is the same. Other deep differences between the Peshitta and Old Syriac versions of this passage need to be shown with the actual Aramaic text:<sup>71</sup> “The Peshitta could **not** be a revision of the “Old-Syriac” in favor of the Greek reading of Mark 5:26. I cannot even fathom a direct relationship between the Peshitta and OS, unless the translators of the “Old-Syriac” had referenced the Peshitta. That’s about the only relationship I can even imagine. The supposed revisers of the Peshitta had no reason to include ܐܠܗܝܡ and change the Proclitic ܐ to a Proclitic ܐܠ” (Paul Younan)

Therefore, if the Peshitta had been designed to agree with the Greek, as some posture, it seems to be a very selective agreement indeed. In other places, agreement between the Peshitta and the most ancient Greek readings go *against* the Old Syriac manuscripts, since the latter obviously came on to the scene rather late, after the most reliable readings had been established.

<sup>71</sup> By these I am referring to the Eastern Peshitta manuscripts, which are the same but for minor spelling variants. The Western Peshitto-Harkalean tradition, which includes adulterated readings such as Acts 20:28 and Hebrews 2:9, is not included in this group.

The reader may then well ask how such a situation can be possible, whereby both agreement and disagreement with the Greek texts are taken as evidence of Peshitta Primacy. The answer is that it solely depends on case-by-case examples. For example, Matthew 1:16-19,<sup>72</sup> is a situation where an obvious mistranslation of the entire Greek record, Old Syriac, and the Hebrew versions of Matthew arose from the only possible place for a correct and original reading, mainly the Peshitta text. Therefore, the consistent and early misreading in the Greek record serves as powerful proof that the only source it could have been mistranslated from must be older than the earliest Greek documents, meaning prior to the Second Century.

On the other hand, if we find a very odd reading in either Old Syriac or the late medieval Hebrew Matthew manuscripts, and that odd variant cannot be explained by a mistranslation, then issues of antiquity, multiple attestation of a reading and numbers of extant manuscripts must come into play (odd readings were either chosen from multiple meaning Aramaic words, or by confusing two Aramaic words that are spelled the same but have different meanings). What we have then to compare with is five manuscripts with no concordance, compared to three hundred and sixty (360) Peshitta manuscripts with complete codices from the fourth to ninth centuries, that are virtually identical!<sup>73</sup> Furthermore, the variances between Peshitta and the Greek are easily explainable within the framework suggested above, as opposed to some very strange baseless readings from Old Syriac. It is because of complexities like these that we must investigate a good number of comparative examples, so that the collective evidence can speak for itself.

### True Origins of Old Syriac Revealed

A majority of scholars believe that the Old Syriac was translated from a Greek source known as Codex Bezae, which would have been used as a base text by Rabulla, a Fifth Century bishop in the Syrian Orthodox Church.<sup>74</sup> Here is an example that explains the prevalence of this viewpoint:

In Matthew 9:34, 12:24 and Luke 11:15, the Peshitta contains the phrase: The Pharisees were saying, “By the head of the demons, he casts out demons.”

In so doing, the Peshitta not only agrees with the Byzantine Greek, but also the earlier Western text-type, and even ancient Latin versions. However, the “original” OS manuscripts omit this phrase in all three places for a very simple reason: Their original source, the Greek Codex Bezae, is also the only text to *not* have this phrase! Also, the Old Syriac manuscripts only contain the exact same completed books that Codex Bezae does, namely the four Gospels, and it follows this Greek version almost exactly, word for word. Finally, even the later medieval Hebrew manuscripts like Dutillet and Shem Tob, which are frequently reconstructed with the OS Group to recover the “original” contain the exact reading that the Peshitta does *against* the Old Syriac.

Furthermore, in the Greek New Testament tradition, many different kinds of mistakes happened because the Greek redactor did not have the careful textual tradition that his Semite counterparts did. One of these types of mistakes is technically called by the Greek name *homoteleuton* (“like-ending”). It means that there is a phrase in between two words that is left out inadvertently when a copyist’s eye jumped from the first “like word” to the next “like word.” It is actually a very common error in Greek manuscripts. Now, take look at the Byzantine Greek reading of Mark 6:33 shown below:

καὶ εἶδον αὐτοὺς υπαγοντας και επεγνωσαν πολλοι, καὶ πεζη απο πασων των πολυων αννεδραμιον εκει και προηλθον αυτους. Και.

72 My source for the comparisons between the Old Syriac manuscripts and the Peshitta is the monumental work of Dr. George A. Kiraz, *Comparative Edition of the Syriac Gospels*. Dr. Kiraz has made sure that there are three readings for any part of the Gospels. Since Cureton and Sinaiticus are each missing large parts of the Gospels, Dr. Kiraz will augment the Peshitta and the Old Syriac existing reading with the Harklean revision of the Peshitta done in 616. By contrast, in places where the both the Cureton and Sinaiticus share a reading, only the Peshitta is added.

73 This evidence is documented extensively in The Path to Life essay, p. 20-24, available at: [www.aramaicntruth.org](http://www.aramaicntruth.org)

74 See An Old Syriac Reading of Acts 1:4 and More Light on Y’shua’s Last Meal before His Ascension; Daniel L. McConaughy; Oriens Christianus; Band 72; 1988; pp. 63-67.

Moving on, Mark 12:23 in the Imperial Byzantine Greek adds the gloss “when they shall rise” to the text: “*In the resurrection therefore, **when they shall rise**, whose wife shall she be of them? for the seven had her to wife.*” (KJV) Put simply, if the Peshitta is a revision of the Old Syriac to bring it more into line with the Byzantine text, then why would the Peshitta not contain this gloss - but the Old Syriac does - ܡܬܝܢ ܕܡܪܝܬܗܢ ܕܡܪܝܬܗܢ “when they shall rise”?

Peshitta:

### Old Syriac (Siniaticus)

In Mark 13:7 we find the phrase “wars and rumors of revolutions” inserted in two places. The interesting thing is that there are two different words in the Aramaic but only one word in the Greek (actually there is a suffix change but basically the same word). The Byzantine/Majority Text has *polemos* and *polemon* while the Aramaic has *qrawa* and *qarsa*. With regards to *qrawa*, this is a genuine Aramaic word. However, the word *qarsa* is a Greek loan word according to the legendary scholar R. Payne Smith. This becomes an important observation here, because the Old Syriac uses the Greek loanword in *both* places whereas the Peshitta uses two different words! Or, to put it another way, the Old Syriac reads the exact same way as the Greek version from which it’s translated. This is yet another example that proves that the idea of Peshitta being a revision of the Old Syriac to bring it in line with the Byzantine Greek text is preposterous.

Sometimes, however, when the Peshitta does have the same reading as the Byzantine Text, it is because that reading is almost universally attested to in all the Greek textual families, with the Peshitta lending its voice in agreement. The Old Syriac then, is literally left virtually alone with a spurious reading. In Luke 23:48 the Old Syriac curiously includes this interpolation after *beating upon their breasts*: “*and saying: ‘Woe to us! What has befallen us? Woe to us from our sins!’*”

- Codex Sangermanensis - a 9th century Latin Vulgate manuscript
- The Apocryphal Greek Gospel of Peter

Sometimes mistranslations produce results that are both funny and ridiculous. For example, in some early Greek manuscripts as well as the Old Syriac Acts 1:4 reads, “and he ate salt.” The Peshitta, however, has “and he ate bread.” Does this mean that the earliest Greek manuscripts may be reflecting a more original Old Syriac reading? Hardly!

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the issues that a clearer reading is possible even within the Greek, and the fact that the Peshitta also has a better reading, let's digress to show the error of some scholars when they throw out the obvious to embrace the extremely unlikely.

For example, according to Bruce Metzger the meaning "to eat salt together" is a rare and late meaning of the Greek word, which did not appear until the end of the Second Century CE. Most of the early versions do take the word to refer to eating (The Old Latin, the Latin Vulgate; the Coptic, the Armenian, the Ethiopic and the Armenian for example). About thirty-five late Greek manuscripts read alternately *sunaulizomenos* "to spend the night with."

On the Aramaic side, Dr. Daniel L. McConaughy has noted that the Ancient Aramaic "Church Father" Ephraim, early Fourth Century, quotes the passage in Aramaic in his Hymns on Virginity, hymn 36. This is very important to the Old Syriac Primacist scholars because they believe that Ephraim's quotations from the Gospels often agree with the Old Syriac against the Peshitta text, and because Ephraim uses the word ܡܠܚܬܐ, which they render "salted" or "ate salt".

As a result, McConaughy suggests that this is the lost Old Syriac reading which would refer to an ancient Semitic custom of eating salt together in ritual meals (Numbers 18:19; 2 Chronicles 13:5).<sup>75</sup> The confusion was also understandable, proponents of this theory point out, due to the similarity between the words for "salt" (*melkh*--ܡܠܬܐ) and "bread" (*lechem*--ܠܚܡ).

However, this false premise is easy to disprove, since Dr. McConaughy believes that eating salt is an "ancient Semitic custom," let's review some of his references to see if this makes any sense:

*"All these sacred gifts that the Israelites set aside for YHWH I give to you, to your sons, and to the daughters that are with you, as a due for all time. It shall be an everlasting covenant of salt before YHWH for you and your offspring as well"* (Numbers 18:19).

*"Surely you know that YHWH Elohim of Israel gave David kingship over Israel forever--to him and his sons--by a covenant of salt"* (2 Chronicles 13:5).

Decide for yourself, do these passages say Jews ate salt? It is the "salt covenant" that appears in both quotes, a Hebrew metaphor for "everlasting." However, there is one more verse where "salt covenant" appears:

*"You shall season your every meal offering with salt; you shall not omit from your meal offering the salt of your covenant with Elohim; with all offerings you must offer salt"* (Leviticus 2:13).

Notice here that Jews are *not* eating salt, but using it for the offering. Parts of the offering were eaten by both priests and petitioner however, people are not sitting down to eat salt! Since "salt" only appears 29 times in the entire Tanakh, it is easy to investigate. The remaining references are all generic and the word "covenant" does not appear:

- The "salt sea", (Genesis 14:3; Numbers 34:3, 12; Deuteronomy 3:17; Joshua 3:16; 12:3; 15:2, 5; 18:19)
- Lot's wife turning into a pillar of salt, (Genesis 19:26)
- "Salt and brimstone" and Sodom and Gomorrah, (Deuteronomy 29:23)
- The "City of Salt" (Joshua 15:62)
- Abimelech sows an enemy city with salt so crops will not grow (Judges 9:45)
- "The Valley of Salt" (2 Samuel 8:13; 2 Kings 14:4; 1 Chronicles 18:12, 25:11; Psalm 60:1)

<sup>75</sup> It is also fair to point out that the term "high priest" is not even applied to the first Levitical priest, Aaron. Rather, the specific office of high priest seems to have been a distinction made about four centuries later. However, even if technically speaking Aaron did act as a high priest, it still does not invalidate the proposition that by David's time the bifurcation of titles had been in place for some time. Furthermore, Aaron also has no bearing on the central point of my argument, which is that the high priest in this instance is not named and that such an omission is hardly uncommon.

- Salt used to bless the waters and heal the land (2 Kings 2:20-21)
- Salt again used to season sacrifices (Ezra 6:9, 7:22, Ezekiel 43:24)
- A general reference to salt being used to season other foods (Job 6:6)
- “salt land” as wilderness (Jeremiah 17:6, Ezekiel 47:11)

Nowhere is there any “Semitic custom” of Jews gathering to eat salt. By contrast, the ritual of all Semites getting together to “break bread” need hardly be mentioned!

However, as bad as the Tanakh is twisted by the pro Old-Syriac theory, the grammar errors are much worse. The fact is, *atemelkh* (ܐܬܡܠܚ) does *not* mean “salted” or “ate salt.” The *melkh* (ܡܠܚ) root, a verb, cannot mean “salted” - an adjective! The same is true of “ate salt” which is an impossible reading grammatically, since to say “he ate salt” in Aramaic would be *akhel melkha* (ܐܟܠ ܡܠܚܐ). So instead of a plausible explanation for this theory residing in the similarity between the words for salt and bread, it turns out Aramaic grammar exposes the error. The reason is, *atemelkh* is a verb that is conjugated in a form known as *ethpeel*, and in that form it clearly means, “it was salted.” That reading, in turn leads us to a scribal error between: 1) *atemelkh* (they ate salt) and 2) *athmelkh* (they assembled, they deliberated, they took counsel). In other words, the Old Syriac scribe mistook a *khet* (ܟܬ) for a *kaph* (ܟܦ). Clearly, the Old-Syriac was translated from Greek, which has “and they assembled.” By contrast, the Peshitta has “he ate bread” – and unlike both the Old Syriac and the Greek, the Peshitta makes sense, since they always ate **bread** together.

Finally, not all of what is believed to be from St. Ephraim’s writings are really from his own hand. Most writings survive only in the Armenian and other non-Aramaic languages, and many of these retain a distinctly Western-Byzantine flavor. Mar Ephraim was known to paraphrase Scripture either to make a poetic or spiritual point. Therefore, while some instances may sound somewhat like one version or another, the totality of this evidence had absolutely no bearing on proving which textual tradition preceded the other.

### **The historical relationship between Peshitta, Old Syriac manuscripts and the Diatessaron**

Moving on, one of the most egregious falsehoods about the Peshitta text was that it was the product of an Edessan Bishop named Rabulla, in the early part of the Fifth Century. Basically the lie is outlined in this manner:

- In the middle of the Second Century, a man named Tatian combined the four Gospels into one work, the original of which was probably in Aramaic. He called it “the Diatessaron.”
- Over the next 250 years, this combined work gained great popularity. Paper was scarce and a Lectionary of one unified account was a great boon to poor and struggling assemblies in the Middle East.
- Then, a Bishop named Rabulla came along and suppressed what he thought was the work of a heretic. Rabulla, determined to have a more acceptable version of the New Testament to take its place, is said to have crafted the Peshitta as we know it today.

The scholar who came up with this idea, Dr. F. Crawford Burkitt, admitted that it was only a guess. However, many uninformed people have passed down Burkitt’s guess as a kind of sacred cow of western scholarship. The fact is, it is not, and the history of the matter will certainly bear Burkitt’s speculation out to be a horrible lie.

Here are the facts:

- The Edessan group was separated from the Church of the East, and in fact was part of a rival assembly known as the Syrian Orthodox Church.
- Rabulla, as a Bishop in the Syrian Orthodox Church, was called “the heretic of Edessa” and “the devil” by the Church of the East because he was a Monophysite, which meant he only saw divine aspects to Messiah.



There was no way that the Church of the East would accept any writing from Rabulla and allow it to be called original Scripture! History, in fact, shows the opposite to be the case. The Church of the East resisted all efforts by the West to change their text, even to the point of death, and was ostracized by the Byzantines for their stubborn refusal to give up their ancient Semitic traditions and textual readings. So, when the Syrian Orthodox Church made their first revision to the Peshitta, the Church of the East rejected it. Then a second revision was done, and the same thing happened. So now, we are supposed to believe they just decided to accept the work of a hated enemy and call it straight from the pens of the apostles?

As a result, these two groups purposely began speaking with different accents, and even produced separate Aramaic scripts in order to prevent confusion as to which text came from where. However, the scholars who, in the 19th Century came to places like Urmia, could not tell the difference between Eastern originals and Western revisions because they only saw the latter and, decided to adopt its structure in their scholarship! They then, in their ignorance of history, began spinning wild stories.

Make no mistake about it, there was as much possibility of the Church of the East accepting a Peshitta from Rabulla, as there is of the Orthodox Jewish Beit Din in Jerusalem embracing a Tanakh authored by Adolph Hitler. However, Rabulla was very much involved in the production of another Aramaic work, and this “contribution” has created much confusion in the West ever since. A colleague of Rabulla, who authored an extensive biography of him shortly after his death, wrote:

“By the wisdom of God that was in him he translated the New Testament from Greek into Syriac because of its variations, exactly as it was.” (Rabul episcopi Edesseni, Baleei, aliorumque opera selecta, Oxford 1865, ed. J. J. Overbeck)

From this point, history shows that Rabulla, having made what he viewed as a definitive translation, purged all other variants from his domain, as related here:

“The presbyters and deacons shall see to it that in all the churches a copy of the Evangelion de Mepharreshe shall be available and read.” (Th. Zahn, *Forschungen zur Geschichte des neutestamentlichen Kanons*, i. (1881), p. 105.)

And so, what Rabulla really did was suppress the work of Tatian, which is why no complete copy of the Damkhalty (Aramaic for Diatessaron) survives. Rabulla gathered up the copies that had been in widespread use for about 250 years, made a huge bonfire, and burned them.<sup>76</sup>

We now shift our focus from history into linguistics. This term, “evangelion de mepharreshe,” combines both Aramaic and Greek words into a single phrase meaning “separated Gospels.” Through this, Rabulla was clearly trying to contrast his translation work of Matthew, Mark, Luke and John with that of the Diatessaron, which has combined the four into one literary work. Consequently, he eliminated as many copies of the Diatessaron as he could, and substituted it with his own translation. Then, all these centuries later, Western scholars enter the equation and claim, without evidence, that the evangelion de mepharreshe must be the Peshitta text.

Although Western scholarship completely rejects the Burkitt Hypothesis, sources like the Encyclopedia Britannica continue to spout his theory as if it were genuine history. For example, with respect to Burkitt, Arthur Voobus wrote:

“This kind of reconstruction of textual history is pure fiction without a shred of evidence to support it.” (Early Versions of the New Testament, Estonian Theological Society, 1954, see pp. 90-97)

Voobus, in fact, goes on to argue that Rabulla never even used the Peshitta at all!<sup>77</sup> Furthermore,

<sup>76</sup> See Han J. W. Drijvers, *Journal of Early Christian Studies* 4.2 (1996) pp. 235-248, Johns Hopkins University Press.

<sup>77</sup> See *Investigations into the Text of the New Testament used by Rabbula of Edessa*, Pinneberg, 1947; *Researches on the Circulation of the Peshitto in the Middle of the Fifth Century*, Pinneberg, 1948; *Neue Angaben Ueber, die Textgeschichte-*

even Dr. Bruce Metzger, who may be the world's foremost Greek New Testament Primacist, agrees with Voobus and rejects Burkitt:

"The question who it was that produced the Peshitta version of the New Testament will perhaps never be answered. That it was not Rabbula has been proved by Voobus' researches...In any case, however, in view of the adoption of the same version of the Scriptures by both the Eastern (Nestorian) and Western (Jacobite) branches of Syrian Christendom, we must conclude that it had attained a considerable degree of status before the division of the Syrian Church in AD 431." (Bruce M. Metzger, *The Early Versions of the New Testament*, New York: Claredon, 1977, p. 36).

Since the Eastern and Western Aramaic groups hated each other with a passion, once again we see that one faction would never accept the Scripture of the other. On the other hand, we have the writings of Mar Aphrahat, a Fourth Century Syrian saint, who quotes exclusively from the Peshitta against both Old Syriac manuscripts.<sup>78</sup> But perhaps the most damning piece of evidence as to what Rabulla really did is contained in a place that nobody in western scholarship seems to have expected:

ܬܠܡ ܐܡܢܝܠܠܐ ܕܡܦܗܪܝܫܐ

"Shlam Evangelion de Mepharreshe" (Here ends the Evangelion de Mepharreshe)

So here, finally, we find an ancient inscription on a document that actually claims to be Rabulla's evangelion de mephareshe. However, as it turns out, this is not the Peshitta text at all but, rather, a title that appears on nearly every page of Old Syriac Siniaticus! That's dozens of references to the unique term Rabulla coined for his work, whereas his title appears absolutely nowhere else on any other manuscript!

### Greek Translations

The proliferation of Greek translations have provided us with the ability to both clarify the Greek and explain problematic readings, which ultimately serve to strengthen the claims of the Renewed Covenant writings as a whole. In that sense, the Greek translators deserve our praise and appreciation for making a noble attempt to bring the Galilean Aramaic dialect to the Greek speaking world - the results of which are spectacular in terms of influence and staying power.

Old Syriac however, translated by Greek-Orthodox redactors, was far less successful in this endeavor. The Aramaic is horrible; the grammar is atrocious and the spelling errors are copious. In fact, these very errors translated from the Greek caused a myriad of problems for those who thought it to be original. The reality is, they are simply cases of bad penmanship, with the correct reading being shared by both the Peshitta and the Greek. Also, none of these cases contain any hint that either the Greek or the Peshitta has an untenable or implausible reading. Below is a small sampling:

Matthew 5:29 Old Syriac: ܕܗܝܠ "should go"

Matthew 5:29 Peshitta & Greek: ܕܗܝܠ "should fall"

While the reading "go into Gehenna" and "fall into Gehenna" both seem reasonable, surely "falling" into an abyss or pit makes a lot more sense given the overall context of the passage. The word for "fall" also appears just a few lines later in the exact same form.

Matthew 23:16 Old Syriac: ܕܗܝܠ "hurts not" and ܕܗܝܠ "sins"

Matthew 23:16 Peshitta & Greek: ܕܗܝܠ "nothing" and ܕܗܝܠ "is guilty"

Here we have to see the full readings side by side to appreciate the error:

Zustande in Edessa in den Jahren ca. 326-340, Stockholm, 1951; and *Early Versions of the New Testament*. Stockholm, 1954.

78 An extensive study on this topic by Paul Younan uses Mar Aphrahat's *Demonstrations of Faith* as a primary source. The exclusive use of the Peshitta by this saint predates Rabulla's era by more than half a century.

*“Woe to you blind guides, for you say that whoever swears by the Temple **does not hurt**, but he who swears by the gold by which is in the Temple **sins**.”* (Old Syriac)  
*“Woe to you blind guides, for you say that whoever swears by the Temple **is not anything**, but he who swears by the gold by which is in the Temple **is guilty**.”* (Peshitta)

Were the Pharisees confident that such a man did not *hurt* the Temple? The other variant, between “guilty” or “sins”, is largely interchangeable.

Matthew 14:27 *“But Y’shua at once spoke with them and said, **“Have courage. It is I. Do not be afraid.”***”

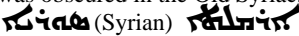



On the Old Syriac side the Siniaticus has “be assured” while Cureton has “take courage”. But the odd one here is Dutillet and Company with “have trust”. In this case, they are likely targumming and the Aramaic as *haymanutha*, which can mean “trust” on occasion, but has a vast majority reading of “faith”. However, and as this text proves, their “Peshitta memory” failed since it had another word for “courage” instead.

Matthew 27:34 *“And they gave to him to drink **vinegar**, which was mixed with gall. And he tasted it and he did not desire to drink it.”*



In this case, both Old Syriac manuscripts, the three of the late medieval Hebrew versions of Matthew, and the Greek families of texts all have “wine”. Only the Peshitta has “vinegar”, which is consistent with Tanakh: *“I am in despair. I hope for consolation but there is none, for comforters, but find none. They give me gall for food and vinegar to quench my thirst”* (Psalm 69:21-22).

All three statements in this Psalm relate perfectly to Mashiyach. He was in despair because he said that his own soul was troubled to the point of death (Matthew 26:38). The hope for consolation and comforters was due to the fact that he clearly wanted to get his time on the cross over with (Matthew 27:46). Finally, the key point in this analysis is that the Romans gave him the mixture of gall and vinegar and he did not want it because he believed his Father would soon answer his petition to end his suffering for the sake of the world.



Mark 7:26 *“Now that woman was a heathen from Phoenicia in **Syria**, and was entreating him to cast out the devil from her daughter.”*

Here is a reading that was obscured in the Old Syriac, which calls this woman “a widow” due to another scribal error:  (Syrian)  (widow) The word in the Peshitta is more of a place name that she is from as opposed to a conjugation turning that place into personal description. Also note that the only way the Old Syriac could have come up with the “widow” variant is that it read “Syrian” in the Greek and then, when translating mis-wrote  (widow), when it should have been  (an Aramean/Syrian woman).

Mark 8:12 *“And he **signed** in his spirit and said, “Why does this generation seek a sign. Truly, I say to you, that not one sign will be given to this generation.”*

The Old Syriac had an almost comical contrast, saying that Y’shua was “excited in his spirit” that people had misunderstood him yet again! How could that happen? The answer is very simple:  (sighed)  (excited) The Peshitta not only agrees with the Greek and in fact all other witnesses against the Old Syriac, it also makes a lot more sense!

Mark 12:38 *“And in his teaching he would say to them, “Beware of the scribes who like to **walk in long robes** and love a greeting in the streets.”*

Obviously, this reading in both Peshitta and Greek makes a lot of sense since we know that scribes and Pharisees most certainly walked in long robes through the streets. The Old Syriac though misread  (in robes) and thought it erroneously was  (in porches).

Lest the reader think there may be some inconsistency in places where Greek readings are overturned in favor of Peshitta, I have only shown mistranslations from a Peshitta-exclusive term

that crept into the majority texts, and in many cases these clarify readings in the Greek that would otherwise be obscure or unintelligible. In still other cases, the readings between the Peshitta, Old Syriac and the Greek are quite close in meaning and have no probative value in proving an original reading:

Matthew 11:20 Old Syriac: ܐܢܝܢ ܕܢܥܠܡܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ “in which he showed many mighty works”

Matthew 11:20 Peshitta & Greek: ܐܢܝܢ ܕܢܥܠܡܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ “in which his mighty works had been done”

Matthew 21:24 Old Syriac: ܕܠܗ ܗܝܬ ܗܝܬ “this word”

Matthew 21:24 Peshitta & Greek: ܕܠܗ ܗܝܬ ܗܝܬ “one word”

In conclusion even if it could be shown that the Old Syriac Group (Cureton and Sinaiticus) were originals, their fragmentary condition is such that not even both of them put together form the complete record. In that scenario, we have scraps of the Gospel texts against the *full Peshitta version* that is rendered *identically* in 360 complete manuscripts! We also have the force of ancient eastern traditions unanimously proclaiming Peshitta as original, even as these same groups denounced and almost destroyed one another. And yet, as volatile and dangerous as the relationship between the Church of the East and its rival Aramaic group the Syrian Orthodox Church has been, both defended the antiquity and originality of the Peshitta<sup>79</sup> and agree that the Sinaiticus is nothing short of a pious fraud.

## The Word of YHWH

The key to understanding the role of Mashiyach can be found within the attributes of the “Word” of YHWH. The ancients perceived the Word of YHWH to be none other than the Mashiyach and this is abundantly revealed in the term *memra*.

“The *memra* is not merely a linguistic device for overcoming the problem of biblical anthropomorphisms; it has theological significance in its own right. The (*memra*) is...“a world-permeating force, a reality in the world of matter or mind, the eminent aspect of God, holding all things under its omnipresent sway.” (On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah” by Gershom Scholem pg 181-182)

### The Memra

The Targums (Aramaic paraphrases of the Tanakh), which were commonly studied in synagogues along with the Hebrew Tanakh, provide clear insights into how the Word of YHWH was understood according to the ancients. The Targums substitute “The Word (Memra) of YHWH” for YHWH in places where it might appear as though YHWH is speaking to Himself. For example in Gen. 19:24 reads: “*And YHWH rained brimstone and fire upon Sodom and upon Gomorrah, from YHWH, from the heavens.*”

While Hebrew grammar indicates that one YHWH rains fire from another YHWH, the Targum Jonathan substitutes “*The Word of YHWH*” for the first of the two mentions of YHWH as follows: “*And the Word (Memra) of YHWH caused to descend upon the peoples of Sodom and Gomorrah, brimstone and fire from YHWH in heaven.*”

Another example is in Exodus 24:1: “*Now He (YHWH) said to Moshe, “come up to YHWH...”* But Targum Jonathan inserts “*Memra* (the Word) of YHWH” in place of “YHWH.”

<sup>79</sup> This is not to say that the COE and SOC do not have other disagreements about the text. The SOC revised at least two readings (Acts 20:28, Hebrews 2:9) to fit more in line with their different beliefs and also accepted five books that the COE did not. The point, however, is that the SOC and COE accept the Gospel of Matthew, which is our focus, as being IDENTICAL AND ORIGINAL IN BOTH THEIR TRADITIONS. Therefore, if the COE decided to use the Sinaiticus to do a revised work later called “Peshitta”, then there would be no way their enemies at the SOC would have ever accepted it, and vice versa!

It is very clear that the Targumists understood the “Word of YHWH” as the operational power of YHWH. According to Targum Onkelos, it was the Word of YHWH that Abraham trusted in according to Genesis 15:6: *“And Abraham trusted in the Word (Memra) of YHWH, and He counted it to him for righteousness.”*

According to the Jerusalem Targum Genesis 22:14, Abraham prayed in the name of *the Word of YHWH*: *“And Abraham worshipped and prayed in the name of the Word (Memra) of YHWH, and said, ‘You are YHWH who does see, but You cannot be seen.’”* Abraham clearly prayed “in the name of the Word of YHWH” to YHWH who “cannot be seen.” Here it is clear that one “aspect” of YHWH cannot be seen, but another can and, of course, this is Mashiyach.

This same principle is found in the Jerusalem Targum, Genesis 16:3: *“And Hagar praised and prayed in the name of the Word (Memra) Of YHWH who had revealed Himself to her.”*

Targum Onkelos Gen. 28:20-21 states: *“And Jacob vowed a vow, saying, ‘If the Word (Memra) of YHWH will be my support, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace; then shall the Word (Memra) of YHWH be my Elohim.’”*

The Targum for Psalm 62:9 indicates that David exhorted Israel to trust in the Word of Yah: *“Trust in the Word of Yah at all times, O people of the house of Israel! Pour out before Him the sighings of your heart; Say, Elohim is our trust forever.”*

Targum Yonathan Gen. 1:27 states that the Word of YHWH is the Creator of mankind: *“And the Word (Memra) of YHWH created man in his likeness, in the likeness of YHWH, YHWH created, male and female created He them.”*

The Jerusalem Targum for Exodus 3:14 states: *“And the Word (Memra) of YHWH said to Moses: ‘I am He who said unto the world ‘Be!’ and it was; and who in the future shall say to it ‘Be!’ and it shall be.” And He said: “Thus you shall say to the children of Israel: ‘I Am’ has sent me to you.”*

The Fragmentary Targum for Exodus 12:42 also expresses the Word of YHWH as the Creator: *“The first night, when the ‘Word of YHWH’ was revealed to the world in order to create it, the world was desolate and void, and darkness spread over the face of the abyss and the ‘Word of YHWH’ was bright and illuminating and He called it the first night.”*

That the Word of YHWH is the Creator is clearly recorded in Psalm 33:6: *“By the Word of YHWH were the heavens made, And all the hosts of them by the Spirit of His mouth.”*

Targum Onkelos Genesis 9:17 states: *“And YHWH said to Noah, ‘This is the token of the covenant which I have established between My Word (Memra) and between all flesh that is upon the earth.’”* Clearly this is the Word of YHWH who made covenant in Noah’s day with all flesh, and it is this same Word of YHWH who made covenant with Avraham in Genesis 17:7: *“And I will establish my covenant between My Word (Memra) and between you.”*

The Word of YHWH also revealed the Torah to Moshe and established the covenant with Moshe and all of Yisrael. The Jerusalem Targum states, *“the Word of YHWH”* in Exodus 20:1.

Targum Jonathan for Genesis 49:18 states that Ya’akov turned to the Word of YHWH for salvation: *“Our father Jacob said: ‘My soul does not wait for salvation such as that wrought by Gideon, the son of Joash, for that was but temporal; neither for a salvation like that of Samson, which was only transitory; but for that salvation which You have promised to come, through Your Word unto Your people, the children of Israel; for your salvation my soul hopes.’”*

The Word of YHWH is referred to as the Savior as shown in Targum Jonathan Isaiah 45:17, 25: *“But Israel shall be saved by the Word of YHWH with an everlasting salvation by the Word of YHWH shall all the seed of Israel be justified.”*

As well as Targum Jonathan for Hosea 1:7: “*But I will have mercy upon the house of Judah, and I will save them by the Word of YHWH, their Elohim.*” Clearly it was very common knowledge within ancient Judaism that the Word of YHWH was and is the Mashiyach; therefore, when Yochanan used the term *Miltha* as referring to the Word (*Memra*) of YHWH we can see a connect between Mashiyach revealed as the Word of YHWH and Spirit of Mashiyach within Y’shua who came to this earth.

However, the way that the spirit was manifested contains details and subtleties that the original word of *Memra* was not intended to bring across. The reason is, while the technical lexical meaning of *Memra/devar* has always simply been *Word*, and while *Miltha* also shares that meaning, the fact is the Rabbinic use of the first few terms turned them into specialized meanings that tended to go away from other intended meanings of *Miltha*.

In other words, *Memra* – and to a lesser extent *devar* – was rabbinic terminology in the Targums and elsewhere was intended to downplay the physical aspects of YHWH with what we would sometimes term as the *parsopa* or *shekinah*. One of *Miltha*’s many other meanings on top of Word is more related to the concept of emanation, manifestation or substance, AND SO it is for this reason that Paul Younan opted not to translate *Miltha* directly. (Please see the footnote on John 1:1.)

Going from the deeper aspects of *Miltha* that are not shared with *Memra/devar*, the trend of those applications is opposite; reason being, *Memra/devar* was intended to de-anthropomorphize clear descriptions of deity. *Miltha*, on the other hand, embraced this physicality on both a literal and figurative spiritual level. Whereas the word *Memra* shows the manifestations going from the real world up, *Miltha* shows these manifestations from the mystical world toward the physical. This is the key to understanding statements in Proverbs 3 as well as by Y’shua himself who speaks about who has ascended up into heaven or who has descended down; literally breathing, cohabitating on the Earth. That is why Yochanan is the only writer who talks about Y’shua tabernacling with us.

## They Repented Not

Revelation 9:20-21

Multitudes of religious people are under the erroneous impression that they are “saved” in their sins and have been forgiven, simply because they have “repented” according to traditional guidelines. This is because they don’t realize there is an extreme difference between religious status quo repentance and reality. The “religious status quo repentance” theology is famous for making people feel guilty about their sin and then providing religious “comfort food” to put them at ease. Many Catholics, for instance, believe that confession to a man in a booth takes care of their need for repentance – but this is simply a tradition. Most Christians categorically believe repentance means “to change your mind,” to “accept Jesus,” or to “believe upon the shed blood at the cross.” Hardly anyone stops to think that religious tradition interprets Scripture according to **tradition** and that they might just be “missing the mark” by blindly following their religious leaders. The thing is, there is a vast gulf between religious and true repentance.

There are two Hebrew words that translate into the English word “repent.” In Moshe’s appeal to YHWH both words appear in the same verse: “**Turn** (*shuv*) from thy fierce wrath, and **repent** (*nacham*) of this evil against thy people” (Exodus 32:12). The Jewish world predominately focuses on the word *shuv* as in *Teshuva*, whereas the Christian world functionally adopts *nacham* – **two** very different words. “*Shuv*” appears 1,066 times in Scripture but is almost entirely negated by modern Christian theology. The first mention of *shuv* is: “*In the sweat of your face shall you eat bread, until you **return** (*shuv*) unto the ground...*” (B’resheet/Genesis 3:19). Clearly *shuv* means to return to where you’ve come from and this is the key to true repentance.

Teshuva (repentance) means **return to** YHWH. “*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him **return** (shuv) **unto** YHWH, and he will have mercy upon him; and to our Elohim, for he will abundantly pardon*” (Isaiah 55:7).

How can a person *return* to YHWH if they’ve never known His Ways or experienced the Kingdom of Elohim? It would seem that in order to return to something, you would have to have been there before. In reality, the *neshama* (spirit) of each individual belongs to YHWH and by surrendering and turning to YHWH every soul is, in fact, returning to their spiritual origin. This is also what it means to be “*born from the beginning*,” whereas being “born again” is a bit of a misnomer. In reality when a person makes *teshuvah* and returns to YHWH they come to know the Spirit of Mashiyach (the Ruach haKodesh), but they also experience their own *neshama*. Not only has the unrepentant person not come to know the Ways of YHWH, but in reality they have not *come unto their own spirit* until they make *teshuvah*.

*Teshuvah* or returning to YHWH is an absolute requirement to obtain pardon; there is no other way to Salvation. Sin first entered into man through Adam and Eve, but whether Jew or Gentile, man’s destiny lies outside of sin. Our Creator created us according to His purpose. By returning to Him *our* true purpose is revealed, but we must also return to Him on His *terms* and *conditions*.

*Nacham* is translated as; comfort (57), repent (41), comforter (9), ease (1), for a total of only 108 occurrences. Christian theology weighs in very heavily on comforting the sinners by teaching them that “Jesus did it all” or “you don’t have to keep the law” or “you are saved by grace” or “all your sins past, present and future are forgiven” or “say the sinners prayer and get saved” or “it doesn’t make any difference if you keep the law” or “Jesus did away with the law”...on and on; there are literally hundreds of other religious clichés that make sinners feel comfortable in their sin. Religious comforts are also extended by theology like Justification, Grace only, Dispensationalism and Replacement Theologies which gives “the Church” the power to forgive sin and make void the requirement of *teshuvah*. Christianity has given itself a theological license to transgress Torah; invented, of course, by the post-apostolic founders of the all-Gentile church.

In reality *Nacham* (repent or comfort) refers to the Spirit of YHWH bringing comfort *after* a person does *Teshuvah* and takes back the ground they lost through sin. The comfort aspect occurs when we return to YHWH and He draws us close to Himself. However, most Christians are content with the social gratification of church membership and being comforted by religious traditions. Modern religion *cope*s with sin. Social transgressions such as gossip, backbiting, condemnation, finger pointing, evil imaginations, slander, adultery, lawlessness and covetousness are normative in most Churches because, “Hey, nobody can keep the law perfectly, only Jesus, and he died to forgive us our sins.” There is a massive gulf between false religion that comforts a person in their sins versus turning to YHWH and His Mashiyach and making things right. Unfortunately, when many Christians hear true repentance being preached they are quick to condemn the preacher as a “legalist,” because the truth about repentance feels to them like harassment or embarrassment.

Most of the religious world sees repentance as something you do after you sin. Many sin and “repent” over and over simply because they have never known the true nature of *Teshuvah* (repentance). *Teshuvah* is a daily turning to YHWH; every thought is subjugate to obedience to the Mashiyach (2 Cor. 10:5), implying that our words and actions are done in the Spirit of YHWH. Throughout the Renewed Covenant we see Y’shua our Mashiyach, Peter, James, John and Paul ministering “*perfection*” which is a state of completion in one’s spirit. Mashiyach is the *life* of Torah that brings perfection. We humans know that we are not “perfect” beings, yet we are called to be *tamiym* (perfect, complete, clean). Noah and Awraham were *perfect* long before Torah was given at Sinai and before Y’shua came to Earth as Mashiyach.

To make *Teshuvah* (repentance) is to empower the spiritual man. “*Draw near to Elohim, and He will draw near to you. Cleanse your hands, you sinners: sanctify your hearts, you divided in mind.*” (James 4:8). *Teshuvah* is the basis of how we draw near to YHWH, and it is only realized

through Torah observance. Torah is the Will of YHWH, His Love Letter, His Promise, and His Covenant. Torah contains the *Terms and Conditions* of YHWH's Love towards His Creation.

The Torah of YHWH is *perfect* converting the soul, yet many are quick to reject Torah even when they have little or no understanding of how it reveals the Kingdom of Elohim according to Mashiyach. The rabbinical world may have kept Torah from the Gentiles, but Mashiyach who is the "*Light unto the Gentiles*" (Isaiah 42:6; 49:6; 60:3), did the very opposite. The prophets foretold of the Gentiles being drawn unto YHWH in Mashiyach. Rav Shaul taught the Gentile world about the "inner spiritual man" which is the foundation of Torah that guides us according to the Image of Elohim. This is also one of the reasons why the Pharisaic elite wanted to kill him, they were threatened because he was "stealing their thunder" and bringing Torah to the Gentiles. The more the Gentile world has Torah written upon their hearts the more redundant the various religious traditions become; indeed the religious hierarchies would become irrelevant.

A very common tradition within Gentile Churches is that neither Y'shua nor Paul expected Gentiles to live like Jews; and Acts 15 records the dispute among those "*who believed from the teaching of the Pharisees*". Here again it was clearly a matter of the traditions of the Pharisees being in conflict with the Way of Mashiyach, not a matter of "living like Jews." However, Shimon Peter set the record straight: "*And He differentiates nothing between them and us because He cleansed their hearts by faith*" (Acts 15:9). The Renewed Covenant requires that Torah be written upon the heart – this is what it means to have a clean heart, whether a person is Jewish or not in this matter is irrelevant. It was a watershed concept for most Jews and Gentiles that, "*He differentiates nothing between them,*" but in reality authentic Jewish identity has always been defined by Mashiyach; not by various hierarchical religions of Jews.

In other words when you make *teshuvah* and truly follow in the footsteps of Mashiyach, others will most certainly scorn you for living like a Jew because Christianity has done an extensive makeover to take the Jew out of their version of Y'shua. The resistance against you for making true repentance will come from church people, family, friends, pastors and those who habitually accuse followers of Mashiyach of being "legalists" and "Judaizers" because they prefer their own traditional worldly lifestyles. But Mashiyach says; "*Whoever finds his soul will lose it, and whoever loses his soul for my sake will find it*" (Matthew 10:39).

Another component of repentance is to *enter* into the Government of Mashiyach, rather than talk about it. Every dominion, government and authority that has not entered into the *perfection* of Mashiyach is not of him. Mashiyach is begotten of YHWH which means he is the *Firstborn* and head of YHWH's Government. "*Misrah*" (government; Isaiah 9:6, 7; 22:21) comes from the root word "*Sarah*". It is through the descendant of Awraham and Sarah that the Promise and heavenly Government was established. This Promise was given in Gan Eden; "*And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel*" (Genesis 3:15). YHWH ordained that the "*Seed of Woman*", which is Mashiyach's Government, would bruise the head of the serpent. Therefore the Government of Mashiyach has been a continuum from the Garden of Eden right through to the World to Come, and every generation is called to depart from iniquity, turn away from all false dominions and subscribe to Mashiyach. To do this a person must stop adhering to the teachings of man and **turn to** YHWH to observe His Torah – His Divine instructions – and begin to learn about Justice, Peace and Righteousness according to Mashiyach.

One of the very first words on the lips of Mashiyach Y'shua was "repent" (Matt. 4:17). It is imperative that we understand how to repent (make Teshuva) and turn to YHWH and keep His Commandments. Rav Shaul gives testimony to King Agrippa of a "heavenly vision" saying: "...*I preached from the first to them in Damascus, and to them in Urishlim and in all the villages of Judaea; and I preached also to the Gentiles, that they should repent, and should turn to Elohim, and should do the works suitable to repentance*" (Acts 26:20). There is no doubt, whatsoever, that Rav Shaul spoke with the full weight and authority of Mashiyach Y'shua and Torah. Paul



taught “*repent and turn to Elohim*” which is very Hebraic, very commonly understood among Jews, and a very ancient understanding which means to observe Torah! Paul commanded Gentiles (who, like the original Jewish followers of Y’shua, adhere to the Elohim of Abraham, Isaac and Jacob) to: “*Do the works suitable to repentance.*” Same Heavenly Father, same rules! Y’shua Mashiyach did not come to replace YHWH or to start a new, Torah-less religion. He came to show us in person how to do it right.

## Thirteen Principles of Netzari Faith

By Andrew Gabriel Roth & Baruch Ben Daniel

WE of the Netzari faith hold these faith principles to be true, just and complete understandings of the original message of YHWH and His Son, Maran Y’shua Meshikha (the Mashiyach):

### 1) On יהוה YHWH

We believe YHWH is a singular and indivisible Uncreated Being called YHWH (“Yahweh”) who brought the entire actual and potential universes into being by the force of His *Miltha* (Manifestation/Word) emanating from His Mind and into spoken force and power. We further believe that the other name for this Emanation / Manifestation of the Divine *Miltha* – also known in Hebrew as *davar* and *memra* – is in fact the Son of YHWH Himself, known to the world as Y’shua of Nazareth (Psalm 33:6, John 1:1-5). We affirm YHWH as all seeing, all-knowing and all-powerful; there is no part of potential or actual creation that escapes His attention or is not under His direct control. YHWH reveals Himself in Exodus 3:14-16 as “Ehyeh Asher Ehyeh”, which affirms His exclusive status as the Eternal One without End, existing simultaneously in all realities that are, ever have been, ever will exist or ever could be.<sup>80</sup>

### 2) On Mashiyach as a human office

We believe Mashiyach is given power and validity as a human office with divine aspects and ramifications attached. Mashiyach is greater than his ancestor Dawid because, unlike Dawid, Mashiyach is an eternal and global ruler given authority directly from YHWH Himself (Daniel 7:1-14). In talking about the human side of Mashiyach, we affirm that he was literally and completely a human being, not the appearance of flesh only. Mashiyach was fully human in order to suffer, bleed and die for our benefit (Isaiah 53:8-12, Zechariah 12:10), and he did nothing in terms of either miracles or teachings that his Father YHWH had not previously commanded or revealed to the sages of blessed memory that have arisen in Israel (John 6:32; 10:18; 12:49; 14:21, 24, 31; 15:10). Most assuredly, YHWH Himself did not die on an execution stake, for then all the Universe would have ceased. Instead, it was Y’shua’s purely human will and nefesh (soul/life force) that died (Matthew 26:34, Mark 14:34), so that it could be resurrected by his Father YHWH three days later (John 2:19-22; Acts 9:21; Romans 4:24, 7:4, 8:11; 2 Corinthians 5:15; Galatians 1:1; Colossians 2:12; 1 Peter 1:21).

### 3) On the Divine side, or Qnoma, of Mashiyach

We believe the divine side of Y’shua haMashiyach is a matter of Tanakh prophecy<sup>81</sup> and that his divinity is wholly separate from his human life-force and personality<sup>82</sup> and yet this same divine occurrence is identical as a reflection/image of the exact representation of the one divine nature of YHWH; this image is not a separate nature but a branch / occurrence / *qnoma* of the One

80 Because this form of YHWH’s Name contains all the possible forms of “to be”: “I am that I am”, “I have been who I have been” and “I will be what I will be”. As a direct result of this etymology, sages have referred to YHWH also as “the Eternal”, a title that is carried over into mystical writings and other famous Jewish commentaries and targums, as well as being referenced in the Tanakh and the New Testament, (Genesis 21:33, Deuteronomy 33:27, Jeremiah 10:10, Matthew 27:63, 1 Timothy 1:17, Hebrews 9:14).

81 Isaiah 11:1-2, Zechariah 12:10 to name two, there are many more such passages throughout the diglot.

82 Another key distinction from pagan “god-man” myths, where heroes like Hercules and Mithras were said to in effect have their “divine DNA” mixed with their humanity as a result of a false deity having sexual intercourse with a mortal woman.

(Aramaic John 5:26, Colossians 1:16-20, Hebrews 1:1-5).<sup>83</sup> The Netzari faith rejects the notion of a Trinity or the term of Tri-unity, that proposes three separate divine “persons” (Aramaic *parsopa*, Greek *prosopon*, Latin *personna*), for to posit separated divine natures - even while suggesting they agree one hundred percent of the time - is idolatry and a direct violation of the First and Second Commandments given at Sinai (Exodus 20:1-6, Deuteronomy 5:6-10).<sup>84</sup> Y’shua is one with His Father YHWH because his sharing of the one divine nature of YHWH keeps his divine side in constant communication with his separated humanity, or “will”.

#### 4) On “Godhead”

We believe the nature of “Godhead” is revealed in Tanakh, specifically Isaiah 53:1 as the “arm of YHWH.” Mashiyach as YHWH’s saving and forgiving arm comes in YHWH’s own Name (Exodus 6:6, 23:20-22; John 17:11) and is directly representative of his relationship to His Father. An arm has no separated will from the body but moves under direct command, as do the rest of the limbs, of the mind. In the same way, it is an error to posit that the divine side of Y’shua is a separate entity from the Divine Mind of His Father YHWH, although Y’shua clearly also had his own human will, as well (Matthew 26:39).

#### 5) On the binding nature of Hebrew Tanakh

We believe that the Hebrew Tanakh, commonly and erroneously referred to as the “Old Testament” is current, binding, authoritative and infallible. There is no conflict whatsoever between Tanakh and the Renewed Covenant, and we believe further that the Renewed Covenant also sheds much light on how Tanakh is best understood (called “fulfilled” in many areas). Therefore, it is extremely important to recognize that the foundation of the Renewed Covenant is the Tanakh and would be easily thrown into confusion without an excellent applied knowledge of the Tanakh (Matthew 26:54, Mark 14:49, Luke 4:21, 24:32, 44; John 2:22, 7:38, 42; 10:35; 13:18; 17:12; 19:24, 28, 36, 37; 20:9).

The Torah therefore has not passed away one *yodh*, as Y’shua himself said (Matthew 5:17-19, Luke 16:16-17) since the heavens and earth are still here. Details on how to observe Torah in light of Y’shua’s teachings are, of course, given in many other places throughout this diglot.

Furthermore, while there is much to be gained from the scholarship of all ancient variants of Tanakh (Peshitta Tanakh, LXX, Dead Sea Scrolls, Samaritan Pentateuch, etc.), we maintain that the essential message in terms of doctrine and proper practice has been preserved and can be ascertained to a high degree of certainty. It is therefore the Netzari approach to accept the Masoretic Text as base text, but to also include these other ancient sources that contain harmonious mutual readings.

Specifically, the Hebrew canon consists of 39 books<sup>85</sup> certified before the Common Era by Jewish authorities whom neither Y’shua nor his talmidim (disciples) ever countermanded. This principle

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<sup>83</sup> A nature, or *kyanna* in Aramaic, is a theoretical construct. A *qnoma*, however, is a concretization or physical example from that nature. Any nature can have multiple occurrences of itself and yet remain a singular nature. So there is also one human nature as well, but 6 billion examples of that nature on the planet. On the divine side a *shekinah* or physical manifestation of YHWH’s will (e.g. the Burning Bush or the glory-smoke that filled the Temple after Solomon’s dedication) is a divine *qnoma* from the singular divine *kyanna*, but YHWH remains One. So it is with the *qnoma* from YHWH that is in His Son.

<sup>84</sup> Because by this same argument a pagan could believe in separate deities controlling for example the sea, the earth and the sky while under the command of the Ruler-god. These deities in myth are all created at the same time and out of the same substance; whereas the Son of YHWH, while eternal as a thought in his Father’s mind, nevertheless was actualized at a later time to do His Father’s work. YHWH, however, in His thought which later became the Miltha-Word of His Son, stands alone as the One Uncreated being, out of Whom everything else descends or unfolds. This puts the true understanding of YHWH as enshrined in Holy Writ in a wholly different category from that of the pagans.

<sup>85</sup> Josephus, in his preface to *War Against the Jews*, writes that these 39 books were viewed as 22 by the Jewish authorities of his day. There is no discrepancy. Instead, we know from ancient tradition that 12 minor prophets were considered to be one book and other sources record that what appears as “double books” (Samuel, Kings, Chronicles) were originally one (Ezra and Nehemiah was possibly one book as well). A combination of these factors easily reduces the number of books from 39 to 22.

is evidenced by the sources quoted by Y'shua as well the Pharisees<sup>86</sup>. Their corpus of discussion bears powerful witness to the titles comprising the Tanakh canon in the First Century, especially when combined with other primary evidence such as Josephus and the Dead Sea Scrolls record. Scripture affirms in numerous places, there is but One Instruction for Jew and for foreigner. Israel was intended to be the example for all other nations to follow, not the sole user of the Torah.

## **6) On the binding nature of the Renewed Covenant**

We believe that the Aramaic traditions in general, and the Peshitta in particular, is the most valid, if not critical, source to understanding Y'shua's teachings. Netzarim believers are advocates for proving all Renewed Covenant teachings through the prism of Hebrew Tanakh and applying timeworn Hebraic understandings to all the source texts mentioned.

It is also our belief that the Peshitta text, for at least 22 Renewed Covenant books, is the most accurate record of the original autographs that has survived intact from the Apostolic Age through to modern times. We further believe that the only change between the originals in *ktav ashurri* ("Hebrew") script in Israel and the version that was preserved elsewhere in the Middle East is the preference of "Master Yah" rather than "YHWH" for the proper title of the Father, a trend that is in the minority in the Tanakh, though not unheard of (Exodus 15:1-2, Psalm 68:4). In all other respects, when restoring the archaic readings of the 22, what we have here in this diglot is absolutely the closest possible original NT available in the world; sacred, inviolate and perfect.

## **7) On the binding nature of "the Western Five"**

For the Western Five of the Renewed Covenant (2 Peter, 2 and 3 John, Jude and Revelation), we accept the majority opinion that the most ancient surviving copies of these works at present have been retained in Greek; however, extensive evidence points to earlier Hebrew or Aramaic versions of these works which is currently lost to us, but which may well be restored prior to the end of this age. We fully accept a full 27-book canon, but not because modern authorities certify this. Instead, we accept ancient testimony that early Christendom also took into account that the book list of the original Netzarim in Israel included these texts.<sup>87</sup>

Concurrently, we reject readings added to the Eastern Peshitta and the Western Five that have clear evidence of tampering from later centuries, and we have scrupulously annotated each case of this tampering along with sound scholarly and historical reasons that explain how and why this happened.

It is also important to note that not one single "innovation" of the Roman Catholic church ever made it past the scribes of the Church of the East who were guarding the Eastern Peshitta 22-book canon. This is because many original Netzarim fled to this assembly in the Persian Empire, beyond the reach of both Rome and Byzantium, and although the Church of the East did evolve according to "Constantinian Christianity" in later centuries, its Scripture maintains an unbroken chain. Hundreds of examples of this fact can be found in this diglot and in other Netzari publications.

In conclusion, we affirm the Western Five as free of doctrinal error, inspired by the Ruach haKodesh and being comprised of the sacred and eternal words of YHWH; but we also acknowledge, that there have been challenges in its transmission and custody unlike the other 22 books. Therefore, our belief in the Western Five rests more in a faith-based rather than a historical-textual paradigm,

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<sup>86</sup> We should also note that Rav Shaul did not confine his quotations to these same kinds of sources. As we have seen in his writings, Rav Shaul has no qualms quoting from pagan sources such as Menander and Epimenides, along with making references even to Greco-Roman mythology. However, a distinction must be made, as this is merely Rav Shaul's attempt to use the cultural background of his audience to win them over to the truth (1 Corinthians 9:20-22). And, of course, this method does not also prevent Rav Shaul from authoritatively quoting from almost every book in the Tanakh for his audience as well. Furthermore, for Rav Shaul to quote from pagan sources in his letters meant that he most definitely did not consider his letters to be on par with "Set Apart Scripture." No man of Hebraic Jewish faith (especially of Paul's caliber) would even think of writing such things into Scripture that would be considered on par with Tanakh.

<sup>87</sup> More information on this topic is available in "The Ichabod Scenario" section of Andrew Gabriel Roth's publication Path to Life.

but this fact does not reduce our devotion to it as a valid part of the Renewed Covenant, excepting again those readings that can be shown to be later additions of record.

## **8) On the Literal, or Pshat, Interpretation of Scripture**

We believe that Scripture, as Elohim-breathed text, exists at multiple and simultaneous levels of understanding. However, there is no esoteric or mystical analysis that can be valid if the basic plain meaning of the Tanakh or Renewed Covenant texts are overturned. This rule applies to all great historical interpretive works that claim to be scripturally-based, including but not limited to the Talmud, the Sefer Yetzirah, Zohar, Bahir, Book of Yashar, Book of Enoch, the Kabbalah and also the writings of Greek based “Church Founders.”

Netzarim reject all claims that the Ruach haKodesh inspires “spiritual revelations” that contradict or oppose Scripture. Similarly all such “power grabs” that attempt to substitute YHWH’s Word with man made traditions, whether Jewish or Christian, are hereby repudiated. We further believe that there is an objective standard for all human conduct, a clear right and wrong, from which man must scrupulously adhere to at all times or face disaster (Deuteronomy 30:15, 19; 32:39; Judges 2:10-23).

We further believe that all Commands of YHWH, regardless from which Covenant writings they are derived, can be understood and practiced with reasonable effort from sincere seekers of truth without being filtered by institutions or structures not endorsed in Set Apart Writ.

We further believe the literal truth of all historical events enshrined in Scripture, from Eden, to the parting of the waters for Moshe, to the Virgin Birth and the Resurrection of Y’shua haMashiyach, and the judgment and restoration of the world at the End of Days.

## **9) On the tribal inheritance (spiritual/physical) of Israel, Judah and the nations**

We believe that the promises YHWH made to the Twelve Tribes of Israel include Judah, and furthermore, that Judah is blessed of YHWH (Genesis 49:11, Zechariah 8:23, Luke 15:11-32, John 4:22, Romans 11:1-29). We categorically reject all forms of anti-Semitism, both subtle and overt, which would attempt to separate the identity of Judah from members of modern Jewry today.

Conversely, while we can neither confirm nor deny any individual’s belief that they are blood descendants from one of the Ten Northern Tribes taken into Assyrian captivity in 722 BCE, we can and do most certainly affirm that it is incumbent upon every human being, regardless of lineage, to embrace both Torah observance and the identity of Y’shua as YHWH’s Mashiyach.

We further believe that the Renewed Covenant was first directed to Judah and Israel, and then to anyone else who joins with them (Jeremiah 31:31-34, Ephesians 2:11-13, Hebrews 8:8). The tribe of Judah is the root that supports the nations as well as the other Tribes of Israel (Genesis 49:11), not the other way around. If individual members, Jewish or Gentile, natural or wild branches are broken off, it is for violating Set Apart standards with no ethnic considerations given, since YHWH is no respecter of persons for those who violate His covenant (Leviticus 18:28; 20:22-27, Romans 1:16; 2:9-10, 10:12; 1 Corinthians 12:13, Ephesians 6:8, Colossians 3:11).

We believe that tribe of Ephraim (literally and spiritually speaking), though nearly defunct at one time (Isaiah 7:8, Hosea 5:3-14, 9:16), will join with the rest of the nations (Jeremiah 31:9, 18-20; Ezekiel 48:5-6; Hosea 11:8-12) to become part of the One House of Israel according to One Kingdom of Elohim. This process necessarily includes both Gentiles coming into the Judah Gate (Zechariah 8:23) and former Israelites who have lived among the nations and are returning to their tribal inheritance, both physically and spiritually (Ezekiel 36:24-27). Finally, righteous Gentiles who have no Israelite blood whatsoever, will also be counted as priests and Levites (Isaiah 66).

## 10) On Spiritual Realms and Their Relationship to the Physical Sciences

We believe in the literal existence of both heavenly and demonic spiritual forces, and that these same forces greatly influence good and evil effects in the physical world. Such an admission does not deny physical realities, but considers possible causes of aforesaid effects beyond bodily processes alone, for man does not live by the body and its physical needs alone (Deuteronomy 8:3, Matthew 4:4). While there is also symbolism and metaphor present in the Good News accounts of Y'shua exorcising demons from people, attempts to suggest that a metaphoric exclusivity applies to Aramaic terms such as *shaida* and *dewa* to the insane, and divorced from negative spiritual forces completely, are erroneous and fully renounced.

We further believe that the first command from YHWH to humanity includes the disciplined observation of the Earth, which is necessary to righteously “subdue” (steward) it (Genesis 1:28). Rav Shaul’s command in 1 Thessalonians 5:21-22 to “*explore everything...hold fast to the good and fly from everything evil*” reflects this same method, even as we are taught in Psalm 19:1 that “*the heavens declare the glory of Elohim; the skies proclaim the work of His hands.*” Therefore as the modern sciences explore YHWH’s handiwork, evidence of YHWH as the Great Designer is being progressively revealed.<sup>88</sup>

The first mention in any ancient literature<sup>89</sup> of a round Earth – a sphere or *khoog* in the original Hebrew – is contained in Isaiah 40:22.<sup>90</sup> The heavens themselves, or the face of the deep, is also described in Proverbs 8:27 as having a circular character most like an orbit. It is notable that the order of Genesis of simpler life in the seas coming before land animals and culminating with man’s creation is mirrored in what modern day biologists have pieced together from the fossil record. Further, in order for life to be *tov meod* (very good) it must also have within itself the ability to adapt to its environment that was also created by YHWH; or, if YHWH permits, to go extinct from the planet.<sup>91</sup>

In the end, it is the duty of every person of faith to explore these issues fully and be subject to the rigors of his own conscience. But, neither is there any reason to suppose that true science and true faith are in conflict.

## 11) On the timing of Shabbat and the Great Feasts

We of the Netzari faith observe the Seventh Day weekly Shabbat and YHWH’s annual feast celebrations, some Netzari communities hold that “the morrow after the Sabbath” (Lev 23:11) for putting the sickle to the grain is 16 Nisan – a premise that is also held by the Pharisees. Other Netzari hold that this Shabbat refers to the weekly Shabbat during Chag haMatzah (Feast of Unleavened Bread); therefore, First Fruits always falls on the first day of the week (Sunday). The Tzadakim (Sadducees) of Y’shua’s time and Karaites today<sup>92</sup> follow the latter reckoning.

88 It is another matter entirely whether the individual scientists who make certain scientific discoveries recognize the relationships that exist between the metaphysical (spiritual) and natural worlds.

89 Prior to this time all ancient scientific authorities said the Earth was flat. The famous experiment of the Greek scientist Erastosthenes that proved both the shape and gave a close estimate of the planet’s actual size would not be done before about 240 BCE, by which time the prophet Isaiah’s description of the Earth as a circle-sphere was almost 500 years old. Furthermore, the common phrase “end of the Earth” throughout Tanakh (Deuteronomy 28:64-65; Psalm 19:4-6, 22:27, 59:13) in no way refers to anything other than boundaries of land to sea, land and sea to sky, or sky to the Universe. The same can be said for the *kanaph* or “corners” of the Earth mentioned in Isaiah 11:12.

90 And so, ironically, the famous scientist Galileo could have made a scriptural argument against the Roman Church and chided them for using pagan sources over the Scriptures for their beliefs! Furthermore, the mis-reading of lines that talk about “shaking the Earth by its edges” (Job 38:13) could also refer to the arc of a spherical object, like a marble for example. Or, since the word in Hebrew for “earth” can also mean “land”; this possibility means that the wicked are not expelled from a totally flat Earth, either. Such harmonization is necessary given the total picture Scripture provides.

91 And certainly there are species such as the Leviathan which were apparently around in ancient times but which no longer exist today.

92 This is admittedly somewhat of an oversimplification, as some Karaite opinions seem to have wider support than others. Most Netzarim, for example, agree with the Karaites that there are some later additions/excesses to the current Rabbinic calendar and that observation of the Moon is at least important enough as a duty along with consulting fixed cycles. However, that is not the same thing as saying that the Karaite solutions to the issues they raise about the Rabbinics are the only ones

All Netzari believe the Great Feasts of YHWH contain extensive spiritual and prophetic elements that can and will be accessed only by observance of these *Kadosh Moedim* (Set Apart Appointments).

## **12) On the nature of Tikkun (Repairing/Restoring) YHWH's Original Knowledge to humankind in the latter days**

Isaiah 29:9-16 and Daniel 12:1-4 demonstrate that there is a new hidden knowledge that is coming to humanity towards the End of Days. This is not, though, so much an addition to canonical texts as it is a better understanding of what has been revealed before (Luke 24:44, 1 Corinthians 13:12). Certainly, to a large degree, the “sealed book” mentioned by Isaiah can well be said to be that of the Aramaic Peshitta, which was in a dialect that the prophet could not read. On the other hand, the “sealed book” is also a teaching referenced partially, but not necessarily fully expounded in Set Apart Writ (Matthew 13:11, Luke 8:10, Colossians 2:1-3).

We of the Netzari faith are of one mind that the way to access the hidden knowledge is through living a moral faith-based existence coupled with serious study and reverence for the sacred texts. It is from this solid foundation that deeper insights and clarifications of the plain Word emerge, but these always enrich and never contradict that same Word.

We of the Netzari faith remain steadfast to the decree that we are not to add or take away from the Set Apart Text, as YHWH has clearly warned us (Revelation 22:18-19). So, yes, there are many additional layers to the existing text as well as untold new discoveries to be made that will always make for fruitful exploration, but there is nothing either before or after the collection that we have which can supplant or in any way substitute for the authority of the written Word of YHWH.

## **13) On the nature of Tikkun the human condition, judgment and the fate of the Cosmos**

Daniel 12:1-4 along with a key statement by Y'shua in Luke 14:14, makes it clear that there is a separate resurrection of first the righteous and then the wicked.<sup>93</sup> The plain meaning of these passages then tells us with great force that the judgment of the human nefesh,<sup>94</sup> or soul, is not something that happens immediately after a person's death, but is deferred until the Last Day. Obviously if even an extremely righteous man like Samuel was not taken up to his eternal reward immediately upon his death but “slumbered” in the earth, the same must be said of the rest of us. See 1 Samuel 28:7-15. More details of this principle are also provided in Isaiah 26:12-19.

Finally, as the Living Miltha/Word himself, Y'shua haMashiyach maintains this teaching with full force into our own day. See John 6:39-54; 11:23-27; 12:46-50.

## **Torah**

Torah, commonly known as the Five Books of Moses from Genesis to Deuteronomy, is the Word of YHWH as Covenant, His “instruction in righteousness.” Torah contains the *Terms and Conditions* of YHWH's Covenant between Himself and mankind. Those who observe Torah make both private and public declaration that YHWH is Just and altogether Righteous, that there is only One Elohim whose Name is YHWH, and that He Reigns in their hearts according to the Perfection and Beauty of His Spirit. Torah is meant for everyone regardless of ethnicity, religion, location or language; but YHWH also calls individuals to serve as Cohanim (priests), Leviim

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Netzirim embrace.

<sup>93</sup> See Acts 24:15, where Rav Shaul counts this as a key tenet of his Netzari faith, and also Revelation 20:5-6.

<sup>94</sup> The Torah does not enjoin though the Greco-Roman idea of “the soul” per se, as something separately inside a human being. Rather the Hebrew word *nefesh* really means “life force”, so man does not so much *have* a soul, but instead *he is a soul*. So when Y'shua talks about both body and nefesh being destroyed, he means our life-force, consciousness, personality, emotions and memories as well!

(those who assist the Cohanim) and Judges to fulfill specific roles for the benefit of the greater population.

Torah is Spiritual, brought from Heaven by the Word of YHWH. While there are blessings for obedience and curses for disobedience, Torah elicits either a pro or con response to YHWH's Word; there is no middle ground. The Word of YHWH is the preincarnate Mashiyach; therefore, Mashiyach is the *Living Torah*.

Torah is YHWH's Love Letter to all of His Creation, designed to increase our capacity for Faith. YHWH is a Loving, Compassionate, Merciful and Forgiving Father who seeks to shower His children with blessings, *if we will turn to Him and obey His Commandments*.

The root word for Torah is "owr" ("aur" in Aramaic) which means "light." *"For the commandment is a lamp; and the Torah is light; and reproofs of instruction are the way of life"* (Proverbs 6:23).

*"To the Torah and to the testimony: if they speak not according to this Word, it is because there is no light in them"* (Isaiah 8:20).

*"Hearken unto me, my people; and give ear unto me, O my nation: for a Torah shall proceed from me, and I will make my judgment to rest for a light of the people"* (Isaiah 54:4).

*"Thy Word is a Lamp unto my feet, and a light unto my path"* (Psalm 119:105).

Torah is a Faith-conditional Covenant which through observance in Mashiyach brings manifold blessings. Torah observance:

- Reveals the "mystery of the Kingdom of Elohim."
- Provides a spiritual connection with Mashiyach.
- Provides Prophetic discernment of present and future events in the Spirit of Mashiyach.
- Is pleasing unto YHWH and His Mashiyach and brings all manner of true blessings in this life and in the world to come, and much more!

Torah, like every other covenant or contract ever written, demands the element of faith to bring mutual benefits between covenantor and covenantee; however, this particular contract – the Covenant with YHWH – extends beyond our death.

*"But Elohim will redeem my soul from the power of the grave"* (Psalm 49:15).

Spiritual battles intensify from the moment one begins to observe Torah. As a person walks in Torah, the *Ruach haKodesh* (Set Apart Spirit) convicts them of sin, making them more sensitive to good and evil. As the person's awareness of good and evil increases they are given more Grace to turn away from sinful thoughts and habits which have become intolerable and unwelcome to their souls.

Torah observance is the action of Faith which can also be thought of as "applied righteousness." This is the work of the *Ruach haKodesh* that awakens the spiritual man to speak and live according to the Word of YHWH as his ultimate authority. According to Y'shua Mashiyach, *"If you love me, keep my commandments"* (John 14:15). *"He who has my commandments with him and keeps them, he is who loves me and he who loves me will be loved by my Father. And I will love him and reveal myself to him"* (John 14:21). *"If you keep my commandments, you will abide in my love, just as I have kept the commandments of my Father, and I abide in His love"* (John 15:10).

The **"Commandments of my Father"** always refers to Torah. Aramaic "*khawdata*" or Hebrew "*chadasha*" literally means "*renewal*" or "*to make new*"; therefore the **New** Covenant (Jeremiah 31:31-34) is a "**renewal**", or a "**making new**" of the Covenant YHWH had formerly established between Himself and his people. Y'shua and his Talmidim (disciples) kept his **Father's commandments**, and did not subscribe to any anti-Torah religious ideas which are the product of anti-Messiah. The rebellion against the Word of YHWH (Mashiyach) on Earth began

when haSatan (the Adversary) in Gan Eden deceived Eve into thinking that disobedience was harmless.

The finest definition of Torah in the Ketuvim Netzarim is to look to Mashiyach himself. The second best is: *“All Scripture that was written by the Spirit is profitable for instruction and for decisive refutation, and for correction, and for **deep extensive learning in righteousness**”* (2 Timothy 3:16). Mashiyach Y’shua and all the Shlichim were upright and Torah observant. Although often accused of breaking Torah, they never did, and there is absolutely NO scripture that would support that allegation.

The mind that wrote Torah created the Universe; therefore, Torah is universal in every respect. Torah disciplines and protects us from becoming prey to the wiles of the enemy. Through these divine guidelines we are thoroughly protected and provided specific instruction on what to eat, drink, wear, speak and think; we are even shown how to act as ambassadors of Mashiyach. With Torah written upon our hearts, we are never at a loss to enter into and understand that which YHWH desires for us.

### **The Importance of Torah**

YHWH revealed himself according to both male and female attributes and employed the use of both masculine and feminine attributes and titles. His Divine Instruction, among other things, delineates the difference between male and female – including guidelines concerning our dress (clothing) which serves to highlight those differences. This came into play after humankind fell into sin in the Garden of Eden and it became necessary to cover our nakedness – which YHWH Himself accomplished by putting a temporary “covering” on man and woman.

Male and female were created in the image of Elohim; the marriage covenant is a picture of the Covenant between us (the Bride of Mashiyach) and the groom (Mashiyach). The distinctions of male and female are Set Apart unto YHWH according to His Torah and, therefore, clothing plays a significant part in how each of us present ourselves according to gender and modesty. Clothing on the outside speaks of that which is on the inside; but regardless of our levels of Torah Consciousness, each one of us is making a declaration about whether we belong to YHWH and His Mashiyach, or whether we are at war with Him.

Torah as a spiritual “fashion statement” is the thread and fabric of the white garments of righteousness that makes one acceptable for the Wedding Feast. The Spirit of YHWH works in conjunction with Torah to provoke each soul to walk in righteousness and to communicate with Heaven and respond to the offer of the Kingdom of Elohim. The Targumist (Onqelos) wrote that Genesis 2:7 (the living soul of man) is better understood as the *“spirit of speech.”* In other words, YHWH breathed a part of Himself into each individual.

Our speech, both in the spirit and what comes out of our mouths, shows whether we are separated unto YHWH as a *Kedoshim* (Set Apart People), or separated from Him. Torah strongly prohibits tale bearing, gossip and slander; we are required to speak Truth one to another in love. Y’shua taught: *“I say to you for every vain word that the sons of men speak, they will give an account of it in the day of judgment”* (Matthew 12:36).

Every thought has been accessible to YHWH, exposing all our intentions and desires: *“Elohim saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”* (Genesis 6:5). Torah guides mankind to know what constitutes Set Apart thoughts unto YHWH: *“And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear”* (D’varim/Deut. 31:21).

Y’shua taught: *“For every tree is known by its fruit. For they do not gather thorns from figs nor do they gather grapes from a thorn bush. From a good man the treasures that are in his good*



*heart brings forth good things, and an evil man the evil treasures that are in his heart brings forth evil things. For the abundance of the heart speak the lips” (Luke 6:44, 45). He also elevated the importance of thought consciousness: “But I say to you that all who that looks at a woman as lustfully at once has committed adultery in his heart” (Matthew 5:28).*

### **Keeping Torah is NOT a suggestion!**

Y’shua amplified Torah to the hearts of his followers: *“YHWH is well pleased for His righteousness’ sake; he will magnify the Torah, and make it honorable.” (Isaiah 42:21).* All who teach that Torah is impossible to observe, are choosing to believe in the lie from haSatan. Those who break Torah demonstrate that they have no Grace (power to stop from sinning). Rav Shaul explains: *“For many are stiff necked and their discourses vain; and they mislead the minds of people, especially such as are of the circumcision. The mouth of these should be stopped: they corrupt many families; and they teach what they should not, for the sake of filthy lucre.” (Titus 1:10, 11).* The “circumcision” here specifically refers to religious elite who dictate religious lifestyles for others; these are the Rabbis, Priests, Pastors, Evangelists, Spiritual Leaders or whoever makes and practices a tradition that makes void Torah or the teachings of Mashiyach.

Rav Shaul taught that Torah is spiritual, not carnal: *“Y’shua the Mashiyach is the same yesterday, today, and forever.” (Hebrews 13:8).* The Spirit of Mashiyach is the Word of YHWH Who existed at the beginning of Creation and will continue forever. The Word of YHWH spoke with Adam in Gan Eden and with Noach and Avraham, and it was Mashiyach who gave Torah to Moshe. Mashiyach is the Messenger of YHWH who visited the Prophets and all our Spiritual Forefathers; this is why Torah can only be correctly understood in Mashiyach. To make void Torah is to bring mankind down to the reprobation of the Adversary.

*“Let us hear the conclusion of the whole matter: Fear Elohim, and keep his commandments: for this is the **whole of man**. For Elohim shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:13).* Notice the “whole of man” which indicates that the righteous element of the human spirit is the only component of man that will endure into eternity; everything else will vaporize. Unfortunately, translators inserted words like “duty of” man, “applies to every person” or “applies to everyone,” or “is the right of every man,” etc.; when, in fact, the Fear of Elohim is the Spirit of Mashiyach.

As we keep the Commandments of YHWH we are transformed into the Image of Elohim, even His Likeness which is Mashiyach. It is this component of the spiritual man that will resurrect unto eternal life and be forever with Mashiyach. The man who violates Torah lacks the eternal component; therefore he will perish: *“And he said unto them, Set your hearts unto all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this Torah. For it is not a vain thing for you; **because it is your life**: and through this you shall prolong your days in the land, whither you go over Jordan to possess it.” (Deut. 32:46, 47)*

As the Ruach haKodesh writes Torah upon the heart we are being Set Apart unto YHWH to enter into His Perfection. The Word of YHWH requires that we be *perfect* as our Father in Heaven is *perfect* (Genesis 6:9; 17:1; Deut. 18:13; 2 Sam. 22:33; 1 Kings 8:61; 1 Chron. 29:18, 19; Job 1:1, 8; 2:3; Psalm 101:2-6; 1 Peter 5:10; Matthew 5:48; Revelation 3:2). This perfection comes about from abiding with Him and having His Torah written upon our hearts.

# Torah in the Renewed Covenant

## First Commandment

“Then Elohim instructed the people as follows: “I am YHWH your Elohim, who rescued you from slavery in Egypt. Do not worship any other gods besides me.”

Exodus 20:1-3

Gospels and Emissaries <sup>95</sup>	The Major Testimonies	The Ten	Second Testimony of Yochanan
Y'shua replied, “The most important commandment is this: ‘Hear, O Israel! YHWH your Elohim is the one and only YHWH. And you must love YHWH your Elohim with all your heart, all your soul, all your mind, and all your strength. The second is equally important: ‘Love your neighbor as yourself.’ No other commandment is greater than these.” The teacher of religious law replied, “Well said, Teacher. You have spoken the truth by saying that there is only one Elohim and no other. And I know it is important to love him with all my heart and all my understanding and all my strength, and to love my neighbors as myself. This is more important than to offer all of the burnt offerings and sacrifices required in the law.” Realizing this man’s understanding, Y’shua said to him, “You are not far from the Kingdom of Elohim.” And after that, no one dared to ask him any more questions. <b>(Mark 12:28-34)</b>	Yet for us there is but one Elohim, the Father, from whom all things came and for whom we live. <b>(1 Corinthians 8:6)</b>  These events happened as a warning to us, so that we would not crave evil things as they did or worship idols as some of them did. For the Scriptures say, “The people celebrated with feasting and drinking, and they indulged themselves in pagan revelry.” <b>(1 Corinthians 10:6-7)</b>  You believe that there is one Elohim. Good! Even the demons believe that--and shudder. <b>(Ya’akov 2:18)</b>	There is only one YHWH <sup>96</sup> , one faith, one baptism, and there is only one Elohim and Father, who is over us all and in us all and living through us all. <b>(Ephesians 4:5-6)</b>	“Give praise to our Elohim, all you his bond-servants, you who fear Him, the small and the great.” And I heard, as it were, the voice of the great multitude and as the sound of many waters and the sound of mighty peals of thunder, saying: “HalleluYah! For YHWH our Elohim, the Almighty, reigns...his bride has made herself ready. And it was given to her to clothe herself in the fine linen... for the fine linen is the righteous acts of the saints. And he said to me, “Write, blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of Elohim...” <b>(Revelation 19:5-10)</b>  And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. And he said to me, “Don’t do that; I am a fellow servant of yours, and of the brethren the prophets and of those who heed the words of this book. Worship Elohim.” <b>(Revelation 22:8-9)</b>

<sup>95</sup> This chart follows the classification system of the NT described elsewhere in this diglot. The 27 books of the NT are re-organized firstly into 22 books and subsequently into four “scrolls” that contain groupings of these books. The Four Scrolls are: 1) Gospels and Emissaries, containing Matthew through Acts; 2) The Major Testimonies, containing Hebrews, the Testimony of the Two Brothers of our Master [Ya’akov and Yehuda], The Testimony of Keefa [1 and 2 Peter], Romans and 1 and 2 Corinthians; 3) The Ten, containing the remaining Pauline Epistles [Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus and Philemon] and 4) The Second Testimony of Yochanan [1-3 John and Revelation]. Tanakh quotes are derived from the New Living Translation of the Scriptures, with the exception that YHWH (and Elohim) have been restored to the text to reflect the original Hebrew. This version was preferred for readability but also checked against the Hebrew.

<sup>96</sup> Often this particular passage in Ephesians is thought to refer to “one Master” as in Y’shua. Once again though, the Aramaic makes it clear with the use of the word *MarYah* that it is YHWH being referenced.

## Second Commandment

“Do not make idols of any kind,

whether in the shape of birds or animals or fish. You must never worship or bow down to them, for I, YHWH your Elohim, am a jealous Elohim who will not share your affection with any other gods! I do not leave unpunished the sins of those who hate me, but I punish the children for the sins of their parents to the third and fourth generations. But I lavish my love on those who love me and obey my commands, even for a thousand generations.”

**Exodus 20:4-6**

<p>Y'shua said to him, “Away from me, Satan! For it is written: Worship YHWH your Elohim, and serve Him only.” <b>(Matthew 4:10)</b></p> <p>Again you have heard that it was said to the people long ago, ‘do not break your oaths, but keep the oaths you have made to YHWH.’ But I tell you, do not swear at all; either by heaven, for it is Elohim’s throne, or by the earth, for it is His footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your yes be yes and your no be no. Anything beyond this comes from the evil one. <b>(Matthew 5:33-38)</b></p> <p>Therefore, since we are Elohim’s offspring, we should not think that the Divine Being is like silver or stone—an image made by man’s design and skill. <b>(Acts 17:29)</b></p>	<p>They exchanged the glory of the immortal Elohim for images made to look like mortal man and birds and animals and reptiles. Therefore Elohim gave them over to their sinful desires of their sexual impurity for the degrading of their bodies with one another. They exchanged the truth of Elohim for a lie, and served created things rather than the Creator, who is forever praised. Amen. <b>(Romans 1:23-25)</b></p> <p>So, my dear friends, flee from the worship of idols...What am I trying to say? Am I saying that the idols to whom the pagans bring sacrifices are real gods and that these sacrifices are of some value? No, not at all. What I am saying is that these sacrifices are offered to demons, not to Elohim. And I don’t want any of you to be partners with demons. You cannot drink from the cup of our Master (Y’shua) and from the cup of demons, too. You cannot eat at our Master’s (Y’shua’s) Table and at the table of demons, too. What? Do you dare to rouse our Master’s (Y’shua’s) jealousy as Israel did? Do you think we are stronger than he is? <b>(1 Corinthians 10:14, 19-22)</b></p>	<p>Don’t be fooled by what they say. For that day will not come until there is a great rebellion against Elohim and the man of lawlessness is revealed – the one who brings destruction. He will exalt himself and defy every god that there is and tear down every object of adoration and worship. He will position himself in the temple of Elohim, claiming that he himself is Elohim. <b>(2 Thessalonians 2:3-4)</b></p> <p>Formerly when you did not know Elohim, you were slaves to those who by their nature are not gods. <b>(Galatians 4:8)</b></p> <p>The fruits of the sinful nature are obvious... idolatry...I warn you as I did before that those who live like this will not inherit the kingdom of Elohim. <b>(Galatians 5:19-21)</b></p>	<p>Dear children, keep yourselves free from idols. <b>(1 Yochanan 5:21)</b></p> <p>The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshipping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk. <b>(Revelation 9:20)</b></p> <p>But the... idolaters their place will be in the fiery lake of burning sulfur. This is the second death. <b>(Revelation 21:8)</b></p>
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## Third Commandment

You shall not misuse the name of YHWH your Elohim,  
for YHWH will not hold anyone guiltless who misuses His name.

**Exodus 20:7**

<b>Gospels and Emissaries</b>	<b>The Major Testimonies</b>	<b>The Ten</b>	<b>Second Testimony of Yochanan</b>
<p>“This then is how you shall pray: Our Father, who is in heaven, Set Apart is Your name.” <b>(Matthew 6:9)</b></p> <p>“Now my heart is troubled and what shall I say? Father save me from this hour? No. It was for this very reason that I came to this hour. Father, glorify Your name!” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” <b>(Yochanan 12:27-28)</b></p> <p>Set Apart Father, protect them by the power of Your name--the name You gave me<sup>97</sup>--so that they may be one even as we are one. <b>(Yochanan 17:11)</b></p>	<p>So he (Y’shua, with YHWH as part of his name) became as much superior to the angels, as the name he has inherited is superior to theirs (that only have “El” in them). <b>(Hebrews 1:4)</b></p>	<p>Wherefore, also, Elohim has highly exalted him and given him a name which is more excellent than all names; that at the name of Y’shua every knee should bow, of (beings) in heaven and on earth and under the earth; and that every tongue should confess that Master YHWH is Y’shua Mashiyach to the glory of Elohim his Father. <b>(Philippians 2:9-11)</b></p>	<p>I write to you dear children, because you have been forgiven on account of His name. <b>(1 Yochanan 2:12)</b></p>

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<sup>97</sup> This is the key verse for understanding why praying in Y’shua’s name is not idolatry. When a person says Y’shua, he or she is only referencing an affirmation of faith contained in his name that goes to the glory of YHWH. Y’shua means “YHWH is salvation”, and since YHWH is in the name given to the Mashiyach, all who call on Mashiyach’s name are actually calling on YHWH, and sharing in eternal life through YHWH.

# Fourth Commandment

Remember the Sabbath day to keep it holy.

Six days shall you labor and do all your work. But the seventh day is a Sabbath to YHWH your Elohim. On it you shall not do any work, neither you nor your manservant, nor your maidservant nor your animals nor the alien within your gates. For in six days YHWH made the heavens and the earth, the sea, and all that is in them, but He rested on the seventh day. Therefore YHWH blessed the seventh day and made it holy.

Exodus 20:8-11

Gospels and Emissaries	The Major Testimonies	The Ten
Pray that your flight will not take place during the winter or on the Sabbath. <sup>98</sup> <b>(Matthew 24:20)</b> He (Y'shua) went to Nazareth, where he had been brought up, and on the Sabbath day went into the synagogue, as was his custom. <sup>99</sup> <b>(Luke 4:14)</b> But Barnabas and Paul traveled inland to Antioch of Pisidia. On the Sabbath they went to the synagogue for the services. <b>(Acts 13:14)</b> On the Sabbath we went a little way outside the city to a riverbank, where we supposed that some people met for prayer, and we sat down to speak with some women who had come together. <b>(Acts 16:13)</b> Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike. <b>(Acts 18:4)</b>	For there remains a Sabbath day of rest for the people of Elohim. <b>(Hebrews 4:9)</b>	Therefore do not let anyone else judge you by what you eat or what you drink, or with respect to a sacred festival, a New Moon festival or the Sabbath day. <sup>100</sup> <b>(Colossians 2:16)</b>

98 Y'shua teaches that Shabbat is suspended for the sake of saving life. By doing so he assures any disciples who may otherwise have followed a religious tradition. He warns them to get motivated when they see the signs, but this is certainly no indictment against Shabbat observance. Another key element of this passage: Y'shua is clearly saying that Shabbat is valid until the end of time, as these prophecies clearly relate to the End of Days! The prophecies regarding the Acharit HaYamim (latter days) are throughout the Tanakh; the prophetic links are clear and directly pointed to the days leading up to his return as Mashiach Ben David.

99 Notice that Y'shua and his disciples observed Shabbat to a different standard than his opponents. Y'shua exposed the hypocrisy of man-made traditions. Tradition says circumcision is okay on Shabbat, which requires physical work, yet Y'shua was condemned for performing healings on Shabbat. The Dead Sea Scrolls record how the Essenes, contrary to the halakha of both Y'shua and the Pharisees, would not lift an animal from a pit on Shabbat (see also Matthew 12:1). Isaiah 56, 58 and 66 provide plenty of prophetic authority that Shabbat is to be kept by YHWH's people, both Jew and Gentile, right through into the new Heavens and new Earth.

100 Here is a perfect example of one of the most abused verses within NT Scripture which shows how the false Church system has twisted the Word into the opposite of what was originally intended. The Colossians were originally pagans who became believers in Y'shua Mashiach. As a result, these new believers faced severe ridicule from their still-pagan families, friends, neighbors, etc. Rav Shaul is clearly exhorting these new believers to not let others from outside the Faith lay judgment (condemnation) upon them. Rav Shaul refers to Shabbat and New Moon festivals which are 100 percent unique to Israel and are clearly prophesied for both Jew and Gentile through to the new Heavens and new Earth (Isaiah 66:23).

# Fifth Commandment

Honor your father and your mother,  
so that you may live long in the land YHWH your Elohim is giving you.  
**Exodus 20:12**

Gospels and Emissaries	The Major Testimonies	The Ten	Second Testimony of Yochanan
<p>And He answered and said to them, “Why do you yourselves transgress the commandment of Elohim for the sake of your tradition? “For Elohim said, ‘Honor your Father and Mother,’ and, ‘He who speaks evil of Father or Mother is to be put to death.’ “But you say, ‘Whoever says to his father or mother, “Whatever I have that would help you has been given to Elohim,” he is not to honor his father or his mother.’ And by this you invalidated the word of Elohim for the sake of your tradition. <b>(Matthew 15:3-6)</b></p> <p>And He said to him, “Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments.” Then he said to Him, “Which ones?” And Y’shua said, “...Honor your Father and Mother.” <b>(Matthew 19:17, 19)</b></p>	<p>They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, Elohim-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless. Although they know Elohim’s righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them. <b>(Romans 1:29-32)</b></p>	<p>Children, obey your parents in our Master (Y’shua)<sup>101</sup> for this is right. Honor your Father and Mother (which is the first commandment with a promise), so that it may be well with and that you may live long on the earth. <b>(Ephesians 6:1-3)</b></p> <p>Children, be obedient to your parents in all things, for this is well-pleasing to our Master (Y’shua). <b>(Colossians 3:20)</b></p>	<p>Everyone who loves the father loves his child as well.<sup>102</sup> <b>(1 John 5:1)</b></p>

101 The phrase in the Aramaic is “Maran,” meaning “Our Master,” i.e., Y’shua.  
102 The context is both “Father” and “children” (YHWH and fellow believers) as well as one’s family members.

## Sixth Commandment

You shall not commit murder.

**Exodus 20:13**

Gospels and Emissaries	The Major Testimonies	The Ten	Second Testimony of Yochanan
<p>You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be liable to the court.'</p> <p><b>(Matthew 5:21)</b></p> <p>"For out of the heart come evil thoughts... murders.</p> <p><b>(Matthew 15:19)</b></p> <p>And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments." Then he said to Him, "Which ones?" And Y'shua said, "You shall not commit murder."</p> <p><b>(Matthew 19:17-18)</b></p>	<p>Being filled with all unrighteousness... murder.</p> <p><b>(Romans 1:29)</b></p> <p>You shall not murder.</p> <p><b>(Romans 13:9)</b></p> <p>For He who said, "Do not commit adultery;" also said, "Do not commit murder." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the Torah.</p> <p><b>(Ya'akov 2:11)</b></p> <p>You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.</p> <p><b>(Ya'akov 4:2)</b></p>	<p>We know that the Torah is good if one uses it properly. We also know that Torah is made not for the righteous but for those who kill their fathers or mothers, for murderers.</p> <p><b>(1 Timothy 1:8-9)</b></p>	<p>Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.</p> <p><b>(1 John 3:15)</b></p> <p>But the...murderers, their place will be in the fiery lake of burning sulfur. This is the second death.</p> <p><b>(Revelation 21:8)</b></p>

# Seventh Commandment

You shall not commit adultery.

**Exodus 20:14**

Gospels and Emissaries	The Major Testimonies	The Ten	Second Testimony of Yochanan
<p>“You have heard that it was said, ‘You shall not commit adultery’; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart... “It was said, ‘whoever sends his wife away, let him give her a certificate of divorce’; but I say to you that everyone who divorces his wife, except for the reason of un-chastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.” <b>(Matthew 5:27-28, 31-32)</b></p> <p>And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery.” <b>(Matthew 19:9)</b></p> <p>Then he said to him, “Which ones?” And Y’shua said, “You shall not...commit adultery.” <b>(Matthew 19:18)</b></p>	<p>You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <b>(Romans 2:22)</b></p> <p>You shall not commit adultery. <b>(Romans 13:9)</b></p> <p>For He who said, “Do not commit adultery;” also said, “Do not commit murder.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the Torah. <b>(Ya’akov 2:11)</b></p> <p>Having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children. <b>(2 Peter 2:14)</b></p>	<p>We know that the Torah is good if one uses it properly. We also know that Torah is made not for the righteous but for lawbreakers... for adulterers. <b>(1 Timothy 1:8-10)</b></p>	<p>Behold, I will throw her into a coffin,<sup>103</sup> and those who commit adultery with her into great tribulation, unless they repent of her deeds. <b>(Revelation 2:22)</b></p> <p>But the... sexually immoral—their place will be in the fiery lake of burning sulfur. This is the second death.” <b>(Revelation 21:8)</b></p>

103 The Aramaic word *arsa* can mean “bed” but is better translated as “coffin” - a very strong indication that Revelation was not originally penned in Greek, since Greek has distinct words for bed and coffin. The Greek reading of punishing a prostitute by throwing her on a bed is wrong. The Greek reading is in fact so egregious that the translators of KJV and other versions add in italics the words *of sickness* as a way to make the “bed” reading more plausible. However, *of sickness* is not in the Greek text. The word *arsa* appears both in the Aramaic translation from the Greek known as Peshitto, as well as the Crawford manuscript of Revelation.



## Eighth Commandment

You shall not steal.  
**Exodus 20:15**

Gospels and Emissaries	The Major Testimonies	The Ten	Second Testimony of Yochanan
<p>And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments." Then he said to Him, "Which ones?" And Y'shua said, "You shall not steal." <b>(Matthew 19:17-18)</b></p> <p>"For out of the heart come evil thoughts... thefts." <b>(Matthew 15:19)</b></p>	<p>You, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? <b>(Romans 2:21)</b></p> <p>You shall not steal. <b>(Romans 13:9)</b></p> <p>(Neither) thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of Elohim. <b>(1 Corinthians 6:10)</b></p>	<p>He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need. <b>(Ephesians 4:8)</b></p> <p>And not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about Elohim our Savior attractive. <b>(Titus 2:10)</b></p>	<p>The rest of mankind that were not killed by these plagues still did not repent of the work of their hands...or their thefts. <b>(Revelation 9:20-21)</b></p>

## Ninth Commandment

You shall not give false testimony against your neighbor.  
**Exodus 20:16**

Gospels and Emissaries	The Major Testimonies	The Ten	Second Testimony of Yochanan
<p>And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments." Then he said to Him, "Which ones?" And Y'shua said, "You shall not bear false witness." <b>(Matthew 19:17-18)</b></p> <p>"For out of the heart come evil thoughts... false witness, slanders." <b>(Matthew 15:19)</b></p>	<p>As it is written: "There is no one righteous, not even one; there is no one who understands, no one who seeks Elohim. All have turned away, they have together become worthless; there is no one who does good, not even one." "Their throats are open graves; their tongues practice deceit." "The poison of vipers is on their lips." <b>(Romans 3:10-13)</b></p>	<p>Do not lie to one another, since you laid aside the old self with its evil practices. <b>(Colossians 3:9)</b></p>	<p>But all liars—their place will be in the fiery lake of burning sulfur. This is the second death." <b>(Revelation 21:8)</b></p>

## Tenth Commandment

You shall not covet  
your neighbor's house; you shall not covet your neighbor's wife or his male servant  
or his female servant or his ox or his donkey or anything that belongs to your neighbor.  
**Exodus 20:17**

Gospels and Emissaries	The Major Testimonies	The Ten	Second Testimony of Yochanan
Watch out! Be on your guard against all kinds of greed. A man's life does not consist in the abundance of his possessions. <b>(Luke 12:15)</b>	What shall we say then? Is the Torah sin? May it never be! On the contrary, I would not have come to know sin except through the Torah; for I would not have known about coveting if the Torah had not said, "You shall not covet." <b>(Romans 7:7)</b>  You shall not covet. <b>(Romans 13:9)</b>	Put to death...greed, which is idolatry. <b>(Colossians 3:5)</b>  The fruits of the sinful flesh are obvious... jealousy and envy...I warn you as I did before that those who live like this will not inherit the kingdom of Elohim. <b>(Galatians 5:19-21)</b>  You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. <b>(Ya'aakov 4:2)</b>	For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. <b>(1 John 2:16)</b>

## Passover

“You must remember this day forever. Each year you will celebrate it as a special festival to YHWH. For seven days, you may eat only bread made without yeast. On the very first day you must remove every trace of yeast from your homes. Anyone who eats bread made with yeast at any time during the seven days of the festival will be cut off from the community of Israel. On the first day of the festival, and again on the seventh day, all the people must gather for a time of special worship. No work of any kind maybe (may be) done on these days except in the preparation of food. “Celebrate this Festival of Unleavened Bread, for it will remind you that I brought your forces out of the land of Egypt on this very day. This festival will be a permanent regulation for you, to be kept from generation to generation...” “Remember, these instructions are permanent and must be observed by you and your descendants forever. When you arrive in the land YHWH has promised to give you, you will continue to celebrate this festival. Then your children will ask, ‘What does all this mean? What is this ceremony about?’ And you will reply, ‘It is the celebration of YHWH’s Passover, for he passed over the homes of the Israelites in Egypt. And though he killed the Egyptians, he spared our families and did not destroy us.’” Then all the people bowed their heads and worshiped. So the people of Israel did just as YHWH had commanded through Moshe and Aaron.

### Exodus 12:1-28

Gospels and Emissaries	The Major Testimonies
<p>On the first day of the Festival of Unleavened Bread (the day the Passover lambs were sacrificed), Y’shua’s disciples asked him, “Where do you want us to go to prepare the Passover supper?” So Y’shua sent two of them into Jerusalem to make the arrangements. “As you go into the city,” he told them, “a man carrying a pitcher of water will meet you. Follow him. At the house he enters, say to the owner, ‘The Teacher asks, Where is the guest room where I can eat the Passover meal with my disciples?’ He will take you upstairs to a large room that is already set up. That is the place; go ahead and prepare our supper there.” So the two disciples went on ahead into the city and found everything just as Y’shua had said, and they prepared the Passover supper there. <b>(Mark 14:12-16)</b></p> <p>Every year Y’shua’s parents went to Jerusalem for the Passover festival. <b>(Luke 2:41)</b></p> <p>It was time for the annual Passover celebration, and Y’shua went to Jerusalem. <b>(Yochanan 2:13)</b></p> <p>As soon as the Passover season ended, we boarded a ship at Philippi in Macedonia and five days later arrived in Troas, where we stayed a week. <b>(Acts 20:6)</b></p>	<p>It was by faith that Moshe commanded the people of Israel to keep the Passover and to sprinkle blood on the doorposts so that the angel of death would not kill their firstborn sons. <b>(Hebrews 11:28)</b></p> <p>Get rid of the old leaven that you may be a new batch without yeast—as you really are. For Mashiach, our Passover lamb, has been sacrificed.<sup>104</sup> Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. <b>(1 Corinthians 5:7-8)</b></p>

<sup>104</sup> Rav Shaul uses this Passover imagery to his mostly Gentile audience because he expects them to know about and keep the Feast, as the last line most definitely indicates!

# Firstfruits

“Celebrate the Feast of Harvest with the Firstfruits of the crops you sow in your field. “Celebrate the Feast of Ingathering at the end of the year, when you gather in your crops from the field. “Three times a year all the men are to appear before the Sovereign YHWH. “Do not offer the blood of a sacrifice to me along with anything containing yeast. “The fat of my festival offerings must not be kept until morning. “Bring the best of the Firstfruits of your soil to the house of YHWH your Elohim.”

**Exodus 23:16-19**

Gospels and Emissaries	Second Testimony of Yochanan
<p>If the part of the dough offered as firstfruits is Set Apart, then the whole batch is Set Apart; if the root is Set Apart, so are the branches.<sup>105</sup> <b>(Romans 11:16)</b></p> <p>But Mashiyach has indeed been raised from the dead, the Firstfruits of those who have fallen asleep. <b>(1 Corinthians 15:20)</b></p> <p>He chose to give us birth through the word of truth, that we might be a kind of Firstfruits of all he created <b>(Ya’akov 1:18)</b></p>	<p>These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as Firstfruits to Elohim and the Lamb.<sup>106</sup> <b>(Revelation 14:4)</b></p>

105 Like Passover, Rav Shaul expects the Roman believers to understand this imagery that can only come through the observance of this Torah based Feast!

106 The context is perfect here. The first martyrs validated their faith in Y’shua and Torah and their sacrifice became symbolic of the eternal life that awaits all others who follow them, even as Y’shua is the Firstfruit among the resurrected dead and actually rose early on the very day of Firstfruits. Also see Ya’akov 1:11.

## Feast of Weeks/Shavuot

“From the day after the Sabbath, the day the bundle of grain was lifted up as an offering, count off seven weeks. Keep counting until the day after the seventh Sabbath, fifty days later, and bring an offering of new grain to YHWH. From wherever you live, bring two loaves of bread to be lifted up before YHWH as an offering. These loaves must be baked from three quarts of choice flour that contains yeast. They will be an offering to YHWH from the first of your crops. Along with this bread, present seven one-year-old lambs with no physical defects, one bull, and two rams as burnt offerings to YHWH. These whole burnt offerings, together with the accompanying grain offerings and drink offerings, will be given to YHWH by fire and will be pleasing to him. Then you must offer one male goat as a sin offering and two one-year-old male lambs as a peace offering. “The priest will lift up these offerings before YHWH, together with the loaves representing the first of your later crops. These offerings are holy to YHWH and will belong to the priests. That same day, you must stop all your regular work and gather for a sacred assembly. This is a permanent law for you, and it must be observed wherever you live.”

### Leviticus 23:15-21

Gospels and Emissaries	The Major Testimonies
<p>Some time later Y’shua went up for a Feast of the Jews.<sup>107</sup> <b>(Yochanan 5:1)</b></p> <p>On the day of The Feast of Weeks, seven weeks after Y’shua’s resurrection, the believers were meeting together in one place. <b>(Acts 2:1)</b></p> <p>Paul had decided against stopping at Ephesus this time because he didn’t want to spend further time in the province of Asia. He was hurrying to get to Jerusalem, if possible, for the Festival of Weeks. <b>(Acts 20:16)</b></p>	<p>In the meantime, I will be staying here at Ephesus until the Festival of Weeks. <b>(1 Corinthians 16:8)</b></p>

<sup>107</sup> The research that identifies this feast as Shavuot is fully detailed in “Signs of the Cross,” p.405-409.

## Yom Kippur

“Remember that the Day of Atonement is to be celebrated on the ninth day after the Festival of Trumpets. On that day you must humble yourselves, gather for a sacred assembly, and present offerings to YHWH by fire. Do no work during that entire day because it is the Day of Atonement, when atonement will be made for you before YHWH your Elohim, and payment will be made for your sins. Anyone who does not spend that day in humility will be cut off from the community. And I will destroy anyone among you who does any kind of work on that day. You must do no work at all! This is a permanent law for you, and it must be observed wherever you live. This will be a Sabbath day of total rest for you, and on that day you must humble yourselves. This time of rest and fasting will begin the evening before the Day of Atonement and extend until evening of that day.”

### Leviticus 23:27-32

Gospels and Emissaries	The Major Testimonies
<p>“And when you fast, don’t make it obvious, as the hypocrites do, who try to look pale and disheveled so people will admire them for their fasting. I assure you, that is the only reward they will ever get. But when you fast, comb your hair and wash your face. Then no one will suspect you are fasting, except your Father, who knows what you do in secret. And your Father, who knows all secrets, will reward you.<sup>108</sup></p> <p><b>(Matthew 6:16-18)</b></p> <p>Much of the time had been lost, and sailing had already become dangerous because now it was after the Fast.</p> <p><b>(Acts 27:9)</b></p>	<p>Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were the menorah, the table and the consecrated bread; this was called the Set Apart Place. Behind the second curtain was a room called the Most Set Apart Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron’s staff that had budded, and the stone tablets of the covenant. Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now. When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.<sup>109</sup></p> <p><b>(Hebrews 9:1-7)</b></p>

<sup>108</sup> See Isaiah 58:1-14.

<sup>109</sup> Rav Shaul continues and explains that Y’shua is now the High Priest, yet in spite of this fact he still keeps Yom Kippur in the Temple (Acts 27:9)! Y’shua did not command his disciples to stop observing Yom Kippur; neither did Rav Shaul discontinue observing this Feast.

# Feast of Tabernacles

“Now, on the first day of the Festival of Shelters, after you have harvested all the produce of the land, you will begin to celebrate this seven-day festival to YHWH. Remember that the first day and closing eighth day of the festival will be days of total rest. On the first day, gather fruit from citrus trees, and collect palm fronds and other leafy branches and willows that grow by the streams. Then rejoice before YHWH your Elohim for seven days. You must observe this seven-day festival to YHWH every year. This is a permanent law for you, and it must be kept by all future generations. During the seven festival days, all of you who are Israelites by birth must live in shelters. This will remind each new generation of Israelites that their ancestors had to live in shelters when I rescued them from the land of Egypt. I, YHWH am your Elohim.”

**Leviticus 23:39-43**

<b>Gospels and Emissaries</b>
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After this, Y’shua stayed in Galilee, going from village to village. He wanted to stay out of Judea where the Jewish leaders were plotting his death. But soon it was time for the Festival of Shelters, and Y’shua’s brothers urged him to go to Judea for the celebration. “Go where your followers can see your miracles!” they scoffed. “You can’t become a public figure if you hide like this! If you can do such wonderful things, prove it to the world!” For even his brothers didn’t believe in him. Y’shua replied, “Now is not the right time for me to go. But you can go anytime, and it will make no difference.”... But after his brothers had left for the festival, Y’shua also went, though secretly, staying out of public view. <b>(Yochanan 7:1-6, 10)</b>
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## Nazirite Vow

Then YHWH said to Moshe, “Speak to the people of Israel and give them these instructions: If some of the people, either men or women, take the special vow of a Nazirite, setting themselves apart to YHWH in a special way, they must give up wine and other alcoholic drinks. They must not use vinegar made from wine, they must not drink other fermented drinks or fresh grape juice, and they must not eat grapes or raisins. As long as they are bound by their Nazirite vow, they are not allowed to eat or drink anything that comes from a grapevine, not even the grape seeds or skins. They must never cut their hair throughout the time of their vow, for they are holy and set apart to YHWH.

**Numbers 6:1-5**

<b>Gospels and Emissaries</b>
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But the angel said, “Don’t be afraid, Zechariah! For Elohim has heard your prayer, and your wife, Elizabeth, will bear you a son! And you are to name him Yochanan. You will have great joy and gladness, and many will rejoice with you at his birth, for he will be great in the eyes of YHWH. He must never touch wine or hard liquor, and he will be filled with the Set Apart Spirit, even before his birth. <b>(Luke 1:13-15)</b>
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Paul stayed in Corinth for some time after that and then said good-bye to the brothers and sisters and sailed for the coast of Syria, taking Priscilla and Aquila with him. (Earlier, at Cenchrea, Paul had shaved his head according to Jewish custom, for he had taken a vow.)  
**(Acts 18:18)**

The next day Paul went in with us to meet with Ya’akov, and all the elders of the Jerusalem assembly were present. After greetings were exchanged, Paul gave a detailed account of the things Elohim had accomplished among the Gentiles through his ministry. After hearing this, they praised Elohim. But then they said, “You know, dear brother, how many thousands of Jews have also believed, and they all take the law of Moshe very seriously. Our Jewish Messianics here at Jerusalem have been told that you are teaching all the Jews living in the Gentile world to turn their backs on the laws of Moshe. They say that you teach people not to circumcise their children or follow other Jewish customs. Now what can be done? For they will certainly hear that you have come. “Here’s our suggestion. We have four men here who have taken a vow and are preparing to shave their heads. Go with them to the Temple and join them in the purification ceremony, and pay for them to have their heads shaved. Then everyone will know that the rumors are all false and that you yourself observe the Jewish laws. “As for the Gentile Christians, all we ask of them is what we already told them in a letter: They should not eat food offered to idols, nor consume blood, nor eat meat from strangled animals, and they should stay away from all sexual immorality.” So Paul agreed to their request, and the next day he went through the purification ritual with the men and went to the Temple. Then he publicly announced the date when their vows would end and sacrifices would be offered for each of them.

**(Acts 21:18-26)**

# Circumcision

“I will continue this everlasting covenant between us, generation after generation. It will continue between your offspring and me forever. And I will always be your Elohim and the Elohim of your descendants after you...” “Your part of the agreement,” Elohim told Abraham, “is to obey the terms of the covenant. You and all your descendants have this continual responsibility. This is the covenant that you and your descendants must keep: Each male among you must be circumcised; the flesh of his foreskin must be cut off. This will be a sign that you and they have accepted this covenant. Every male child must be circumcised on the eighth day after his birth. This applies not only to members of your family, but also to the servants born in your household and the foreign-born servants whom you have purchased. All must be circumcised. Your bodies will thus bear the mark of my everlasting covenant. Anyone who refuses to be circumcised will be cut off from the covenant family for violating the covenant.”

## Genesis 17:7-14

Gospels and Emissaries	The Major Testimonies	The Ten
<p>Eight days later, when the baby was circumcised, he was named Y’shua, the name given him by the angel even before he was conceived. Then it was time for the purification offering, as required by the law of Moshe after the birth of a child; so his parents took him to Jerusalem to present him to YHWH. The law of YHWH says, “If a woman’s first child is a boy, he must be dedicated to YHWH.” So they offered a sacrifice according to what was required in the law of YHWH —“either a pair of turtledoves or two young pigeons.” <b>(Luke 2:21-24)</b></p> <p>Paul and Silas went first to Derbe and then on to Lystra. There they met Timothy, a young disciple whose mother was a Jewish believer, but whose father was a Greek. Timothy was well thought of by the believers in Lystra and Iconium, so Paul wanted him to join them on their journey. In deference to the Jews of the area, he arranged for Timothy to be circumcised before they left, for everyone knew that his father was a Greek. Then they went from town to town, explaining the decision regarding the commandments that were to be obeyed, as decided by the apostles and elders in Jerusalem. So the assemblies were strengthened in their faith and grew daily in numbers. <b>(Acts 16:1-5)</b></p>	<p>A man is not a Jew if he is <b>only</b> one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code.<sup>110</sup> Such a man’s praise is not from men, but from Elohim.<sup>111</sup> <b>(Romans 2:28-29)</b></p>	<p>Not even those who are circumcised obey the Torah<sup>112</sup>, yet they want you to be circumcised that they may boast about your flesh. <b>(Galatians 6:13)</b></p>

110 Within “the written code” which is Torah, it is extremely evident that ritual alone cannot bring salvation. Rather we are obedient to the Commandment simply because YHWH gave it and by Faith we learn to love and trust YHWH within our hearts. YHWH promises to write His Word upon our hearts and has made us a Kedoshim (Set Apart People) according to the Image of Elohim, which is Mashiyach. To understand this work of the heart in Torah, see Lev. 26:40-46; Deut. 10:12-11:1; 30:6; 32:46, 47; Jeremiah 4:4.

111 Rav Shaul clearly states that both outward and inward circumcision is required; that obedience to one literally creates the benefits of the other. Many other statements of Rav Shaul join the outward and inward concepts together, but here they are brought together in the same sentence and concluded that it is Elohim who praises the one who keeps the Commandment, not man.

112 In other words, if they keep this part of the Torah, they should be consistent by keeping the others, as well. Ya’akov says the same thing that he who is circumcised is obligated to obey the rest of the Torah; that he also refers to as the law of liberty.



## Tradition

The Hebrew word *minhag* (customs or tradition), appears only twice (and in the same verse) in the Tanakh: *“And the watchman told, saying, He came even unto them, and comes not again: and the minhag (driving) is like the minhag (driving) of Jehu the son of Nimshi; for he nahag (drives) with madness”* (2 Kings 9:20). Is it not ironic that Jehu’s “driving” reputation is tied in with what is arguably the most important term of rabbinical Jewish identity? Tradition.

The Pharisees (forefathers of Orthodox Judaism) teach that one must drive or “conduct” themselves according to “tradition” – but, of course, that’s simply a “traditional” understanding. When a word such as *minhag* is used so infrequently it indicates that it is of relatively little importance. However, rare terms are famous for being spun into highly spiritualized and modernized religious ideals. Certainly a person’s driving style has a lot to say about their character; Jehu’s reflected a wild-eyed fellow full of good intentions, although he was way off the mark: *“But Jehu took no heed to walk in the Torah of YHWH the Elohim of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin”* (2 Kings 10:31). Tevey (Fiddler on the Roof) wasn’t kidding when he cried, “Tradition, Tradition, Tradition!” For many Jews tradition is bigger than YHWH; it is “Jewish identity.” Sadly, most see Torah as “tradition” instead of the Way to develop a personal relationship with YHWH Elohim Chayim.

Although “tradition” is full of good intentions, it is the “straw man” of rabbinical Judaism. Many “Jewish” traditions have no merit in Torah and, in fact, this is the underlying cause of why most Jews reject Torah and are kept from knowing YHWH and His Mashiyach. Rabbinical tradition is self promoting; it is what validates rabbinical authority. According to the Rabbis, a Jewish person cannot observe Torah without the help of the Rabbis. Torah is made to be very complicated and not easily accessible for the uneducated, untrained Jew. Some of the traditional Jewish prayers have acrostics embedded within them of the name of the sage who wrote the prayer, which is rather self promoting. How did this happen that a man would even think to arrange the words of a prayer so that his own name would be remembered while praying to the Master YHWH? Why would a man ever think to preface prayer “based on the tradition of our wise and discerning teachers” if tradition were not so highly esteemed as the mediator between man and YHWH? The Rabbis stand in place of the Ruach haKodesh, preventing a Jew to enter in without some sort of rabbinical sponsorship. This is tradition; but tradition is simply man doing what is right in his own eyes, usurping YHWH’s authority over the souls of others. Y’shua addressed the matter with these words:

*“Why also do you transgress against the Commandments of Elohim because of your traditions? For Elohim said, “Honor your father and mother; and anyone who reviles his father and his mother let him be put to death?” But you say anyone who says to a father or to a mother, “My offering is whatever you have gained by me,” then he does not need to honor his father or mother. **And you nullify the Word of Elohim because of your tradition.** Hypocrites! Well did Yesha’yahu prophesy concerning you and said, “This people honor me with their lips, but their heart is very far from me.” **And they revere me in vain, while they teach the doctrines of the commandments of the sons of men**” (Matthew 15:3-9).*

Rav Shaul explains that when he was being called into the Malchut Elohim that he sought Mashiyach rather than conferring with flesh and blood (the traditions of others): *“And how greatly advanced I was in (Orthodox) Judaism, superior to most of my countrymen who were also my kin. And, in particular, how zealous I was with respect to the teaching of my fathers. But when (Elohim) willed it, He who set me apart from the womb and from my mother, called me to His grace. In order to reveal the manifestation of His son that I preached to the nations, I did not explain this to flesh and blood”* (Galatians 1:14-16). Obviously when Rav Shaul tried to explain Mashiyach to traditional Jews, most of what he said would be filtered through their traditional

understandings or many would ask their hierarchical authorities to do their thinking for them. The end result for many, would be to make a broad sweeping turn right back into their religious comfort zones.

On the other hand, well-worn Christian perceptions of Judaism are also teeming with ideas about Jewish “tradition.” Awraham, Yitzkhakh and Ya’akov, however, were *not* men of tradition; they lived their whole lives without ever applying the word tradition to their observance of Torah! Our forefathers observed the Word of YHWH and grew in the Perfection of Mashiyach long before Jewish traditions were invented by the Pharisees and other Jewish sects. Furthermore, Shabbat and the Moedim are not “traditions” either. It is ignorance to think of the Word of YHWH in this manner. The *Mitzvot*, *Eduyot*, *Chuqqim*, *Mishpatim*, *Derek* of YHWH are *Kadosh* (Set Apart) as the Word of YHWH that are the manifestation of Mashiyach’s government. Tradition may be a useful term for an outsider to compare one cultural tradition to that of another, because an outsider is not defined by Mashiyach or Torah in such a way that their being and identity is bound up in Mashiyach and Torah. But rabbinical Judaism asserts the authority of tradition over Jewish souls by holding their own authority on an equal or higher footing with the Word of YHWH, rather than being subject to YHWH.

Rabbinical spin doctors like to use the following verse to give themselves authority to breed traditions “equal to Torah”: “*According to the peh (mouth) of the torah which they shall teach you, and according to the mishpat (judgment) which they shall tell you, you shall do: you shall not decline from the davar (word) which they shall show you, to the right hand, nor to the left*” (D’varim/Deut. 17:11).

From the context of this verse one can easily see how evil “tradition” of man is: “*If there arise a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates: then shall you arise, and get thee up into the place which YHWH your Elohim shall choose; And you shall come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall show you the Word of judgment: And you shall do according to the word of their mouth, which they of that place which YHWH shall choose shall show thee; and you shall observe to do according to all that they inform thee*” (D’varim/Deut. 17:8-10).

While YHWH’s authority is revealed through “*priests the Levites*” who are qualified men accountable to YHWH, Judgment is to be levied by YHWH Himself. But rabbinical tradition often annuls the Word of YHWH, even to the point of changing words and concepts in the Torah and Prophets to suit their tradition. YHWH says: “*You shall not add unto the word which I command you, neither shall you diminish from it, that you may keep the commandments of YHWH your Elohim which I command you*” (D’varim/Deut. 4:2). Sages invented a “*gezeirah*,” a religious “fence” around Torah where they’ve added thousands of *minhagim* (traditions) which they esteem as equal in authority to the *Mitzvot* (Commandments) of Torah. This is clearly adding to the Word of YHWH, which is wickedness. Here are some brief examples of how rabbinical tradition puts a spin on Torah:

- 1) The first of the *Eser haDibrot* (Ten Commandments) says: I AM YHWH. He didn’t say “HaShem” or “Adonai.” Rabbinical tradition makes void the Name of YHWH by refusing to verbally proclaim the Name which was removed from 134 places in the Tanakh, and replaced with the word Adonai. It is no coincidence that many of these 134 places refer to the **Word** of YHWH, which is Mashiyach – very instrumental verses that reveal the identity of Mashiyach. But obviously, the Pharisees don’t want people to know about the true Mashiyach coming in the Name of YHWH.
- 2) Rabbis worship an idol called “oral torah” which they tout as more authoritative than the written Torah. Rambam’s Introduction to the Mishnah reads: “*If there are 1000 prophets, all of them of the stature of Elijah and Elisha, giving a certain interpretation,*

*and 1001 rabbis giving the opposite interpretation, you shall incline after the majority and the instruction according to the 1001 rabbis, not according to the 1000 prophets... Elohim did not permit us to learn from the prophets, only from the rabbis who are men of logic and reason.”* Clearly, the Rabbis’ self-made authority is at war with the Prophets of YHWH! YHWH said, “You shall have no other gods before me,” but the Rabbis have made a deity out of their tradition. In rabbinical lore it is taught that if you were to obtain counsel from one of the great Sages it is as though you had heard right from YHWH Himself.

- 3) Noah built the ark in the Name of YHWH. Awraham declared the Name of YHWH to his 318 trained men. Moshe declared the Name of YHWH to Pharaoh. King Dawid and all the Prophets declared the Name of YHWH. Mashiyach Y’shua and his disciples declared the Name of YHWH. The Prophets of YHWH revealed that all the Earth is going to Fear the Name of YHWH. But the lore of Pharisees insists that the Name of YHWH is too *Kadosh* (Set Apart) to pronounce – philosophy that became the central theme of a big cover-up to hide the Name of YHWH from the world. Rabbinical Judaism uses Elokim, HaShem, Adonai and other substitute titles in violation of the Third Commandment: “*You shall not take the Name of YHWH in vain*” or distort, or bring it to nothing.
- 4) Shabbat was given to Adam and Eve and all of mankind thousands of years before the Pharisees came on the scene – which effectively renders useless the idea that “Shabbat is only for the Jews.” Isaiah 56:3 and 4 states that the *nekar* (complete stranger or alien) is to keep Shabbat. Isaiah 66:23 states that “*all flesh*” will keep Shabbat. The “Children of Israel” who came out of Egypt, who were an *erev rav* (mixed multitude) from all nations under heaven, kept Shabbat because they had entered into Covenant with YHWH to become part of the “Children of Israel” and the “Seed of Awraham.” The Shabbat of YHWH is *not* a “Jewish Shabbat” to be kept by Jews only as rabbinical tradition insists.
- 5) Rabbis have a habit of exercising traditional religious authority to overrule non-religious fathers and mothers. If parents do not come under rabbinical authority, Rabbis will direct their children to dishonor them in order to follow their rabbinical traditions, which is extremely anti-Torah.
- 6) Rabbis are guilty of slandering Y’shua because they have dared to refer to him as a *mamzer* (bastard) and a breaker of Torah. They’ve even gone so far as to hold mock funerals for fellow Jews who chose to follow Y’shua as Mashiyach. Most Jews know that if you slander a person, it is as though you murdered them; if you even *think* hatred towards another person, it is as though you have murdered them! Still, this hatred against Y’shua and those who follow him has become part of rabbinical “tradition,” contrary to Torah (see Vayikra/Lev. 19:16).
- 7) Torah instructs that if someone commits adultery they are to be stoned to death. The innocent party may re-marry; but in order to do so, a Beit Din must first provide a proper bill of divorcement. However, Rabbis – who like to “sit in the seat of Moses” – have totally ignored the rules and continue officiating over the re-marriage of adulterers.
- 8) To bolster their income, some Rabbis charge exorbitant “handling fees” for marriage ceremonies, bar mitzvahs, etc. Some even conduct palm readings and employ the use of witchcraft to make extra money on the side – all of which is very high-handed rebellion against Torah.
- 9) The Talmud has plenty of anti-Y’shua rhetoric, bearing false witness against Y’shua by charging him to be a breaker of Torah. As Yehudim, Y’shua and his mother were to be afforded the same honor as any other Jew, yet rabbinical tradition stands on the shoulders

of the false (paid) witnesses from the mock trial before Pilate. Talmud contains spurious and unqualified testimony regarding Y'shua's trial, yet Rabbis, very contrary to Torah, uphold the lies of their forefathers.

- 10) Covetousness has become embedded within the religious worlds, but it is very anti-Torah. A famous rabbinical tradition is to publicly name benefactors, put names on plaques, write them on the entrances of buildings and on seats in the synagogues, etc. In Matthew 6 Mashiyach taught against public demonstrations of *tsedaka* (almsgiving) because it spawns covetousness; nevertheless, if covetousness is not actively opposed neither would public demonstrations of *tsedaka* be opposed.

*"YHWH has been sore displeased with your fathers. Therefore say you unto them, Thus says YHWH of hosts; Turn ye unto me, says YHWH of hosts, and I will turn unto you, says YHWH of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus says YHWH of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, says YHWH. Your fathers, where are they? And the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as YHWH of hosts thought to do unto us, according to our ways, and according to our doings, so has he dealt with us" (Zechariah 1:2-6).*

Rabbis use their self-made "tradition" to usurp authority unto themselves as Levites, Priests or Judges. Pinchas was given the office of Cohen (priest) forever (B'midbar 25:13) because he sanctified the Name of YHWH, when the rest of the Levites were failing miserably. Yehoshua ben Nun was given high recognition by YHWH (B'midbar 27:21) because he believed upon YHWH, listened to the Ruach haKodesh and sanctified the Name of YHWH before the people. Neither Miriam, Aaron, nor Moshe entered into the Promised Land because of YHWH's Judgment, but Caleb who was a "Jewish convert" entered the land with the full blessings of YHWH. The Rabbis clearly show that, while they fear man, they have no fear of YHWH. Much of rabbinical Judaism has followed after Baal, which is also evident by their choice of fashion:

*"I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; And them that worship the host of heaven upon the housetops; and them that worship and that swear by YHWH, and that swear by Malcham; And them that are turned back from YHWH; and those that have not sought YHWH, nor enquired for him" (Zephaniah 1:4-6).*

Chemarims are "black robed priests." The black clothes of the religious symbolizes haSatan, as dirty deeds are often done in the dark where there is no accountability. In the Tanakh black clothing (sack cloth) was used in mourning or in death. No priests of YHWH wore black as it represents death; therefore, religious Jews who wear black are clearly showing by their tradition that they are *not* YHWH's priesthood! Black attire has become common among religious Jews simply because of peer group status quo identity pressure. Rabbinical "tradition" is the Baal of the Rabbis, but no man can serve two masters (Matt. 6:24); we will either serve Baal or YHWH.

True Jewish identity is rooted in Torah and Mashiyach, regardless of what tradition has to say. YHWH's chosen people are called to be a *Kedoshim*, Set Apart unto YHWH and His Mashiyach rather than succumb to the traditions of men, regardless of how much prestige or esteem one supposes to enjoy for a season.

We must remember that YHWH fights for the Jewish people when they observe Torah, and that He fights against them when they willfully neglect Torah. As such, rabbinical tradition is largely responsible for many of the atrocities against the Jewish people. But the Rabbis prefer to lay blame on the secular (hiloni) Jews for not following their traditions. Jews become prey to genocidal maniacs like those who carried out the Inquisitions and pogroms when they spurn

Torah and Mashiyach. Jewish men, women and children would never have been butchered at the hands of demonic regimes if they had put their trust in YHWH rather than in religious institutions and governments. YHWH is exceedingly clear that His protection is a direct result of our level of respectful obedience towards His instruction (Deuteronomy 11 & 12). The tragic result then is it only takes a few false teachers to deceive multitudes and put them into very great danger.

Rabbinical Judaism is clearly the largest visible priesthood of the Jewish people today. If rabbinical Judaism had been sanctifying the Name of YHWH and upholding Torah, YHWH would respond and do battle against our enemies, but this is far from what is happening today. Israel is being put again under a curse for turning from YHWH and His Mashiyach. Jerusalem is being trodden asunder by Gentiles by foreign anti-Torah One World Governments that know not YHWH nor His Mashiyach. Pagans have taken government control and parades of sodomy are made through the streets of Jerusalem because tradition has been elevated over and above YHWH and His Torah. This is our punishment for not sanctifying the Name of YHWH and upholding Mashiyach ben Yoseph as the Word of YHWH. Every Jew is being punished because of the evils of tradition...tradition. However, it is truth, through an intimate personal relationship with YHWH and His Mashiyach that is the ultimate goal between YHWH and mankind, not tradition.

## Twelve Tribes

Ya'akov (James), addressing Israelites/Jews living among and as Gentiles, wrote to the Twelve Tribes scattered "*among the peoples*" (Ya'akov/James 1:1), which is a key divergence from "nations." In every culture including Jewish, there is a distinction made between *the people* (Israel) and *the peoples* (everyone else). In this case the phrase *b'ammeh* literally means "in/among peoples" with the B proclitic having these prepositional meanings attached to *ammeh*. When we say "nation" in English, we envision a fixed place with borders and limits set by treaty and legal convention. While there have surely been "peoples" living in these locations for long periods of time, we do not consider the nation dissolved if many were to pack up and leave. By contrast, James is writing to Jews of the dispersion, and his intent is clearly to pull them out from their *national ties* and have them return to their *tribal/ethnic* roots.

The reason we can be certain of this has to do with the second term: "*For if there come into your assembly a man with rings of gold or splendid garments and there come in a poor man in sordid garments*" (Ya'akov 2:2). Here the term *eidta* (assembly; Greek *ekklesia*) refers to a body of people, which is generally used by Renewed Covenant writers to address a group of believers. This term is closest to the Hebrew term *adat*, usually "congregation" in English (Exodus 12:3) and is indicative of a general gathering of believers. Although its Hebrew counterpart is widely used in the Tanakh to describe such groups, *adat/eidta* or *ekklesia* is a later concept that emerges in the letters of Paul and others in the Renewed Covenant.

The more primitive and direct word James uses is *knooshta*, usually translated as "*assembly*." It is also the word from which the Israeli Cabinet "*Knesset*," is derived. However, a more fundamental use of the word, and the one most relevant here, is that *knooshta* is the original word from which the Greek word *synagogue* was derived. Ya'akov is writing from his *Beit Knesset* (synagogue), and sending his letter to Jewish believers among the nations regarding matters in their *Beit Knessets*, which must by virtue of their taking instruction from James, be Netzarim.

So what we are seeing then, is an international network of "synagogues" (meeting places) comprised exclusively of believers in Y'shua Messiah. These "synagogues" also, as evidenced by the letter sent out from Jerusalem in Acts 15, are clearly comprised of both Jews and those who "*Fear Elohim*" (Gentile proselytes) who worship and study together, just as their conventional Israeli counterparts (Acts 10). These letters also serve as evidence that Ya'akov was the leader of the Rosh Beit Din in Jerusalem who held sway over all halachic or legal matters affecting the worship of Jews and Gentiles alike, regardless of where they were located.

# Unity

## Unity of the Name of YHWH

*“Hear, O Israel: YHWH our Elohim is One YHWH.”*  
D’varim/Deuteronomy 6:4

YHWH guards and protects His Set Apart Name according to Righteousness. YHWH is *“the Name above all names.”* He commands that individuals guard the Unity of the Name of YHWH by sanctifying and setting apart His Name from all others. The Name of Yahweh reflects *life* itself. YHWH is the Self Existent One who “breathes” the *Neshama* (Breath) of life into each of us. *Neshama* (nesh-aw-maw) refers to your *spirit*, the part of you that creates and selects thoughts and makes choices and takes action and makes you radically distinctive from everyone else. Each individual comprehends the Unity of the Name of YHWH according to the personal levels of unity within the soul, and according to manifold impressions and ideas about life, eternity, infinity, the universe, etc.

The Mind of YHWH designed each individual’s *neshama* (spirit) and through the natural world we are taught about the spiritual world and our relationship to the Almighty. The Name of YHWH was breathed to Adam along with the sound of His Name. His Name is to be breathed and vocalized in a very unique and special way. May our souls forever esteem the awesome Name of Yahweh according to His eternal Justice and Mercy. May His Name forever be with us and precious to us according to His Word. The Name of Yahweh is pronounced as follows:

### YAH—WEH

Breathe <b>IN</b> while pronouncing “Yah”	Breathe <b>OUT</b> while pronouncing “Weh”
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YHWH is the life force Who gave us the *spirit of speech* (Gen. 2:7 targum) along with unique spiritual capabilities to seek and develop a relationship with Him. As important as it is for a newborn baby to inhale their first breath of air, so is the spiritual man sustained by “breathing” the Spirit of YHWH.

Within the Name of YHWH His Unity and Authority is revealed, which is why His Name is mentioned well over 7,000 times from Genesis to Revelation. Our spiritual nature becomes transformed into His Image when we set the Name of YHWH apart, meditate on His Name and His Word, and keep His Commandments.

YHWH is more important than Life itself because He is the Architect of life. Life originated from YHWH; therefore, His Name must have the highest place in our souls. Many have been told that the original pronunciation of the Name of YHWH has been lost, but YHWH preserved His Name through His Word, according to the Ruach haKodesh and Mashiyach! *“O YHWH, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto you from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things where there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is YHWH”* (Jeremiah 16:19-21).

### Unity of Mashiyach

*“I and the Father are one.”*  
Yochanan 10:30

The intimate relationship between Father and Son unfolds in Matthew 6:9-13 with the *Slotha d’Maran*, or Prayer of our Master, and progressive revelation continuing in Matthew 26:39, 42 and so on. Put simply, if Y’shua is YHWH, then is he talking to himself? The answer, of course,

is NO! But, in order to understand we must go deep into the Tanakh to the following milestone passages:

- 1) In Exodus 23:20-22 we find mention of the only Messenger that YHWH sent to Israel who “*has My Name in him.*” This is *key* because every other messenger has YHWH’s title – EL (MichaEL, RaphaEL, UriEL, etc.) in their names. But Y’shua’s name means, “YHWH is salvation” which is tied to prophecy about him in places like Jeremiah 23:5-6, and fulfilled in John 17:11. Mashiyach has a superior name to the other messengers (Hebrews 1:1-5) and a Name in him that is above all other names (Colossians 1:16-19, Philippians 2:9-10). This means that Y’shua and this Messenger, who are one and the same, have the Name Yah rather than El/Eloah/Elohim.
- 2) The other aspect of Exodus 23:20-22 is that YHWH warns that this Messenger will not forgive Israel if they sin; implying that he had the independent power to do so, but would not on this occasion. Such ability was not ever afforded any other heavenly messenger. To see how this might manifest with Mashiyach’s power and office, please see Matthew 9:5-8.
- 3) Isaiah 9:6 tells us that one of the names of Mashiyach is “the Everlasting Father,” who is obviously YHWH Himself. Then Isaiah 11:1-2 tells us that Mashiyach as the Root of Jesse will have the Spirit of YHWH rest inside him! Incidentally, the Spirit of YHWH and the Ruach haKodesh are also one and the same, as evidenced by Psalm 51:1-11 and Isaiah 63:1-11.
- 4) Perhaps the most essential passage is in Zechariah 12:10, where the only begotten Son is killed but YHWH is “pierced.” The Hebrew here, in spite of rabbinic argumentation to the contrary, could not be clearer. The phrase in question is *et asher dakaru*. The *et* serves as a direct object pointer; it shows what part of a Hebrew sentence is receiving the action. So in Genesis 1:1 we are told *et hashamayim v’et ha’aretz*, with the *et* meaning that the heavens and the Earth are receiving the action of being created. On this everyone agrees, but the same rabbis who agree with this usage everywhere else in Tanakh turn a blind eye here. In this passage, it can only read as “*to whom pierced they,*” and since YHWH is speaking, He is being pierced! And yet the rest of the passage talks of people mourning for the man as “*an only begotten son*”! How can this be? The Son whose flesh is pierced contains an occurrence (*qnoma* in Aramaic) of YHWH’s Spirit, so while it is the flesh that is literally pierced and dies, the Spirit of YHWH is pierced too, but of course, cannot die.
- 5) Finally Isaiah 53:1: “*to whom has the arm of YHWH been revealed?*” This is the only acceptable form of “Godhead” in Scripture. Clearly not a Trinity of three separate beings (or persons), because the arm is not a separate entity from the rest of the body and has no independent will. The “arm” moves only with the power and control from the mind. In the same way YHWH’s nature is manifest as an occurrence within the Son that is separate but side-by-side with his human nature. These two natures then communicate with one another; thus explaining why Y’shua is not talking to himself when he prays to his Father. This fact is also why sometimes Y’shua says things like, “My teaching is not my own” and “I can do nothing without my Father” on the one hand but on the other he says, “If you have seen me, you have seen the Father” and “I and my Father are one of the same.” This indicates a 100 percent divine nature that exists in a 100 percent human soul and flesh, where one or the other talks through Y’shua. But the human is subject to the divine (again, “Not my will...”) which is the only way the Scripture cannot be broken. It is not Trinity but neither does this deny the divine aspects in Y’shua himself. It is also the real meaning behind, “*No one comes to the Father but by me.*” See also John 5:26.

## Unity versus Hierarchy

Mashiyach teaches us how to nurture our relationship with YHWH; he came to bring a relationship. Nevertheless, it's been said that when the "Gospel" went to Rome it became an institution, and when it went west it became a business enterprise. Religion is the biggest business on Earth and practically all modern "priesthoods" have fashioned their enterprises after the model of hierarchical Babylon.

YHWH says, *"I will cut off the remnant of Baal from this place, and the name of the **Chemarim** with the priests; And them that worship the host of heaven upon the housetops; and them that worship and that **swear by YHWH**, and that **swear by Malcham**; And them that are turned back from YHWH; and those that have not sought YHWH, nor enquired for him"* (Zephaniah 1:4-6). Most religions teach *some* of the truth but the vast majority also swears by *Malcham* which is represented by any leadership hierarchy that establishes traditions in opposition to the Word of YHWH. Certainly Christianity and Judaism contain many elements of Truth, but their hierarchies (or denominations) routinely issue credentials and authority to leaders whose qualifications are not valid by Torah and Renewed Covenant standards.

*Chemarim*, as mentioned before, means "black robed priests" which are the priests of Baal (Lord) who function under the authority of man whose underlying humanism is haSatan (the Adversary) who opposes the Government of Mashiyach. Both Christian and Jewish leaders have adopted black robes (darkness) to reflect their religious authority. Many orthodox Jews and Christians even wear traditional black (or dark) costumes to distinguish their religious sects. Both the autocratic spirit of Roman "superpower" civilization and the hierarchy of Baal play important roles within the modern Greco-Roman church and Judaism.

Y'shua instructs that *"where two or three are assembled in my name, there I am also among them"* – which is precisely the function of a Beit Din. A Beit Din is a group of men who are qualified according to Scripture, who individually and collectively seek YHWH's counsel. This principle is derived from B'midbar/Numbers 35:30 and D'varim/Deuteronomy 17:6; 19:15 which requires two or more witnesses petition YHWH to obtain His Judgment. This is a legal requirement that ensures YHWH's authority, rather than man's, is established. (See also 1 Cor. 14:27-29; 2 Cor. 13:1; 1 Tim 5:19; Hebrews 10:28.) The individuals YHWH raises up are well qualified to do His bidding; but there is a vast difference between religious hierarchies and the Government of Mashiyach. (See chart on following page for some examples.)

Religion is big business. Religious hierarchies posture that truth is very difficult and complex to understand, but they have credentials and preaching that proves they have entered into "deep spiritual intelligence." In reality, what religious leaders do is "market" themselves; they run internal "polls" to know what people want to talk about; they are masters of "current events" and ride on macro gossip trends which keep them on top of their game. Some of these hierarchical leaders have even written books about how to posture and market and become "successful" and popular. Others are simply enemy-centered using other religions to spar with, while being utterly unable to come up with anything original on their own.

The majority establishes the authority of hierarchy, which is why there are some 33,800 Christian denominations on Earth. Each organization has leaders who seek the majority vote of their followers. When the doors of the church or synagogue close and everyone is inside, the hierarchical leader simply needs to maintain the majority vote of his followers to stay "in power." This seems right in the eyes of man, but this is how Babylon operates and how Baal and haSatan began their ministries. The example that Y'shua set is exactly the opposite; he served and wasn't "lording" authority over people or seeking a majority vote.



<b>YHWH's Leadership</b>	<b>Man's Hierarchies</b>
Qualified by Torah Valiant – Fears YHWH – Truthful – Hates Covetousness Wise – Understanding – Knowledgeable (Sh'mot/Exodus 18:21; D'varim/Deut. 1:13)	Qualified by man's Credentials University or Seminary Approved (gains the respect of men by being qualified and approved by man's traditions)
Qualified by Serving	Qualified by "good" Preaching
Teaches Torah	Teaches denominational or religious traditions
Agreement in the Ruach haKodesh	Exercises veto authority over others
All men participate in leadership responsibilities	Leaders hold meetings for other men to attend
Transparent to all	Private life and "public life"
Accessible to all	"Secretary" screens people
Responsible to YHWH and His people	Responsible to "up-line" hierarchy or no one
Disciples and motivates souls in Mashiyach and Torah	Wields power over the souls of others
Humility and meekness	Great in the eyes of man, "Rab" (great one)
Seeks the Kingdom of YHWH	Seeks support (finances) for big vision
Makes Disciples	Increases size of membership
Makes Disciples	Makes "friends" of the ministry
Elevates Truth	Elevates tradition
Offers freedom from sin	Offers religious solution to cope with sin
Identity is in Y'shua	Identity in the institution or denomination (brand)
Everyone Created for YHWH's purpose	Us good and them bad (or not as good as us)
Glories in the Kingdom of Elohim	Glories in large buildings and congregations
Leads by YHWH's Spirit	Follows majority (the democratic or popular vote)

YHWH's leadership is comprised of His servants who are qualified by His Word. His servants serve Him through each component of life, according to sustained righteous lifestyles. Every human being is fallible; everyone is liable to err and can be deceived at times, but false religious leaders have no shame. Oftentimes, to save face and maintain their pride, they willfully uphold popular false doctrines and the evils of their institutions that are contrary to YHWH and His Mashiyach. These hierarchical leaders are called "fierce wolves" (Acts 20:29).

Hierarchical leaders put authority over men's souls by making them subject to their churches and institutions. Those who elevate men (or women) with flattering titles are also contributing to the loss of their own sovereignty in Mashiyach. Men who ask to be referred to as "father", "holy father" or "reverend" are demanding fear or respect unto themselves that belongs to YHWH and His Mashiyach. By lessening the sovereignty of the "sheep" the hierarchies wield greater control over their congregants who are often unable able to distinguish between the authority of "the church" and responsibilities that are due unto YHWH. This is one reason why the Harlot Church became so contemptuous against Torah, because Torah upholds the sovereignty of each individual in the "fear of Elohim." Torah also promotes a spiritual relationship between each individual and YHWH, which empowers each person to refrain from disobedience towards YHWH and His Mashiyach.

Week after week billions sit under some man's teachings, going to churches, synagogues and mosques. Like children in a school room they learn about life through the opinions of men according to their hierarchy of choice where they feel most comfortable. Precious few people stop to consider why. What makes people think that their hierarchy has all the answers? What makes people think that the hierarchy is going to protect and provide for them? The hierarchies of men are plundering the people they are supposed to love. In reality, the hierarchies and the people go to destruction together hand-in-hand and even now, when haSatan is bringing all his religious hierarchies together under one big umbrella of "one world" perversity, it seems right in the eyes of man; but it is an abomination unto YHWH. The image of Babylon is hierarchy; the really big business of Babylon is government and religion.

Unity is not hierarchy. Unity is equality and servanthood towards each other and each soul in the Community of YHWH is equal. Unity is a product of Righteousness and the thirst for Righteousness is what unites YHWH's people. Y'shua taught: "*Let it not be thus among you, but whoever among you desires to be great, let him be a servant to you.*" (Matt. 21:26) and; "*And you should not be called leaders, because one is your leader, the Mashiach. But he who is greatest among you, let him be a servant to you*" (Matt. 23:10, 11).

## Ushanna

It is very evident in Matthew 21:9 that the tens of thousands of Jews who cheered for Y'shua were making the declaration of Psalm 118:25, 26. They recognized Y'shua to be YHWH's Mashiach. *Ushanna* (Aramaic), *Hoshiana* (Hebrew) or *Hosanna* (English) comes from two words *yasha* = save and *na* = now. In the context of Matthew 21:9, the people were declaring Y'shua as their King; their deliverance from Rome was something that only a King could accomplish. Those shouting "*Ushanna in the highest*" were under Roman occupation. Many of them lived to witness the Roman armies destroy the Temple, slaughter hundreds of thousands of Jews and carry away tens of thousands of their children as slaves. Under the circumstances, it is very understandable that these people expected Mashiach to bring physical deliverance, but his objective as Mashiach ben Yoseph (the suffering servant) was to lead souls into the Malchut (Kingdom of) Elohim. When Spiritual deliverance is accomplished, the physical will follow.

## Wheel of Stars

*"Can you bind the beautiful Pleiades? Can you loose the cords of Orion? Can you bring forth the **Wheel of Stars**<sup>113</sup> into its seasons and stand in the path of Ayish/Iyutha (Aldebaran) and her satellites (Hyades). Do you know the laws of the heavens and can you establish their rule over the earth?...Have you given wisdom to the Lance Star (Antares) or intelligence to the Bow Star?"* (Hebrew & Aramaic Job 38:31-33, 38, cross referenced to the translation of T.K. Cheyne: Journal of Biblical Literature, Vol. 17, No. 1 (1898), pp. 103-107)

All versions of Scripture agree that YHWH says it is He Who brings the Zodiac/constellations/Wheel of Stars into their seasons, and that He has placed the laws of the heavens above the laws of the Earth, with both heaven and Earth forever submitting to His authority.

The "Wheel" is actually a fixed marker for regions of the sky and has nothing to do with the fact that constellations have shifted from our view because of precession of the Earth's axis.

The current Rabbinic Jewish calendar is a fixed model that came into being long after Hillel the Second in 359 CE. While tradition tells us that it was Hillel's doing, the first full accounting of the Rabbinical calendar in all its details does not occur until the time of Maimonides many centuries later. There is no way to definitively prove that intervening epochs did not add substantially to what Hillel began, and Jewish tradition is replete with examples of ascribing more recent ideas to masters of the distant past, as Moses de Leon did with the Zohar when he claimed it was from a rabbi dead for more than a thousand years before his day.

Nevertheless, let's assume that all the details of the Rabbinic calendar were fixed perfectly in 359 CE and also that it was based on a Babylonian intercalated pattern that was itself based on the work of a Greek named Meton ca 432 BCE.<sup>114</sup>

<sup>113</sup> The original translator writes "Zodiac", but this can be a confusing term. Brown Drivers Briggs defines the Hebrew word *mazzaroth*, "the 12 signs of the Zodiac and their 36 associated constellations." It is important that a clear distinction be made between the Zodiac/Wheel of Stars as an absolute marker for a region of the sky as opposed to the dwelling places of false deities.

<sup>114</sup> However, the captivity in Babylon is considerably earlier, 586-515 BCE, so it is possible that the intercalary system Babylon adopted did not extend that far back, although there is good reason to believe that it did.

If we were to place the intercalated system about 800 years before Hillel, as far back as it can go<sup>115</sup> we still have a major problem because there is more than a thousand years of Jewish history to connect with the calendar Moses used; and, of course, much more if we intend to go back to Abraham, Noah, and so on.

Part of the Jewish calendar has always been lunar but since Moses' day those lunar calculations have also been tied to agricultural festivals, but on its own a lunar calendar will fall out of season if a 354 day lunar year were to be followed. Furthermore, the instructions of Genesis 1:14-19 clearly mandate the sun, moon and the stars in the role of keeping the time.

If it is true that the Babylonian Captivity had a huge influence on the timekeeping of the Hebrews and this event is relatively brief and quite late in their history, how much more influence could the far more ancient Egyptian Captivity have played, since they kept a 365 day solar calendar and forced the Hebrews – including Moses – to follow it for more than 400 years?

The intercalated system would then been in existence long before Meton, however the Karaites<sup>116</sup> and other Torah Observant groups claim they have an easy answer. Follow the Torah and check the barley for green ears, and you will always know when the first month is. However Torah-based and simple as this approach may appear, there are many questions left unanswered.

### Defining Terms and Laying Down the Law

Lest there be concern or contention that external sources outside the Malchut Elohim should or should not be consulted, let's clearly understand the differences between YHWH's *astronomy* and pagan-corrupted *astrology*: *"And when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshiping things YHWH your Elohim has apportioned to all the nations under heaven"* (Deuteronomy 4:19)

*"If a man or woman living among you in one of the towns YHWH gives you is found doing evil in the eyes of YHWH your Elohim in violation of his covenant, and contrary to my command has worshiped other gods, bowing down to them or to the sun or the moon or the stars of the sky, and this has been brought to your attention, then you must investigate it thoroughly. If it is true and it has been proved that this detestable thing has been done in Israel, take the man or woman who has done this evil deed to your city gate and stone that person to death"* (Deuteronomy 17:2-5).

Going even further, those who attempt to divine destinies from the stars, as opposed to waiting on YHWH who named the stars and controls their movements (Psalm 147:4, Jeremiah 31:35), they are the *"stargazers"* who are strictly condemned: *"All the counsel you have received has only worn you out! Let your astrologers come forward, those stargazers who make predictions month by month, let them save you from what is coming upon you. Surely they are like stubble; the fire will burn them up. They cannot even save themselves from the power of the flame. There are no coals to warm anyone; there is no fire to sit by. That is all they can do for you—these you have labored with and trafficked with since childhood. Each of them goes on in his error; there is not one that can save you"* (Isaiah 47:13-15). (See also Jeremiah 8:1-3.)

115 Meton (5<sup>th</sup> century BC) is generally credited for discovering the 19-year cycle; however, some suggest the Chaldean astronomer Kidinnu (4<sup>th</sup> century BC) discovered the 19-year cycle, but the Babylonians may also have learned of it earlier. They measured the Moon's motion against the stars, so the 235:19 relation may originally have referred to sidereal years, instead of tropical years as it has been used in various calendars; however, ancient astronomers did not make a clear distinction between sidereal and tropical years before Hipparchus discovered precession of the equinoxes c. 130 BC. (Quoted from Wikipedia online) The point is that if we fix this calendar to this timeline, we are still far from the time of Moses and Abraham.

116 The Karaites are a group of Jews established in the Middle Ages who broke with nearly all Rabbinic tradition. Their name is likely derived from the Hebrew *karet*, or "to cut out", as in cutting away the oral traditions that they felt were added to Torah. However while the Karaites may be a relatively modern group, many of their positions are anything but. Many of the positions they currently hold have strident ancient minority voices. Therefore, it is both necessary and important that Karaite views are not dismissed by the misperception that positions they hold are not also ancient.

On the other hand, when the stars witness to their Creator, it is a Set Apart and blessed event (Psalm 19:1-6). Furthermore, when men use them properly in accordance with YHWH's instructions, they are declared righteous (Psalm 8:3-9, 136:9). In many places, Genesis 22:17 being one example, the stars are used as a teaching aid and comfort from YHWH. YHWH-based astronomy has absolutely nothing to do with the precession of constellations that were named after pagan deities. Instead, Torah astronomy examines a section of star lit sky as it appeared at certain times, like during the Patriarchal Age and through to the end of the Late Prophetic period that closes Tanakh. So, it's really about what appeared in Moses' day, not what might have appeared one way then but appears another way now. By "freezing" the canopy of stars as a memorial to a divine event, we eliminate the problems associated with the motions of the earth, precession and the sidereal versus tropical year debate. For these reasons, let's tentatively refer to this system as the "Absolute Zodiac" with a clear proviso again that we are in no way honoring names such as Aquarius, Cancer, and so on, but the One Living Elohim, YHWH, who created the heavenly host to serve both Him and us.

### **On the Primacy of Source Material**

Here is a list of the basic sources used, as well as a brief analysis of why some material should carry more weight than others. The transparency here of categorizing reference materials is for the simple reason that no individual is above correction.

In order of stated importance:

**1) Scripture** - Hebrew and Aramaic authorities for Tanakh and New Covenant Writings form the most authoritative source material available.

**2) Ancient Primary Source Material** – The general rule is that the older the source material and/or the nearer to events it describes, the better. One of the major areas where we could use expert testimony is with respect to priestly procedures and service cycles. Ideally, the source we would consult would be:

- Fully established in the Second Temple period, as opposed to harking back to it from centuries later.
- A written manuscript record that is beyond dispute.
- A witness who is in a position to provide comment from direct personal and professional experience on the events described.

As most who have studied the time period know, there are two authorities, that have impeccable Pharisaic and priestly family connections. Both were well respected in their day and have shown great devotion to Torah.

These sources are Josephus Bar Matthias and Philo Judaeus, and they remain our best authorities for just about anything happening from around the Persian period to the destruction of the Second Temple in CE 70. What's more, and in complete contrast to the Rabbis of the Talmud who commented on these times centuries later,<sup>117</sup> Josephus and Philo confirm each other's details, and in one case, the former writes about the latter as a man of high esteem in the Jewish community.

Philo is sometimes accused of being far too eager to combine pagan Greek philosophy with Torah. However, his endorsement by Josephus goes a long way to mitigate this accusation. If Josephus, a devoted Pharisee who spent most of his life in Israel—and who fought against the Romans—can back Philo, it is also very likely that Philo enjoyed normative status by Jews in Israel.<sup>118</sup>

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<sup>117</sup> On a few occasions our only source for certain relevant information is the Mishnah, and where needed, these are taken into consideration on a case by case basis.

<sup>118</sup> Rather, to be precise, that Philo's direct interpretations of Torah were not that off the mark from those in Israel or the Diaspora. It should be noted however, that Philo's veneration of the LXX would have been met with sharp resistance in Israel.

Granted, Josephus is not immune to some scorn in Israel, either. Even today many rabbinic authorities have leveled a charge of “switching sides” against him. They note that his own biography admits that he fought against the Romans, then helped the Romans by interpreting surrender terms to the Jews, and finally moved to Rome where he spent the last three decades of his life after the Jewish War. In all fairness, the counterbalancing facts are that even the father of Rabbinic Judaism, Yochanan ben Zakkai, also cooperated with Rome as the price for preserving the faith. However, if support for a plain reading of Scripture is questionable from these sources, it simply will not be quoted. On the other hand, if such a quote is a logical and very short extension from those plain readings and still not contradictory, then this constitutes valid commentary from these two learned men on the Torah as they understood it.

Finally, Philo could easily be equated in like manner to Rav Shaul, who used quotations from Greek playwrights, philosophers and their popular culture to clarify his original Hebraic points.<sup>119</sup> Philo appears to use his surrounding culture to enable his audience to better understand the genuine and final authority of Torah. He neither bowed to Hellenism, nor suggested the merging/ addition of their holidays to those given by YHWH and therefore his attitude speaks volumes towards him being a Pharisaic Jew of the Diaspora.

**3) Mishna** - the Torah commentary that grew out of Rabbinic Judaism. However, used here with a proverbial grain of salt as we are looking at a body of work that is centuries removed from the primary sources of the period and that frequently has codified information which, while generally correct, is nevertheless emphasizing only certain aspects to advance the religio-political realities of the time. As the reader will see, though, I believe that the key facts in the Mishnah are usually adequate to the task, although certain details and underlying reasons therein may appear suspicious. As another favor, I would ask the reader to wait on the examples I have in mind, when my reasoning for this evaluation will be clearer.

**4) The Ephraim Exception** – here is one possible source where a more reliable witness may overrule an earlier one. It has to do with the testimony of Mar Ephraim, a Fourth Century Syrian Saint, and one of the foremost authorities the world has ever known on the Peshitta. In this case, even though Ephraim writes 200 or more years after the time of the Mishnah, I believe his commentary in one area supersedes that of the Rabbis.

The issue has to do with the Masoretic reading of Job 38:31, part of the overall quote that we saw at the beginning. The Rabbis have generally favored a reading of the Hebrew Ayish constellation as “the Great Bear”. However, the Masoretic Text (Jewish Publication Society 1999 Hebrew English Tanakh) itself references an ancient Aramaic Tanakh reading that identifies the constellation as Iyutha, believed by almost all scholars to designate the star Aldeberan.

Going a step further, this reading of Ayish as Iyutha/Aldeberan is, in turn, backed up with evidence from centuries before Ephraim’s time, going back to Babylonian Jews who would later compile the Talmud itself. Ephraim’s contribution, then, is simply affirming that very ancient Aramaic understanding.

As a result, it is not just a matter of picking Mar Ephraim over the Mishnah as it is picking the ancestors of the original Mishnah editors and Mar Ephraim over those who came later, because the later authorities clearly have a more subjective agenda than their forebears did.

Finally, the two main sources I use on the Mishnaic side are “The Mishnah” by Jacob Neusner (1992 Yale University Press), and the widely respected works of the 19th Century scholar Alfred Edersheim. Edersheim’s treatises such as *The Temple: Its Ministry and Services* have been indispensable resources in making much of this difficult material more accessible to the wider world.

Now that we have the ground rules, let’s move on to the case itself.

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<sup>119</sup> In fact, both Philo and Paul quoted Menander of Ephesus, a very popular playwright of the time.

## Signs

Our first step is a radical one in that I am suggesting we simply take Scripture at its word: *“And Elohim said, ‘Let there be lights in the expanse of the sky to separate the day from the night, **and let them be for signs, seasons, days and years**, and let them be lights in the expanse of the sky to give light on the earth.’ And it was so. Elohim made two great lights - the greater light to govern the day and the lesser light to govern the night. He also made the stars. Elohim set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And Elohim saw that it was good. And there was evening, and there was morning - the fourth day”* (Genesis 1:14-19).

Now if we go by a plain reading, what we see clearly is:

- The lights in the sky were made to separate the day from the night, give light to the earth; these lights include the sun, the moon and the stars.<sup>120</sup>
- The lights in the sky have a greater one that rules the day (sun) and a lesser one that rules the night (moon).<sup>121</sup>
- The sun, moon and the stars are also to serve as **signs, seasons, days and years—in that order**.

This last point is the key to understanding the biblical calendar systems. Without the signs, there can be no seasons, days or years. The other parts of time literally wait for the first marker. Now here is another point to bear in mind: *“Do you know the ordinances of the heavens? Can you set their dominion over the earth?”* (Job 38:33)

This is a rhetorical question YHWH asks Job. The point is that Job, who is trying to judge his Maker, cannot do what YHWH is asking. And so, by understanding that the Hebrew style of this passage is really a statement masquerading as a question, we clearly get the answer we need. YHWH has set the laws of the heavens to rule over the laws of the earth! As a result, we see the general pattern that the heavens come first, the Earth second, and nowhere is this truer than with **sky signs and earth signs**.

The first place we see the pattern is, of course, in Genesis 1:1, where the heavens are made first, and then the earth. But what exactly is a “sign” anyway? In Genesis 1:14, the Hebrew word *owth* (אוֹת) is meant to designate a banner or flag, a graphic symbol of a spectacular nature that is impossible to miss.<sup>122</sup> Let’s examine some other places where this word appears: *“And Elohim said, ‘This is the **sign** (אוֹת) of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: **I have set my rainbow in the clouds**, and it will be the **sign** (אוֹת) of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between Elohim and all living creatures of every kind on the earth.’” So Elohim said to Noah, “This is the **sign** (אוֹת) of the covenant I have established between me and all life on the earth”* (Genesis 9:12-17).

<sup>120</sup> It is fair to point out that the sun and moon are not directly mentioned. However, there is universal agreement that they are meant by the “and it was evening and it was morning” pattern that pervades Genesis 1. Of course, there is also ample evidence that the sun controls the day and the moon the night.

<sup>121</sup> For an easy confirmation of this fact, please also consult Jeremiah 31:35.

<sup>122</sup> It is important to note that there are other sign types throughout Scripture as well. The kinds we are discussing here are what I term “covenantal signs” in that they relate to calendar, covenant or ritual instruction issues. On the other hand, “situational signs” are just what the name implies, relating solely to a person, event, place or message. So, the mark of Cain relates to his complaint that others will seek to kill him, and that is obviously situational. The same can be said for the vision of the pregnant woman in Revelation, as that presages a future event, not a call for obedience/observance. On the other hand, sometimes situational signs can suggest the other kind, such as in Isaiah 7:1-13. In that case, Ahaz is being asked to request a sign for his comfort that can be “as high as heaven” (sky) or “as low as Sheol” (earth), but when the king does not answer YHWH picks one for him, anyway.

So we see here:

- The sky sign (rainbow) comes first and is the reminder to YHWH of His covenant with the Earth and man.
- The earth sign comes after the sky sign, and is simply the continued existence of the Earth.<sup>123</sup>

Here's another example of the same idea: *"This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the **sign** (אֶרֶב) of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner - those who are not your offspring. Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant"* (Genesis 17:10-14).

The sky sign in this case is creation itself, because in Hebrew the words for "in the beginning" (*bereshit*- בְּרֵאשִׁית) and "covenant" (*breet*- בְּרִית) are related. It therefore can literally be said that the covenant was in creation, and this covenant requires an earth sign of obedience, that of circumcision. Now, let's see another way the sky sign of covenant manifests on Earth: *Then YHWH said to Moses, "Say to the Israelites, 'You must observe my Sabbaths. This will be a **sign** (אֶרֶב) between me and you for the generations to come, so you may know that I am YHWH, who makes you holy. "Observe (shomer- שׁוֹמֵר) the Sabbath, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people. For six days, work is to be done, but the seventh day is a Sabbath of rest, holy to YHWH. Whoever does any work on the Sabbath day must be put to death. The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a **sign** (אֶרֶב) between me and the Israelites forever, **for in six days YHWH made the heavens and the earth, and on the seventh day he abstained from work and rested.**"* When YHWH finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of Elohim" (Exodus 31:12-18).

In another very clear reference, the creation is itself the sky sign. YHWH chose six "days" of creation, and then rested on the seventh, to consider His great work and then to bless it. Without the creation/sky sign, there would be no Sabbath. As for the earth sign, it is the **observance of the Sabbath** by man.<sup>124</sup> This idea, of course, leads to the reasoning why the Hebrew word *shomer* is highlighted, which is usually translated as "observe". However, as we will see later, "observe" does not mean so much "to see" as it does "to guard, keep account of." In other words, *shomer* is really about counting as a way to ensure accuracy, although repeated sighted patterns are the foundation behind the counting patterns. In this case, and later, we will see other examples; we are literally counting towards each seventh day to mimic the creative cycle of YHWH per His instructions.

But returning to signs, we need to look at two additional examples, both from the book of Exodus. First, when YHWH speaks to Moses (in Exodus 3) His very presence from the Burning Bush is

<sup>123</sup> We also see elsewhere in this speech, the definitions that YHWH gives to time in Genesis 8:22: *"As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease."* This also dovetails, of course, with a solar year.

<sup>124</sup> It is also fair to point out that the Sabbath is sometimes described as a *moed*, or appointed time or season. However, this does not mean that the Sabbath is not an absolute seven day cycle that is above the sun and moon. Rather, in places such as Leviticus 23:2-3, the context is with respect to the Sabbath that happens throughout the year. As such, Sabbaths are bound to occur within the years and months described, even as the lunar appointments count days to sacred festivals. On the other hand, the Sabbath also transcends the year in the sense that the counting does not stop between the last day of year X and the first day of year Y. Instead, we keep counting through the weeks even when the previous year gives way to the next one. So, it is actually both a sign and a season, the latter only being in the sense that Sabbaths occur every seventh day, including the weeks that feasts occur.

the sky sign! “*But Moses said to Elohim, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?” And Elohim said, “I will be with you. And this will be the sign (אֵימָנָה) to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship Elohim on this mountain.”* Moses said to Elohim, “Suppose I go to the Israelites and say to them, ‘The Elohim of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?” Elohim said to Moses, “~**I am who I am.** This is what you are to say to the Israelites: ‘~**I am has sent me to you.**’” Elohim also said to Moses, “Say to the Israelites, ‘YHWH, the Elohim of your fathers - the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob - has sent me to you.’ This is my name forever, the name by which I am to be remembered from generation to generation” (Exodus 3:11-15).

So YHWH's name - Ehyeh Asher Ehyeh, I am who I am - as well as the third person version that man uses (He is = YHWH), are the banner for Moses. YHWH's assuring promise “and I will be with you” is also a sky sign and, just like before, these sky signs are followed by earth signs here: “*Moses answered, “What if they do not believe me or listen to me and say, ‘YHWH did not appear to you’?” Then YHWH said to him, “What is that in your hand?” “A staff,” he replied. YHWH said, “Throw it on the ground.” Moses threw it on the ground and it became a snake, and he ran from it. Then YHWH said to him, “Reach out your hand and take it by the tail.” So Moses reached out and took hold of the snake and it turned back into a staff in his hand. “This,” said YHWH, “is so that they may believe that YHWH, the Elohim of their fathers - has appeared to you.” Then YHWH said, “Put your hand inside your cloak.” So Moses put his hand into his cloak, and when he took it out, it was leprous, like snow. “Now put it back into your cloak,” he said. So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh. Then YHWH said, “If they do not believe you or pay attention to the first miraculous sign (אֵימָנָה), they may believe the second. But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground”* (Exodus 4:1-9).

Finally even the tenth plague, the slaying of the first born, can be said to follow this pattern. The instructions of YHWH are the sky sign, followed by the observance of His command to put lamb's blood on the doorposts. Then the presence of YHWH comes from the sky—**passing over**—and when He sees the earth sign of the blood which is, the sign of obedience, He spares the household. However, lest the reader feels this trend is confined to just Tanakh, the Renewed Covenant also follows these exact same rules.<sup>125</sup> The most obvious example of course, the Star of Bethlehem, needs little proof to designate as a sky sign!

But the pattern is much deeper than that, as it becomes a key part of Y'shua's own discourses: [Y'shua said,] “*Immediately after the distress of those days the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken. At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud shofar call, and they will gather his elect from the four winds, from one end of the heavens to the other”* (Matthew 24:29-31).

[Y'shua] said to the crowd: “*When you see a cloud rising in the west, immediately you say, ‘It's going to rain,’ and it does. And when the south wind blows, you say, ‘It's going to be hot,’ and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time? “Why don't you judge for yourselves what is right?”* (Luke 12:54-57)

<sup>125</sup> It is important to also stress that the Aramaic Renewed Covenant in the vast majority of cases simply carries over the exact Hebrew word אָמָן into its dialect fully intact as the cognate אָמָא (ata). This is the case, for example, in Matthew 12:38-40, when Y'shua discusses the Sign of Jonah. However, another interesting variant, meaning closer to the “vision” meaning of sign, is in Luke 1:22. There the Aramaic word is ramaz (Hebrew, remez), which usually means something closer to “hint” or “clue of insight.”



Finally, there is also a pecking order in heaven with respect to sky signs themselves. Put simply, **sun signs rule over moon signs**. Notice the use of the Hebrew word *gadol* (גדול) to describe the sun as the “greater” light. This word does not refer exclusively to the level of light that the sun produces when compared to the moon, for a simple reason: YHWH knows the moon does not produce any light on its own to begin with! It simply reflects light from the sun. In that sense, the image we are presented with is the sun entrusting the moon with its light.

Another proof of this is according to how the word *gadol* is used elsewhere. Reason being, while there are some verses where the extent of something’s light magnitude is meant, very often the sense of authority is also given to the stronger entity over the weaker. For example, the High Priest is called *kohen ha gadol*, and there is little doubt that the high priest’s power as a master over the other priests and Levites—as opposed to the extent of his “luminosity” - is the intended meaning. In the same way the “greater light” gives permission for the moon to rise and take its light.

In addition, Scripture demonstrates this same idea: *“This is what YHWH says: ‘Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be?’”* (Isaiah 66:1) Which is more likely to have royal power – the throne (heaven) or the Earth (footstool)?

Jeremiah then adds an interesting twist, linking the heavenly covenant with the earthly: *“For this is what YHWH says: ‘David will never fail to have a man to sit on the throne of the house of Israel, nor will the priests, who are Levites, ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices.’”* The word of YHWH came to Jeremiah: ***“This is what YHWH says: ‘If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time, then my covenant with David my servant - and my covenant with the Levites who are priests ministering before me - his throne. I will make the descendants of David my servant and the Levites who minister before me as countless as the stars of the sky and as measureless as the sand on the seashore<sup>126</sup>’”*** The word of YHWH came to Jeremiah: *“Have you not noticed that these people are saying, ‘YHWH has rejected the two kingdoms he chose’? So they despise my people and no longer regard them as a nation. This is what YHWH says: ‘If I have not established my covenant with day and night and the fixed laws of heaven and earth, then I will reject the descendants of Jacob and David my servant and will not choose one of his sons to rule over the descendants of Abraham, Isaac and Jacob. For I will restore their fortunes and have compassion on them’”* (Jeremiah 33:17-26).

The final Scriptural validation comes from Ecclesiastes where the *power of judgment resides under the sun* with YHWH, of course, as the ultimate authority: *“And I saw something else under the sun: In the place of judgment - wickedness was there, in the place of justice - wickedness was there. I thought in my heart, ‘Elohim will bring to judgment both the righteous and the wicked, for there will be a time for every activity, a time for every deed’”* (Ecclesiastes 3:16-17).<sup>127</sup>

And Philo adds this insight on the same idea: He (YHWH) has assigned to Him a complete number, as the sun is ordained to be the chief of the stars of heaven. (Philo Judaeus, Questions and Answers on Genesis, 84-b (p. 808 CD Yonge Translation) And so, this representative sample should hopefully suffice for the first major definition in our study. Now let’s move on to unlocking the rest of Genesis 1:14-19.

## Seasons

While I am deferring the identity of the sky sign that kicks off the calendrical year,<sup>128</sup> the Scripture does tell us the seasons do not begin prior to this phenomenon making its appearance. In Hebrew

<sup>126</sup> Notice here that both symbols refer to approximately the same number, but the heavenly image again comes before the earthly one.

<sup>127</sup> Also see Revelation 12:1-6, where the sign of a pregnant woman has the sun at her head and the moon at her feet, indicating the sun in a superior position.

<sup>128</sup> Hint: it is not the vernal equinox.

then, the next word that we need to look at is *moed* (מועד) which, as indicated earlier, also means “appointed times”.

The first season of year is of course, Spring, called *Aviv* in Scripture. The characteristics of Spring involve the earth returning to a state of greenness, which is why we are told in Exodus to observe that moment of the year as its beginning. The Karaites also believe, quite correctly, that the sign of Spring is the tender and green ears of the barley, the first of the produce to ripen in Israel. However, they are incorrect that *Aviv* has started when the barley ripens, at the end of the lunar year. Barley is the earth sign, but it needs the sky sign to precede it before the season can officially begin.

It is important to point out that the first two commands to “observe *Aviv*” don’t take place in Israel. The first *Aviv* occurred in Egypt and the second was in the Wilderness. Such a pattern begs several questions of the Karaite position. Which barley “counts” since it ripens gradually over several weeks? Is one part of Israel superior to others? What about the places where the command was originally given, that were both outside of Israel? Where is the biblical procedure that tells us where we get the barley? Who does it and who judges?

There are, of course, basic answers to these questions. However, this is assumed by the Karaites who add their own details to Torah, even while criticizing the Rabbis for the very same thing! However, if we know there is a sky sign that will always point to when the barley is ripe, and this is in harmony with the Torah in places like Genesis 1:14-19, then no additional procedures are required. We simply wait for the sky sign, get the barley, and go!

What we can also say about the *moedim* is that once the time is set, the moon controls the ordering of the sacred festivals: “*The moon marks off the seasons, and the sun knows when to go down.*” (Psalm 104:19) Philo has a very interesting commentary on this verse: And before now some men have predicted disturbances and commotions from the motions of the earth, from the revolutions of the heavenly bodies, and innumerable other events that have turned out most exactly true; so that it is a most veracious saying that “the stars were created to act as signs and moreover to mark the seasons.” And by the word “seasons” the divisions of the year are intended. And why may not this be reasonably affirmed? For what other idea of opportunity can there be except that it is the time for success? And the seasons bring everything to perfection, and set everything right; giving perfection to the sowing and planting of fruits and to the birth and growth of animals. ***They were also created to serve as the measure of time; for it is by the appointed periodic revolutions of the sun and moon and other stars that the days, months and years are determined.*** (Philo Judaeus, On Creation, 59-60 p. 9 CD Yonge Translation)

However, the moon is still subject to the solar year, because without it these same holidays that are keyed to harvest and planting will occur out of season. So as long as those appointed times stay on track, the moon is in charge. When it needs help, however, to keep the festivals at their proper time, the sun takes over. In so doing, both the sun and the moon mark the year, again as Scripture says.

### Days

Once the sun hands control of time over to the moon in pointing to when Spring begins, the sacred days are marked from the beginning of the Synodic Cycle,<sup>129</sup> or in biblical terms, from New Moon to New Moon. However, this reckoning is only valid from Moses’ day on, because prior to that time YHWH did not institute festivals that were timed in this manner. We will investigate shortly how days were reckoned in the pre-Mosaic calendar.

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<sup>129</sup> Synodic is the scientific term for marking the lunar month from one New Moon crescent to another, or 29.53 days. Other methods of marking a lunation can be shorter by as much as two days. Biblical data, though, clearly only recognizes this method of measurement.

## Years

And so, by the time we end up actually looking at years, little else need be said. The days, of course, eventually run out, but the Shabbat count is constant even when the next seventh day runs into the following year.

The year also waits for the return of the signs before it officially “dies”. That means that sun, moon and earth signs must all agree that the time is right, but we can also calculate the proper interval, regardless as to the calendar to which we are referring.

### Calculation vs. Sighted: Who is right?

The final piece of general evidence has to do with the whole calculated/sighted controversy. The Karaites insist that the New Moon crescent is to be observed by reliable witnesses, or the month cannot begin. To be totally fair, though, this is also the claim of many Rabbinics, as well.

In looking at the Talmud we find multiple references to the Sanhedrin, hearing from reliable witnesses that the crescent had been sighted. In return, the Sanhedrin would then give these men a fine meal and lodging for their troubles. Then they would light the lamps that were to signal Israel that the beginning of the month had happened. However, some of the problems of this story are even mentioned in the same source, in that enemies of Israel would also light fires to confuse the rest of the nation!<sup>130</sup>

Therefore, there had to be a way to silence all controversy in this matter, if for no other reason than national security literally depended on it. And so there are a few ways of approaching this:

- The procedure of hearing from witnesses of the New Moon sighting was a community awareness service that is not necessarily enshrined in Scripture. There are no such Biblical examples of such process. Nor is there a single reference in Tanakh to sighting the New Moon, but only about what to do when the New Moon occurs.
- The purpose of this procedure was to reassure the people that they did not have to worry about enemy deception. If they did not go up to tell the Sanhedrin about the new month, they could have confidence that one of their fellow countrymen would.
- If the witnesses did not agree or if none came forward, however, there had to be a final judge that gave a clear decision in a timely manner and this was the calculated lunar month that we will examine later. For now, though, the main thing to understand is that since the New Moon to New Moon cycle is always and precisely 29.53 days<sup>131</sup>, the lunar months in a given year will always and precisely alternate between 29 and 30 days, without exception.

130 Here is how Alfred Edersheim describes this procedure in *The Temple: Its Ministry and Services*, Chapter 10, emphases mine: And this brings up yet another difficulty. The Jews calculated the month according to the phases of the moon, each month consisting of either twenty-nine or thirty days, and beginning with the appearance of the new moon. But this opened a fresh field of uncertainty. *It is quite true that every one might observe for himself the appearance of a new moon. But this would again partly depend on the state of the weather. Besides, it left an authoritative declaration of the commencement of a month unsupplied. And yet not only was the first of every month to be observed as ‘New Moon’s Day,’ but the feasts took place on the 10th, 15th, or other day of the month, which could not be accurately determined without a certain knowledge of its beginning. To supply this want the Sanhedrim sat in the ‘Hall of Polished Stones’ to receive the testimony of credible witnesses that they had seen the new moon. To encourage as many as possible to come forward on so important a testimony, these witnesses were handsomely entertained at the public expense.* If the new moon had appeared at the commencement of the 30th day—which would correspond to our evening of the 29th, as the Jews reckoned the day from evening to evening—the Sanhedrim declared the previous month to have been one of twenty-nine days, or ‘imperfect.’ Immediately thereon men were sent to a signal-station on the Mount of Olives, where beacon-fires were lit and torches waved, till a kindling flame on a hill in the distance indicated that the signal had been perceived. Thus the tidings, that this was the new moon, would be carried from hill to hill, far beyond the boundaries of Palestine, to those of the dispersion, ‘beyond the river.’ Again, if credible witnesses had not appeared to testify to the appearance of the new moon on the evening of the 29th, the next evening, or that of the 30th, according to our reckoning, was taken as the commencement of the new month, in which case the previous month was declared to have been one of thirty days, or ‘full.’ It was ruled that a year should neither have less than four nor more than eight such full months of thirty days. Adding to his last point, the ruling Edersheim mentions with a year never having less than four or more than eight 30-day months also seems to me as part of the same community awareness exercise. Obviously, the median would still be six months at 30 days and six at 29, still adding up to 354 lunar days.

131 Or, to be more precise: 29 days, 12 hours, 44 minutes, 2.8 seconds.

In dovetailing with the last point, it should also be understood that the two ideas of sighting versus calculation are not necessarily mutually exclusive. First of all, the lunar calculation is clearly based on many centuries of careful sightings at every stage of a lunar month. This is, as I mentioned earlier, the essence of the meaning of *shomer*, referring to taking into account the supply of a given item, whether it be with regards to monetary wealth or days. Here are just a few examples of this meaning of *shomer* clearly being intended in Scripture<sup>132</sup>:

*“You shall not **add** to the word which I am commanding you, nor take away from it, that you may **keep** (שָׁמַר) the commandments of YHWH your Elohim which I command you” (Deuteronomy 4:2).*

*“And as the king passed by, he cried to the king and said, ‘Your servant went out into the midst of the battle; and behold, a man turned aside and brought a man to me and said, ‘**Guard** (שָׁמַר) this man; if for any reason he is missing, then your life shall be for his life, or else you shall pay a talent of silver’” (1 Kings 20:39).*

*“And when the priests came forth from the holy place for all the priests who were present had sanctified themselves, without **regard** (שָׁמַר) to divisions”<sup>133</sup> (2 Chronicles 5:11).*

The sighting of the New Moon and the calculated time of it were most always exactly the same. However, Scripture also gives us a backup plan should observing the New Moon fail and the people question the calculation:

*“Blow the shofar at the time of the New Moon. At the full moon, on our solemn feast day” (Psalm 81:3).*

This verse not only marks the “feast day” as the fourteenth day of the month as other verses do, but also as the time of the full moon. That means that if for some reason the New Moon was not proclaimed on time (which likely never happened) the full moon would re-synchronize the time theoretically. The full moon can only occur on the 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> days of the month, and the New Moon only happens on the 1<sup>st</sup> and 2<sup>nd</sup> days, giving one day leeway if needed. Therefore, if weather intervened (Job 26:9) against seeing the crescent, the proper observation of the beginning or middle of the month would act as a counterbalancing mechanism, and the counting method would keep everything on time.

But even more fundamentally, we know from proven scientific experimentation that there can also be a gap of up to 24 hours between the actual time of the New Moon and the potential sighting of the crescent as “proof”, even if the weather did not inhibit a potential sighting. That means that observation alone of the crescent is unreliable, and Scripture never says to guess when the New Moon is, but to have 100% certainty.

Finally, Scripture only comments on the matter when the calendar is calculated as opposed to sighted. Here is the first of two examples:

*“Jonathan said to David, “Whatever you want me to do, I’ll do for you.” So **David said, “Look, tomorrow is the New Moon festival, and I am supposed to dine with the king; but let me go and hide in the field until the evening of the day after tomorrow... Then Jonathan said to David: “Tomorrow is the New Moon festival. You will be missed, because your seat will be empty. The day after tomorrow, toward evening, go to the place where you hid when this trouble began, and wait by the stone Ezel...So David hid in the field, and when the New Moon festival came, the king sat down to eat”** (1 Samuel 20:4-5, 18-19, 24).*

<sup>132</sup> In fact, in the vast majority of places where שָׁמַר appears, it is with respect to YHWH’s commandments being carried out. That being the case “observing” a mitzvah has nothing to do with visually seeing that commandment itself!

<sup>133</sup> And notice here that since the priests would be dressed the same way, with nothing to visually distinguish one division from another, there is nothing to “observe” in the visual sense.

David and Jonathan knew with absolute certainty that the New Moon is the following day. They were not waiting for it to be sighted by witnesses or to have it validated by a court process. Instead, David and Jonathan knew their calculations were accurate. They also knew that the king's court would rely on the same information they had, which could only have been counting the Synodic cycles of the moon – exactly the sense of *shomer* that we have been talking about.

Let's examine one more example:

*“Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks. In the six hundredth year of Noah's life, on the seventeenth day of the second month--on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights. On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark. They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. The animals going in were male and female of every living thing, as Elohim had commanded Noah. Then YHWH shut him in...The waters flooded the earth for a hundred and fifty days...The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat” (Genesis 6:16; 7:11-16, 24; 8:3-4).*

So we see that Noah's situation is as follows:

- There is one door to the ark, from which place YHWH shuts him in along with his family and the animals<sup>134</sup>
- The rain for a full forty days and forty nights is clearly sufficient to both flood the Earth and block the sun and the moon (Job 26:9)
- And yet, in spite of definite impediments to sighting the sun and the moon, Noah, or possibly his chronicler Moses, are certain that the time from the start of the deluge to the ark resting on the mountains of Ararat is exactly 150 days

So it appears that either Noah or Moses is counting the exact intervals of days independent of what can be sighted in the sky. As mentioned earlier, the Scriptural command of “observing” in no way demands a visual (or at least not a visual only) system for determining the start of time intervals. In fact, the biblical trending is in the opposite direction. As mentioned earlier, the Shabbat is clearly an absolute count independent of months and years. Furthermore, there can be little doubt that all the feasts and the omer count also run by directly counting the days.

With this general background then, we can now proceed to the specifics of the calendars, beginning with the example we just finished discussing.

### The First Calendar: Noah's Solar Year

As we investigate Noah's calendar further, we come to a startling fact: ***There is no way that we can have exactly 5 consecutive months equal 150 days in a lunar system. Therefore, this calendar has to be solar!*** The lunar calendar has to have months alternating between 29 and 30 days in order to stay accurate, but in this case we have the months as 30 days five times in a row!

<sup>134</sup> In some translations (KJV) the word *tzohar* is translated as “window”; however, the better rendering is “roof”. Even if there was a window it is very doubtful that the weather conditions would have allowed an accurate sighting of the sun and the moon. Whatever the origin of the word, there is still great uncertainty since everywhere else it appears the meaning is exclusively “noon-day”. However, the explanation least likely to create error seems to be that “roof” avoids the metaphoric use of this word from not being stretched further than necessary. We can certainly see how “roof” more easily relates to the sky than a window does.

Within a lunar system, the second month must be 29 days. That means that only 12 days remain from when Noah was shut in. Then, again because sighting the sun and moon is not possible here, the calculated lunar calendar demands the third month be 30 days, the fourth 29, the fifth 30, the sixth 29, and then 17 days for the seventh month. The total then comes to only 147 days.

If we assume that the New Moon was sighted in the second month, then the 14<sup>th</sup> day may have revealed the “double check” (full moon) to establish in advance that it was a 30 day month. Then the rains persist, making sighting the sun and moon impossible for at least 40 days, so the third month must be calculated then.

From there, we have to consider whether the ark had a “window” on top. As mentioned in the previous footnote, the word in question appears 24 times in Tanakh, and 23 of those times it means “noon” or “noon-day”. There is absolutely no support for it meaning “window,” and almost all scholars believe it refers to the “roof” since the ark is mimicking the pattern of the sky. Nevertheless, if Noah could see out his window starting as early as month 4, then the lunar cycle from there would still alternate between 29 and 30 days. So, if the second month was then somehow 30 days (13 days remaining after the start of the flood), the 3<sup>rd</sup> month would be 29, fourth month 30, fifth month 29, sixth month 30, plus 17 days in the final month. However, once again, the total is shy of 150 days, this time only at 148 days. In short, this reckoning does not work within a lunar system, even when part of the time it can be sighted. Instead, the only way it works at all is this way:

17 <sup>th</sup> day, 2 <sup>nd</sup> month to the end of that month.....	13
All of the 3 <sup>rd</sup> month.....	30
All of the 4 <sup>th</sup> month.....	30
All of the 5 <sup>th</sup> month.....	30
All of the 6 <sup>th</sup> month.....	30
To the 17 <sup>th</sup> day of the 7 <sup>th</sup> month.....	17
<hr/> Total Days.....	<hr/> 150

However, some will point out that perhaps Noah’s observation of the crescent of the New Moon was off by a day on two in some of the five months, which might bring it to 150 days while staying lunar. To those who would be of this school I would say this: Yes, that would be possible if, and only if, this were the only biblical example of this original solar year. But, as we will see now, this is not true. In Daniel 7, we are given the first vision of the Beast who will make war against the righteous in the Last Days: “*The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. But the court will sit, and his power will be taken away and completely destroyed forever. Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him. This is the end of the matter. I, Daniel, was deeply troubled by my thoughts, and my face turned pale, but I kept the matter to myself*” (Daniel 7:24-28).

Even in conventional Judaism, this is understood generally to mean a period of 3 ½ years (a time, two times, plus half). However, Revelation also provides more assistance in clearly explaining the matter: “*The woman was given the two wings of a great eagle, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent’s reach*” (Revelation 12:14).

“*Then I was given a measuring rod like a staff, and I was told: “Rise and measure the Temple of Elohim and the altar and those who worship there, but do not measure the court outside the Temple; leave that out, for it is given over to the nations, and they will trample over the Set Apart city for forty-two months. And I will grant My two witnesses power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth*” (Revelation 11:2, 3).

*“The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for **forty-two months**.”* (Revelation 13:5) So we see here clearly that “time, times and half a time” equals 1,260 days which, in turn, equals 42 months. Therefore:

$$30 \text{ days per month} \times 42 = 1,260$$

$$360 \text{ (time)} + 720 \text{ (times)} + 180 \text{ (half a time)} = 1,260$$

We even find confirmation from First Century priestly sources that this was the proper understanding: And moreover, it is owing to them (the sun, moon and stars<sup>135</sup>) that the most useful of all things, the nature of number exists, time having displayed it...***and from the notion of a month is derived the number thirty, and from a year that number which is equal to the days of the twelve months***, and from infinite time comes the notion of infinite number. (Philo Judaeus, On Creation, 60 p. 9 CD Yonge Translation)

And in another key passage, Philo goes even further, linking the solar year directly to the most ancient biblical people: Why would a man [Enoch] who lives a life of repentance be said to have lived 365 years?<sup>136</sup> (Genesis 5:23). In the first place, the year consists of 365 days; therefore, by the symbol of the solar orbit, the sacred historian indicates the life of the repentant man. (Philo Judaeus, Questions and Answers on Genesis, 84-a p. 808 CD Yonge Translation)

And from Daniel: ***“From the moment that the perpetual sacrifice is abolished and the disastrous abomination erected: 1,290 days. Blessed is he who stands firm and attains 1,335 days”***<sup>137</sup> (Daniel 12:11-12).

So here we see the same time period mentioned, but this time the 3 ½ year portion equals 1,290 days. The second set of 3 ½ years equals a total of 7 years, or a prophetic week. But, this is also literally true in terms of the calendar as well. The combined message then is this: ***Once every seven years, the divine calendar will add a 30-day solar leap month!*** More specifically, this gets done after the completion of the sixth year, but before the commencement of the seventh, mirroring the Shabbat pattern exactly.

And so, looking at this by the numbers, this is what we have:

$$(360 \times 6) + 30 = 2,190 \text{ days}$$

$$2,190 \text{ days divided by } 6 = \mathbf{365 \text{ days/year}}$$

Even so, it is fair to point out that the real solar year is 6 hours longer, or 365.25 days. How do we account for that?

First of all we must understand how the 40 year compensation mechanism works. First let’s look to Scripture for background: *“I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. Away with*

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135 See the previous Philo reference to confirm the context as this is a direct continuation from that passage’s last quoted sentence.

136 This is an extremely important reference, as the only man in the Torah recorded as living 365 years is Enoch, the seventh generation from Adam, and these two numbers tell the tale. The seventh generation, like the seventh day, is a symbol of perfection. Added to this we have 365 years in this perfect man’s life, who was in fact so righteous that YHWH took him up bodily without having him die. This honor is extremely rare, with the only other Scriptural example being Elijah many centuries later. In any case, the other aspect is that if a day can equal a year (Ezekiel 4:4-6) then a year can equal a day, and that means the perfect man is given a perfect life span, which represents a full solar year. If the “fullness” of the year was intended to be lunar, then Enoch would have lived 354 years. The final *remez*, or hint, is in Enoch’s name, which actually is rendered *khanoke* (חֲנוֹכֶה) in Hebrew. This word actually means “to dedicate” and it is from this word that we also get *Hanukkah*, which is in turn also known as the Festival of Lights. That linkage not only attaches to Messiah in John 10:22, but also back to the pattern of Creation itself, “Let there be light!”

137 The meaning of the 1,335 days, however, is rooted in the prophecy of Daniel alone. It seems to be referencing the time between the crucifixion of Messiah (30 CE) and the total end to the Jewish War (74 CE). It is this deadly generation that Y’shua keeps referencing; however, I know this is not the only interpretation that has been suggested by other scholars. For now, though, I will simply point out that I am not ignoring the 1,335 days and that its ultimate solution as to what it represents is not needed for the main parts of this discussion.

*the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream! “Did you bring me sacrifices and offerings forty years in the desert, O house of Israel? You have lifted up the shrine of your king, the pedestal of your idols, the star of your god - which you made for yourselves. Therefore I will send you into exile beyond Damascus,” says YHWH, whose name is Elohim Almighty” (Amos 5:21-27).*

So we begin with a *remez* of two different events concerning the same problem of idolatry. In both cases, 40 years of isolation is the chosen penalty. However, there is a **kosher** version where we admired the stars as servants of YHWH, who made them. So now think 40 years and stars, and let's go to the next step: *“But Elohim turned away and gave them over to the worship of the heavenly bodies. This agrees with what is written in the book of the prophets: ‘Did you bring me sacrifices and offerings forty years in the desert, O house of Israel? You have lifted up the shrine of Molech and the **star of your god** Rephan, the idols you made to worship. Therefore, I will send you into exile beyond Babylon.’ Our forefathers had the tabernacle of the Testimony with them in the desert. It had been made as Elohim directed Moses, **according to the pattern** he had seen. Having received the tabernacle, our fathers under Joshua brought it with them when they took the land from the nations Elohim drove out before them. It remained in the land until the time of David, who enjoyed Elohim's favor and asked that he might provide a dwelling place for the Elohim of Jacob. But it was Solomon who built the house for him. However, the Most High does not live in houses made by men. As the prophet says: ‘**Heaven is my throne and earth is my footstool**. What kind of house will you build for me? says YHWH. Or where will my resting place be? Has not my hand made all these things?’” (Acts 7:42-50)*

Moses saw a pattern in heaven and, of course heaven signs are superior to earth signs but what about the stars then? Here is an interesting mention of one particular star: *“I see him, but not now; I behold him, but not near. **A star will come out of Jacob**; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Seth” (Numbers 24:17).* Leaving aside the metaphoric/Messianic imagery, the verse literally does identify a star with Jacob, also known as Israel. However, this verse as well as Genesis 1:14-19, tells us that certain stars are somehow marking time!

Next we add to these facts the time both writers are talking about. This is the second year after the Exodus and, therefore, the time the rebellious Israelites spend wandering in the Wilderness until the generation that worshipped the Golden Calf is consumed. Torah clearly says this period is in fact 40 years. Then, after this time, the generation is considered “cleansed” and they are permitted to enter into Promised Land.

Therefore, if the sun can rest for a Shabbat by having the leap month added after six years, it also seems reasonable that the 40 year cycle of the Israelites on Earth is also first reflected in heaven. In other words, this year points to the time that the 40 year cycle also completed in heaven, when it would then reset for the next 40 years.

What that means as far as the calendar we are discussing is that 2,190 day/6 year cycle itself repeats six times, bringing us to 36 years. Then, instead of waiting for another six years before the next solar leap month, we simply complete the generation and do it after four years, making for a 40 year cycle in all! When we do this, then the math changes accordingly:

$$\begin{aligned} 2,190 \text{ days} \times 6 &= 13,140 \text{ days in 36 years} \\ (360 \text{ days} \times 4) + 30 &= 1,470 \text{ days between years 37 through 40} \\ 13,140 + 1,470 &= 14,610 \text{ days in 40 years} \\ 14,610 \text{ days divided by } 40 &= \mathbf{365.25 \text{ days/year}} \end{aligned}$$

Now at this point, the numbers get more complicated.<sup>138</sup> In order to reach the accuracy of our

<sup>138</sup> At this point, I want to also extend a large amount of gratitude to the folks who maintain the excellent website: [www.360calendar.com](http://www.360calendar.com). They have assembled an impressive catalog of data and in order to take the final steps I needed to verify a 100,000 year cycle.



current Gregorian system, it is necessary to omit the leap month in the 100<sup>th</sup> occurrence of the 40-year cycle, or once every 4,000 years. That slight change will yield a year equaling **365.2425** days. So, if the sun simply follows Torah on Shabbat and generational time, we arrive at the exact same interval predicted with our current Gregorian calendar!

On the other hand, while there is no direct Scriptural reference for cutting the numbers this fine, the general principles of following the sun and moon signs we have discussed up until now surely imply that we should at least be at this level. Remarkably, though, we can even get more accurate. Let us examine the Scripture first: *“You shall not bow down to them or worship them; for I YHWH your Elohim am a jealous Elohim, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the **thousandth generation** of those who love me and keep my commandments”* (Exodus 20:5-6) (See also Deuteronomy 7:9, 1 Chronicles 16:15, Psalm 105:8.) A thousand generations is surely a major piece of time. Further, as Numbers 32:13 and many other Torah passages teach, an individual generation is usually 40 years long.

However, other Torah passages show that a generation can also equal 100 years! Let’s see why: *“Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; **he who dies at a hundred will be thought a mere youth**; he who fails to reach a hundred will be considered accursed”* (Isaiah 65:20). The reason a person who dies at a hundred years is considered “accursed” is because by the standard of the Messianic Age he would have just barely reached a generation when compared with how long others will live!

But let’s also see the earlier reference to this too: *“{Elohim} said to Abram, “**Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed 400 years.** But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your fathers in peace and be buried at a good old age. **In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure**”* (Genesis 15:13-16).

In Hebrew, we are told that “four *meah* (מאה) of years” passes, and *meah* is the Hebrew number for 100. However, the exact same period of time is also referred to here as “four *dor* (דור), the same word used for 40 year “generations” elsewhere. Therefore a generation can also equal 100 years, and this should be reflected in YHWH’s calendar. As I alluded to just now, that manifests in a 100,000 year cycle (1,000 generations in the Scripture times the 100 year per generation reference).

In crunching the numbers then, we come up with a very simple addition that in the last 40 year cycle of the 100,000 year period the 6<sup>th</sup> and 7<sup>th</sup> interval solar leap months are omitted. That will then bring us to an even more accurate calendar than the one we currently use, with a year now equaling **365.2422** days, the exact length of the solar year.

Once more, as mentioned in an earlier footnote, I am indebted to the research of the folks at: [www.360calendar.com](http://www.360calendar.com) for some of these finer points. Their research goes into much greater detail, but for our purposes it is sufficient to simply show that biblical numbers reveal the perfect solar year, because it is important that we understand that this has always been tracked in Scripture.<sup>139</sup>

139 Some may object to this system as defined here and with the help of [www.360calendar.com](http://www.360calendar.com). The anticipated objection will likely be that not every bit of detail came directly from Scriptural reference, and I sympathize with this viewpoint. Some may suggest that the maximum we can glean from Scripture would only bring us to Gregorian levels, and that further calculations become speculative. Therefore, I suggest an alternate mechanism. The Gregorian calendar is predicted to lose a day every 3,300 years. While this is a great improvement over the Julian that loses a day every 128 years, it nevertheless is a time frame that is exceeded by the period of years outlined in the Bible, in that Moses lived around 3,500 years ago and Abraham and Noah, of course, go further back than this. To counteract this issue, my suggestion is to take the incidents in Joshua and Isaiah literally with respect to the sun’s progress. In Joshua, the sun and the moon stay frozen for almost a day. In Isaiah, the prophet gives a sign to a king by causing the shadows cast by the sun to roll back. If both of these “tweaks” are added together, it turns out YHWH used these miracles to synchronize our solar system clock to the rest of the galaxy, and thus a “day patch” is added, keeping the biblical and Gregorian calendars in perfect alignment, the degree of which I will explain a little later in the main text. For now, suffice it to say that I believe that both solutions are Scriptural as well as perfect, but I fully understand why some would prefer this version over its more detailed numerically based counterpart.

Later we will see how the detailed relationship between the heavens and the Israelites unfold with clear celestial references from Scripture. Now, however, our more pressing need is to look at the other pattern, where the priests set the sacred festivals by the cycles of the moon. After that, we will investigate the ultimate sky sign that kicks off the year in both systems.

### The Gregorian Patch

In the next two sections, we will see if the Jubilee Pattern can give insight into the time of Messiah Y'shua's return. Now, however, we need to take a slight diversion to lay down the necessary foundation to that argument. All solar calendars intercalate in some way, whether it is by leap months or leap days, because the solar year has approximately a six hour remainder after its 365<sup>th</sup> day that has to be dealt with.

After all the effort put towards the 360 day Prophetic Calendar, we need not now correlate the Priestly Calendar because we eventually come to the same number of days either way at the end of the cycle. There is no reason to convert the Hebrew dates to the 360, and then to Gregorian, when going directly to Gregorian will serve just fine. Besides, without a direct conversion into Gregorian, the dates laid down thus far, will be meaningless.

On the other hand, many calendar experts warn that taking Gregorian too far backwards from its creation in 1582 is a perilous undertaking. If those doing the assessment do not believe in the literal truth of the Bible, then neither are they likely to accept this treatment either.

The fact is, our Gregorian Calendar was meant to correct the long-standing losses of the Julian Calendar, which lost a day every 128 years. Julian was thus corrected going backward by adding 12 days. Then, going forward, Gregorian instituted 97 leap days in a 400 year period, instead of the Julian's 100 leap days in the same time frame. As a result, instead of losing a day every 128 years, the new calendar was accurate to losing a day every 3,300 years!

But immediately we see the problem: Moses' day is more than 3,500 years in the past, so it would seem that Gregorian loses its accuracy when looking at that period in history. Thankfully, however, Scripture does give us an ancient answer to this seemingly scientifically sound obstacle: *"On the day YHWH gave the Amorites over to Israel, Joshua said to YHWH in the presence of Israel: "O sun, stand still over Gibeon, O moon, over the Valley of Aijalon." So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day. There has never been a day like it before or since, a day when YHWH listened to a man. Surely YHWH was fighting for Israel!"* (Joshua 10:12-14)

*"Then the word of YHWH came to Isaiah: "Go and tell Hezekiah, 'This is what YHWH, the Elohim of your father David, says: I have heard your prayer and seen your tears; I will add fifteen years to your life. And I will deliver you and this city from the hand of the king of Assyria. I will defend this city. "This is YHWH's sign to you that YHWH will do what he has promised: I will make the shadow cast by the sun go back the ten steps it has gone down on the stairway of Ahaz." So the sunlight went back the ten steps it had gone down"* (Isaiah 38:4-8).

If we take these verses literally, then it is beyond dispute that the sun and moon were held still for a combined day - at the very least! Since the sun and the moon are marking the year then, their pausing for a day while the rest of our galaxy keeps moving would have synchronized our solar system to the galaxy - in effect patching Gregorian, so it did not lose that day from 3,300 years in either direction. In practical terms that means any range of dates from about 1718 BCE to 4882 CE can be accurately charted with the Gregorian system without losing a day.<sup>140</sup>

140 This of course, works just fine for Moses' time, which we are studying. For anything prior to the 1718 BCE chronology, such as Abraham, we would simply have to use the 360 solar year calendar already described and then calculate it into Gregorian, or just subtract a Gregorian day which will keep it accurate for 3,300 more years going backwards from 1718 BCE. This extra step, though, is not needed for this time, because once again Moses was alive in 1500 BCE.

Therefore, as we convert the priestly times into Gregorian, there will be no such concern about losing any time. Also, bear in mind that such a situation means that we can now turn to Lunar/Gregorian tables with great accuracy and even determine when a biblical year would have a leap day on February 29<sup>th</sup> by our reckoning.

### **Understanding Prophetic and Practical Sabbatical and Jubilee Years**

As we saw in the recent quoting of Leviticus 25:8-13, the counts for the Sabbatical and Jubilee years were tied to the entry into Canaan, not the Exodus that happened 40 years earlier. However, YHWH did not intend for there to be a 40 year delay; the delay was caused by the Israelites worshipping the Golden Calf. And, even as Israel was still wandering, YHWH then gave this warning as a reminder for what will happen after they get to the Promised Land: ***“Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. But you must keep my decrees and my laws. The native-born and the aliens living among you must not do any of these detestable things, for all these things were done by the people who lived in the land before you, and the land became defiled. And if you defile the land, it will vomit you out as it vomited out the nations that were before you”*** (Leviticus 18:24-28).

However, when almost 90 percent of the nation was taken into captivity by the Assyrians in 722 BCE, it seems a question arose amongst the remaining leadership: Do we keep the Sabbatical and Jubilee years when most of our nation is scattered? As history shows, their answer appeared to be no, and the lack of observance of these times may have extended even further back, dovetailing with the fact that not even Passover was observed until centuries later.

But YHWH had other ideas, and tried to tell them so: ***“Then the land will enjoy its Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its Sabbaths”*** (Leviticus 26:34).

When they still did not listen, the prophecy became true: ***“Furthermore, all the leaders of the priests and the people became more and more unfaithful, following all the detestable practices of the nations and defiling the temple of YHWH, which he had consecrated in Jerusalem. YHWH, the Elohim of their fathers, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place. But they mocked Elohim’s messengers, despised his words and scoffed at his prophets until the wrath of YHWH was aroused against his people and there was no remedy. He brought up against them the king of the Babylonians, who killed their young men with the sword in the sanctuary, and spared neither young man nor young woman, old man or aged. Elohim handed all of them over to Nebuchadnezzar. He carried to Babylon all the articles from the temple of Elohim, both large and small, and the treasures of YHWH’s temple and the treasures of the king and his officials. They set fire to Elohim’s temple and broke down the wall of Jerusalem; they burned all the palaces and destroyed everything of value there. He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons until the kingdom of Persia came to power. The land enjoyed its Sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of YHWH spoken by Jeremiah”*** (2 Chronicles 36:14-21).

So we see, then, that YHWH intended Israel to forever vouchsafe her presence in the Land through continuously righteous behavior. But, when after rebellion they were expelled, the Land took its Sabbaths anyway. Since the Jubilee is also based at least partly on the seven-year Sabbaths, it should not be surprising that there is a difference between the idealized Jubilee system YHWH instituted that knew no breaks and the “practical” system that came about when rabbis began counting those same occasions from the time they returned to the Land.

It is for these reasons that the rabbinical Jubilee and Sabbatical year counting became flawed and at odds with the dates given to us by Torah. It seems that whatever the number of Jews that

YHWH required to be in the Land to keep the Jubilees going was always much smaller than what the religious elite believed. It can also be shown that there was always a Jewish presence in the Land even during the Diaspora, meaning that from YHWH's perspective that Jubilee Clock, once started in 1406 BCE, should never have stopped in the first place.

By contrast, none of the possible years of the First Temple's destruction fit as years after the Sabbatical. This is even true of the false but popular rabbinic choice of 432 BCE, as well as the 588-586 BCE timeframe.

Why the Jewish leadership, including today's rabbinate and Sanhedrin, always seems to ignore this command is difficult to tell, however, the bad practice still continues. When Israel was re-born in 1948, the leading rabbis chose 1951 as the first Jubilee since the majority of Jewry returned to the Land. However, if we make 1951 a continuous backwards cycle we see that not even the well established 70 CE date for the Second Temple's destruction works with the timing the Mishnah specifies for the Sabbatical and Jubilee cycles! In that event, the nearest Jubilee would have been 40 CE, meaning the year the Mishnah identifies, 69, could not have been Sabbatical. And so, where that leaves us is simply to say that what follows has to do with the Perfect Prophetic Sabbatical/Jubilee Cycle, along with the five year cycle explained earlier. That continuous cycle then cannot and does not resemble the traditional Mishnah speculations, which are based on when they were in and out of the Land.

That idea, then, leads to this final point on this subject: *"Therefore wait for me, declares YHWH, for the day I will stand up to testify. I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them - all my fierce anger. **The whole world will be consumed by the fire of my jealous anger. Then will I purify the lips of the peoples, that all of them may call on the name of YHWH and serve him shoulder to shoulder.** From beyond the rivers of Cush my worshipers, my scattered people, will bring me offerings. On that day you will not be put to shame for all the wrongs you have done to me, because I will remove from this city those who rejoice in their pride. Never again will you be haughty on my holy hill. But I will leave within you the meek and humble, who trust in the name of YHWH. **The remnant of Israel will do no wrong; they will speak no lies, nor will deceit be found in their mouths. They will eat and lie down and no one will make them afraid**" (Zephaniah 3:8-13).*

So, in the end times, proper knowledge will be restored to Yisrael so that they may serve YHWH perfectly again.

### **Jubilee of Jubilees! Can We Name the Time of Mashiach's Return?**

Perhaps the most surprising discovery is in seeing how the Jubilee Pattern may point, at least in a general sense, to the Second Coming of Messiah Y'shua. Before explaining further, though, let us remember that Y'shua said that only Father YHWH knows for sure when this will happen,<sup>141</sup> and that we will not know the hour. However, YHWH also gave us clues that clearly point to the overall time, and almost all Jewish and Christian scholars agree the clock started ticking in 1948, when Israel became a state.

There have been numerous Christian prophetic debacles in history when folks like William Miller<sup>142</sup> misinterpreted Scripture and followed their own human reasoning. However, even he recovered from that disaster and went on to other things to benefit people today. If that's the worst that can happen, it is better to risk than to remain silent on the most amazing Scriptural pattern that I have ever seen. The details of this Jubilee clock are complex and fully explained in the publication *Wheel of Stars* by Andrew Gabriel Roth. However, for now, these are the basics.

<sup>141</sup> See Matthew 24:35-36 and Acts 1:7.

<sup>142</sup> William Miller was a Protestant minister who predicted the world would end in 1843 and then 1844. When neither apocalypse happened it led to what is now known as "The Great Disappointment". However, he recovered his reputation somewhat and at least two mainline Protestant offshoots, including the Seventh Day Adventists, trace their origins back to him.

The time clock begins in the year of the Exodus itself, 480 years before the 4th year of Solomon (1 Kings 6:1). In that year the Israelites worshipped the Golden Calf and received 40 years in Wilderness as a penalty. Further adjustment, for the spring to spring reckoning instituted by YHWH in Exodus 12:1-2, will bring us to the spring of 1406 BCE for the start of the year count, and therefore 1356 is Jubilee 1. The full list of the BCE Jubilees is as follows:

BCE 1) 1356, 2) 1306, 3) 1256, 4) 1206, 5) 1156, 6) 1106, 7) 1056, 8) 1006, 9) 956, 10) 906, 11) 856, 12) 806, 13) 756, 14) 706, 15) 656, 16) 606, 17) 556, 18) 506, 19) 456, 20) 406, 21) 356, 22) 306, 23) 256, 24) 206, 25) 156, 26) 106, 27) 56, **28) 06—6 BCE.**

Then, adjusting for crossing the BCE-CE timeline, we have these Jubilee years:

**CE** 29) 45, 30) 95, 31) 145, 32) 195, 33) 245, 34) 295, 35) 345, 36) 395, 37) 445, 38) 495, 39) 545, 40) 595, 41) 645, 42) 695, 43) 745, 44) 795, 45) 845, 46) 895, 47) 945, 48) 995, 49) 1045, 50) 1095, 51) 1145, 52) 1295, 53) 1345, 54) 1395, 55) 1445, 56) 1495, 57) 1545, 58) 1595, 59) 1645, 60) 1695, 61) 1745, 62) 1795, 63) 1845, 64) 1895, 65) 1945, **66) 1995,** 67) 2045, 68) 2095, 69) 2145, 70) 2195

As shown above, we would have entered into the 66th Jubilee cycle in 1995, and also by this “straight count” method we would enter into the 70th Jubilee in 2195 and end that cycle in 2245, which would mark the expiry of 70th cycle of Y’shua’s return.

However, if we look at places where the rules of the Jubilee were applied before the Israelites entered Canaan, we find four occasions where people were removed off their land due to disobedience: Adam and Eve’s expulsion from Paradise, the Flood, the destruction of Sodom and Gomorrah and the expulsion of the Canaanites whose example was used to warn Israel that they would face the same fate if they disobeyed YHWH. In the book version of Wheel of Stars, we explore much scientific and mathematical evidence to resolve which model is more probable. For now it is important to note that if the early model is correct Y’shua could very well return in our lifetimes.

### **The Final Sky Sign: What Really Set the Year?**

Throughout this study the Vernal Equinox has been referenced as the presumptive time for starting the year. However, while the Vernal and Autumnal Equinoxes are a key clue to help set the general seasonal time, they are not the overall sky sign that kicks the year off. There are two main components to understanding this fact. The first is showing how a kosher version of the Zodiac was used by ancient Israel to track the solar year. The second is explaining what that ultimate “year sign” really is, and what it is not.

As stated earlier, both Josephus and Philo descend from families of priests<sup>143</sup>; they were eyewitnesses to the intricacies of Temple practice<sup>144</sup> and were very well educated men who had access to oral and written traditions that have since been otherwise lost. Again, though, as long as general agreement can be maintained between these men and through Torah teaching and practice, this methodology is most likely the closest we can come back to those original sources.

We just witnessed how Josephus used the Zodiac to explain the precise time of the Ten Plagues and the Exodus. Now let us see how both Josephus and Philo describe how their ancestors regarded the Equinoxes,<sup>145</sup> sun, moon and stars for the timing of festivals:

<sup>143</sup> Josephus also attests to being descended from the Hasmonean royal line, giving him even greater access and understanding of this now lost material. For more information, see his brief autobiography “Life” as recorded in the William Whiston translation, published most recently by Hendrickson Press.

<sup>144</sup> Although we only know of one trip to Jerusalem undertaken by Philo, there has never been any proof that he never went up before or since that particular occasion. At a minimum, Philo has access to priestly documentation that has been lost since the destruction of the Temple, and it is a pretty safe bet that Josephus is reading from those same sources, given how the two men agree so closely on the contents of this extra material.

<sup>145</sup> In addition, of course, to the Aries-Passover connection Josephus provided us in Antiquities 3.10.5.

The last of all the annual festivals is that which is called the Feast of Tabernacles, which is fixed for the season of the autumnal equinox. (Philo Judaeus, Special Laws, II, 204 p. 587 CD Yonge Translation)

On the fourth day he (YHWH) adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. (Josephus, Preface to Antiquities, 1.1.1)

Upon the fifteenth day of the same month, ***when the season of the year is changing for winter, the Torah enjoins us to pitch Tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year;*** as also that when we should arrive at our own country, and come to that city which we should have then for our metropolis, because of the temple therein to be built, and keep a festival for eight days...(Josephus, Antiquities, 3.10.4)

Going a step further then, both Josephus and Philo show us how the priests were tracking the solar year and Zodiac cycle, right down to the memories enshrined in their garments: But in the void place of this garment there was inserted a piece of the bigness of a span, embroidered with gold, and the other colors of the ephod, and was called Essen...On these were engraved the names of the sons of Jacob, in our own country letters, and in our own tongue, six on each of the stones, on either side; and the elder sons' names were on the right shoulder. Twelve stones also there were upon the breast-plate, extraordinary in largeness and beauty...Now the names of all those sons of Jacob were engraved in these stones, whom we esteem the heads of our tribes, each stone having the honor of a name, in the order according to which they were born...***And for the twelve stones, whether we understand by them the months, or whether we understand them like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning.*** (Josephus, Antiquities, 3.7.5, 3.7.7)

Then on (the high priest's) chest there are twelve precious stones of different colors, arranged in four rows of three stones in each row, being fashioned so as an emblem of the zodiac. For the zodiac also consists of twelve animals, and so divides the four seasons of the year, allotting three animals to each season. (Philo Judaeus, Special Laws, I, 84-87 (p. 542 CD Yonge Translation)

In both cases, the linkage to the Zodiac specifically designates a solar year. It is in fact the most accurate measure of a solar year that was available to the ancients. Only the measuring of the year from the center of our galaxy, which was not in use prior to the 20<sup>th</sup> Century, is more accurate. However, we must separate fable from fact with respect to the Zodiac as an astronomical system. Here is some additional background from Wikipedia an online encyclopedia, with the emphases being mine: For any spherical celestial coordinate system one needs to define an equatorial plane and designate an origin for longitude. From these definitions longitudinal meridians perpendicular to the equatorial plane meet at the north and south poles of the celestial sphere and one can precisely specify a unique position on the sphere.

First, the zodiac coordinate system designates the ecliptic as the equatorial plane. One should not confuse the zodiac's equatorial plane with the Earth's equator which is so named because it serves as the equatorial plane for our terrestrial coordinate system. Instead the ecliptic is aligned with the Earth's orbital plane with the Sun. The Earth tilts at an angle of approximately 23° with respect to the orbital plane. This tilt is partly due to the Earth's precession as it gyrates and rotates on its axis. It contributes to the divergence between a tropical year and a sidereal year and thus contributes to the precession of the equinoxes which marks the difference between tropical and sidereal celestial coordinate systems.

Second, ***a system of coordinates must normally specify an origin (0° point) for longitude. However, the zodiac system names twelve equal regions (called signs) and technically any sign can serve as the beginning or the end of the sphere's precession. The system further divides***

*each sign into thirty degree units. One reason this system of coordinates was particularly useful in antiquity is that writing large numbers was difficult before the introduction of Arabic numbers.* The zodiac system of coordinates kept every number below ninety (the highest value for zodiac latitudes). Since the constellations along the ecliptic varied in size, defining 12 equal signs of 30° each did require an arbitrary assignment of boundaries roughly corresponding to the ecliptic constellations.

It is believed many of the classical astronomers specified zodiac signs using two bright stars near the ecliptic and opposite each other to serve as equatorial nodes or poles (not longitudinal poles): *Aldebaran* and *Antares* in the constellations *Taurus* and *Scorpius* respectively. These stars served rather well because not only were they on opposites sides of the ecliptic, but they also fell very near the center of their constellations and were therefore designated as Taurus 15 and Scorpius 15, meaning the middle 15° points within those signs. From these two stars then the remaining equatorial boundaries of the 12 signs of the zodiac follow).<sup>146</sup>

These ideas, then, bring us back to the reading in Job that was referenced at the beginning: “Can you bind the beautiful Pleiades? Can you loose the cords of Orion? Can you bring forth the Wheel of Stars into its seasons and stand in the path of Ayish/Iyutha (Aldeberan) and her satellites (Hyades). Do you know the laws of the heavens and can you establish their rule over the earth?... Have you given wisdom to the Lance Star (Antares) or intelligence to the Bow Star?” (Hebrew & Aramaic Job 38:31-33, 38, cross referenced to the translation of T.K. Cheyne: Journal of Biblical Literature, Vol. 17, No. 1 (1898), pp. 103-107)

Again, according to Brown Drivers Briggs, the word *mazzaroth* means “the twelve signs of the Zodiac and their thirty-six associated constellations.” If this is what is being brought into season by YHWH, then it is extremely powerful proof that the Tanakh itself is harking back to the solar and celestial synchronization that keeps the lunar-based holidays in season.

What’s more, the other stars mentioned in this passage of Job according to the Aramaic traditions of both the Tanakh and the 4<sup>th</sup> Century Syrian Saint Mar Ephraim, are clearly the two points that determine the line that makes the Zodiac itself!

This phenomenon of the sun at zero degrees between Antares and Aldeberan is different from the Vernal Equinox because it is annual, not semi-annual. Also, this event clearly coincides with Josephus’ description of the sign of Aries in the time of Moses! And so, the return of the sun to this region of sky only happens on Vernal Equinox day.

Finally, all of this data again harmonizes with Tanakh in terms of its definition that an annual event is also required to set the year: “Afterward, the prophet came to the king of Israel and said, ‘Strengthen your position and see what must be done, **because next spring/turn of the year the king of Aram will attack you again**’” (1 Kings 20:22). The literal reading in Hebrew is *b’teshuwbah hayah shaneh* - or referring to the time after the year was expired, or in the Spring of the year, depending on translation.

We can see this concept more clearly in the Strong’s entry for *teshuwbah*: 8666. *teshuwbah*, *tesh-oo-baw’*; or *teshubah*, *tesh-oo-baw’*; from 7725; a recurrence (of time or place); a reply (as returned):-answer, be expired, return. The same word is used four other times in reference to the Spring as the “*turn of the year*” (2 Samuel 11:1; 1 Kings 20:26; 1 Chronicles 20:1; 2 Chronicles 36:10)

The other Hebrew word used to describe the same idea is *tequwphot*: “*And you shall observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year’s end (tequwphot)*” (Exodus 34:22).

*“The heavens declare the glory of Elohim; the skies proclaim the work of his hands. Day after*

<sup>146</sup> Also see, Powell, Robert (2004). The Definition of the Babylonian Zodiac: (online at: [www.astrologer.com/aanet/pub/transit/jan2005/babylonian.htm](http://www.astrologer.com/aanet/pub/transit/jan2005/babylonian.htm)) PhD thesis entitled “The Definition of the Babylonian Zodiac and the Influence of Babylonian Astronomy on the Subsequent Defining of the Zodiac.”

*day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course. **It rises at one end of the heavens and makes its return circle/circuit (tequwphot) to the other; nothing is hidden from its heat**" (Psalm 19:1-6).*

*"Now it came about at the **turn of the year** (tequwphot)<sup>147</sup> that the army of the Arameans came up against him; and they came to Judah and Jerusalem, destroyed all the officials of the people from among the people, and sent all their spoil to the king of Damascus" (2 Chronicles 24:23).*

Strong's defines the word officially this way: 8622. *Tequwfaw*. Coming round, circuit of time or space, a turning, circuit. Therefore, Tanakh, Josephus and Philo are all linking Spring to an annual event – the return orbit of the sun to the zero degree marker. While it is true that practical considerations made the Vernal Equinox a far easier mechanism to identify, the technical occasion remained the time when the sun returned to Aries, as viewed by ancient Israel at the time of the Exodus.

### **Conclusion: Where Do We Go From Here?**

An old proverb states that we have to know where we have been in order to know where we are going. Nowhere is this idea truer than with this issue of the biblical calendars. In the quest to understand how the ancients reckoned time, we have been brought through the heart of biblical prophecy, recovered key historical timelines and, perhaps, gained some insight into a range of years that presage the timing of Messiah's return.

We have also seen in general, how the 360 day prophetic calendar gave way to the Pre-Metonic Lunar Regression Calendar, at least in terms of daily usage, so that the harvest festivals could be set by the New Moon. The Pre-Metonic, in its own turn, can also be easily seen giving way to the current Rabbinic Calendar in two respects.

First, the core of Pre-Metonic, that of beginning a cycle with the New Moon, was clearly retained and carried over into the rabbinic system. However, it also seems the rabbis co-opted the solar synchronization idea from the 360 calendar as well, even though its leap months were occurring at different times.

Second, the Pre-Metonic goes a long way to explaining how the general ideas of inter-calculation were present in biblical times, and makes the leap into the Rabbinic more understandable as a smoother transition of ancient ideas well before the understanding of the 19-year cycle arose. The other more enlightening aspect in this regard is that we can see how the rabbis would have viewed their calendrical changes through the prism of being outside of Israel and being able to use that particular area's sky signs and earth signs in combination to synchronize the year. Put simply, it just made more sense to take the lunar year and marry it to a fixed cycle that any Jew could accurately use regardless as to where they lived. This is not to say, however, that all the changes the rabbis subsequently made to their calendar were beneficial or even Scriptural. But, if nothing else, it does make these rulings appear less arbitrary and less divorced from historical process.

What is less clear, however, is how the 360 day calendar relates to our times. Like the Pre-Metonic and Rabbinic systems, the 360 and Gregorian systems seem to resonate and relate to one another historically. But, the fact that the 360 day system is confirmed in the Book of Revelation more than suggests that this timing is not only still being used in heaven by YHWH, but that it will also key mankind into the system that will mark the arrival of the End of Days. How and when the 360 day calendar comes back, though, is not in my power to determine. How the Gregorian may be a kind of witness in this drama also is beyond my understanding.

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<sup>147</sup> This time the word refers to Spring. In the first verse, however, it was Fall. This word is tracking the agricultural growing season, driven by the solar cycle.



It is safe to say that as we move closer to the End of Days, more of these insights into the timing of prophecy are inevitable: *“At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people - everyone whose name is found written in the book - will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. **But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge**”* (Daniel 12:1-4).

*“Be stunned and amazed, blind yourselves and be sightless; be drunk, but not from wine, stagger, but not from beer. **YHWH has brought over you a deep sleep: He has sealed your eyes (the prophets); he has covered your heads (the seers).** For you this whole vision is nothing but words sealed in a scroll. And if you give the scroll to someone who can read, and say to him, “Read this, please,” he will answer, “I can’t; it is sealed.” Or if you give the scroll to someone who cannot read, and say, “Read this, please,” he will answer, “I don’t know how to read.” YHWH says: “These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men. **Therefore once more I will astound these people with wonder upon wonder; the wisdom of the wise will perish, the intelligence of the intelligent will vanish**”* (Isaiah 29:9-14).

Y’shua said, all we can do is be vigilant, for we do not know when the day of reckoning comes upon us. If we hold fast though, I pray that YHWH will guide us to all truth and that mankind will see all things in the universe are meant to be for His glory alone.<sup>148</sup>

## When was the Crucifixion?

Here is ample Biblical evidence that points to our Savior being crucified on a Thursday, which renders null and void the tradition of “Good Friday” and the Sunday resurrection in Christian lore. Y’shua stated in numerous places (e.g. Matthew 12:38-40) that the Sign of Jonah demanded the Son of Man remain in the earth for three days and three nights. If Y’shua had meant “on the third day,” meaning after two days were completed, he most likely would have called it “the Sign of Joseph” because, while Jonah 1:17 tells us the prophet was released from the big fish after three days and three nights; Joseph, according to Genesis 42:17-18, is said to have freed his brothers from prison “on the third day.”

This is no small distinction, simply because it is impossible to arrive at a time frame of three and days and three nights with an execution on Friday afternoon and a resurrection at Sunday dawn. Christianity as a whole has confused Annual and Weekly Sabbaths, and in general seems to be unaware of multiple “days of preparation” across the timeline in question.

To discern exactly when our Savior rose, it is important to recognize a few things – beginning with the fact that the dawning of a new day according to YHWH and the Hebrew calendar is at twilight as it is getting dark; not at first light in the morning... We also need to note that the time that Y’shua was placed into the grave, which was just before sunset - or approximately 5 p.m. (March-April timeframe).

No matter what the days are called on our modern calendars, there is no way that three days and three nights beginning sometime in Friday evening can end early on Sunday morning – which is what most Christian scholars are trying to insist. The Bible tells us that Y’shua died at 3 p.m. (the ninth hour – John 19:14 – the day had only 12 “hours” in this era); that he was buried later that day (John 19:31); and that he was in the grave “three days and three nights.”

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<sup>148</sup> Additional notes for Wheel of Stars is available at: [www.aent.org/wheelofstars.htm](http://www.aent.org/wheelofstars.htm)

## When is the Passover Lamb Eaten?

This may seem an odd question, but in fact there are two different timelines in the Synoptics and John for when the Paschal lamb is eaten:

On the first day of the Feast of Unleavened Bread, the disciples came to Y'shua and asked, *"Where do you want us to make preparations for you to eat the Passover?"* He replied, *"Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'"* ***So the disciples did as Y'shua had directed them and prepared the Passover. When evening came, Y'shua was reclining at the table with the Twelve.*** And while they were eating, he said, *"I tell you the truth, one of you will betray me."* They were very sad and began to say to him one after the other, *"Surely not I, Master?"* Y'shua replied, *"The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."* Then Yehuda, the one who would betray him, said, *"Surely not I, Rabbi?"* Y'shua answered, *"Yes, it is you."* While they were eating, Y'shua took bread, gave thanks and broke it, and gave it to his disciples, saying, *"Take and eat; this is my body."* Then he took the cup, gave thanks and offered it to them, saying, *"Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom"* (Matthew 26:17-29).

This passage, along with parallel citations in Mark 14:12-31 and Luke 22:1-21, clearly indicate the evening of Y'shua's arrest is just after a Passover Seder. But, on the other hand, John seems to mention a different schedule:

*"When he had finished praying, Y'shua left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it. Now Yehuda, who betrayed him, knew the place, because Y'shua had often met there with his disciples. So Yehuda came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees...Then the Jews led Y'shua from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover"* (John 18:1-3, 28).

There seems to be a contradiction between these two accounts. John says the Pharisees have not yet had their Passover even the morning after they arrested Y'shua from his own Seder! Can both accounts be right? As it turns out, the answer is yes, but not for the reasons that most think. Some theologians are split on whether they should keep the first or second night of Pesach (or both) as a Seder. The reason for both this modern tendency and one explanation for why the Pharisees did what they did in Y'shua's day, comes from this a "confusion" of understanding the Tanakh:

*"Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread"* (Exodus 12:17-20).

These instructions seem straightforward at first glance:

- 1) Passover and the Feast of Unleavened Bread are interchangeable terms for a ceremony that begins on the evening of 14 Nisan. (For confirmation of a 6 day Feast of Unleavened Bread, please see Deuteronomy 16:8)

2) The combined feast lasts seven days, from the 14th to the 21st, during which time yeast is totally prohibited.

However, when we examine other passages in Torah, it's not so easy after all:

*“These are YHWH’s appointed feasts, the sacred assemblies you are to proclaim at their appointed times: YHWH’s Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month YHWH’s Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast”* (Leviticus 23:4-6).

*“On the fourteenth day of the first month YHWH’s Passover is to be held. On the fifteenth day of this month there is to be a festival; for seven days eat bread made without yeast”* (Numbers 28:16-17).

Here the scenario is:

- 1) Passover is a separate occasion, beginning late afternoon on 14 Nisan.
- 2) Passover is then followed by the Feast of Unleavened Bread, which lasts an additional seven days.

Additionally: *“On the first day hold a sacred assembly and do no regular work. For seven days present an offering made to YHWH by fire. And on the seventh day hold a sacred assembly and do no regular work.”* (Leviticus 23:7-8) The “first day” mentioned here in Leviticus 23:7 is the same “first day mentioned in the line before, 15 Nisan. So now, technically speaking, we have three sacred occasions<sup>149</sup> running together:

- 1) Passover, just in the twilight time on the 14th. Begin eating unleavened bread, and also bitter herbs, etc., for the Seder.
- 2) The Feast of Unleavened Bread, from 15-21 Nisan, where unleavened bread is eaten for 6 more days, totaling 7 in all. On the 15th also there is a “sacred assembly” (Annual Shabbat) in which no work is to be done.
- 3) At the end of the six additional days is separate “sacred assembly” (also an Annual Shabbat) where again regular work is prohibited.

It takes several references to piece everything together, and we can easily see why some references would add the 8th day (the second sacred assembly) to the overall holiday, and others might be more precise and say it is a separated occasion that simply happens the very next day. This “overflowing” from Passover on 14 Nisan, directly into the Feast of Unleavened Bread on 15-21 Nisan and the final Annual Shabbat on 22 Nisan is responsible for much of the controversy on the “Passover” timing!

In Y’shua’s time, eating the Paschal lamb sometimes got confused with the burnt offering/meal called a “chagigah” that happened a day later, as Alfred Edersheim explains: We have already explained that according to the Rabbis (*Chag.* ii, 1; vi, 2), three things were implied in the festive command to ‘appear before YHWH’—‘Presence,’ the ‘Chagigah,’ and ‘Joyousness.’ As specially applied to the Passover, the first of these terms meant, that every one was to come up to Jerusalem and to offer a burnt-offering, if possible on the first, or else on one of the other six days of the feast. This burnt-offering was to be taken only from ‘Cholin’ (or profane substance), that is, from such as did not otherwise belong to YHWH, either as tithes, firstlings, or things devoted, etc. The Chagigah, which was strictly a peace-offering, might be twofold. This first Chagigah was offered on the 14th of Nisan, the day of the Paschal sacrifice, and formed afterwards part of the Paschal Supper. The second Chagigah was offered on the 15th of Nisan, or the first day of the feast of

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<sup>149</sup> Technically speaking, there are four different occasions within this 8 day timeline. The one not mentioned above is “First Fruits” or *bikkurim*, which happens on 16 Nisan, the second day of the Feast of Unleavened Bread (Leviticus 23:9-14). We are simply focused here on the main occasions that run together as opposed to parallel occasions on the same days.

unleavened bread. It is this second Chagigah which the Jews were afraid they might be unable to eat, if they contracted defilement in the judgment-hall of Pilate (John 18:28).

In reference to the first Chagigah, the *Mishnah* lays down the rule, that it was only to be offered if the Paschal day fell on a week-day, not on a Sabbath<sup>150</sup>, and if the Paschal lamb alone would not have been sufficient to give a satisfying supper to the company which gathered around it (*Pes. vi. 4*).

As in the case of all other peace-offerings, part of this Chagigah might be kept, though not for longer than one night and two days from its sacrifice. Being a voluntary offering, it was lawful to bring it from sacred things (such as tithes of the flock).

But the Chagigah for the 15th of Nisan was obligatory, and had therefore to be brought from “Cholin.” The third duty incumbent on those who appeared at the feast was “joyousness.” This expression, as we have seen, simply referred to the fact that, according to their means, all Israel were, during the course of this festival, with joyous heart to offer peace-offerings, which might be chosen from sacred things (Deut. 27:7).

Thus the sacrifices which every Israelite was to offer at the Passover were, besides his share in the Paschal lamb, a burnt-offering, the Chagigah (one or two), and offerings of joyousness— as Elohim had blessed each household. (The Temple: Its Ministry and Services, Chapter 11, “The Three Things”)

So here is the real reason why John’s account appears to be “running a day behind.” The reality is, as Edersheim asserts, the Pharisees were still on the same schedule as Y’shua and his disciples were in the accounts of Matthew, Mark and Luke. On the other hand, the Pharisees could point to the daylight period from dawn to sunset on 15 Nisan also technically as a “day of preparation”! As a result, the timing of the “day of preparation” terminology can be applied to the daylight periods of 14, 15 or even 16 Nisan, assuming the 16th was a Friday, the “day of preparation” for the regular weekly Shabbat! We will see how this pattern actually manifests in the Good News record a bit later.

### **Is it Passover or is it the Feast of Unleavened Bread?**

As just alluded to above, there is some confusion as to which sacred occasion is intended in the Good News record. The writings themselves, like many documents written by Jews and for Jews, simply assume that their readership knows when and when not to interchange the terms: ***“On the first day of the Feast of Unleavened Bread, the disciples came to Y’shua and asked, “Where do you want us to make preparations for you to eat the Passover?”*** (Matthew 26:17) As the reader can easily see, the technical beginning of the Feast of Unleavened Bread would have been

a day after the Passover Seder, yet there are verses that appear to confuse this point: ***“Now the Passover and the Feast of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were looking for some sly way to arrest Y’shua and kill him”*** (Mark 14:1).

So both celebrations, one flowing into the other, are two days away according to Mark. That would harmonize the details of that and the parallel account in Matthew 26 as 12 Nisan. Other citations, however, go the other way, and seem to blur these distinctions: ***“Now the Feast of Unleavened***

***Bread, called the Passover, was approaching...Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed”*** (Luke 22:1, 7). And so, technically speaking, the Passover lamb was sacrificed at twilight on the 14th, not the beginning of the 15th after sunset, which is the separate Feast of Unleavened Bread! Luke 22:7 is also, though, one of two extremely

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<sup>150</sup> If this ruling in the *Mishnah* applied two centuries before Y’shua’s time, then it provides very important evidence for clarifying the timeline. The reason is, it would explain why the Galileans celebrated a day before the residents of Jerusalem, as Y’shua and his followers would have taken the first chagigah on the 14<sup>th</sup>. These burnt offerings created strain on the nation of Israel if they all had to be done on one day, and since we know this particular Passover did not fall on a Friday but was a “high day,” it seems clear the Pharisees were taking advantage of the rules since many of them also had to help their fellow Israelites as priests on the day before, leaving no time to do the chagigah themselves until the 15<sup>th</sup>.

helpful passages with the clarifying phrase “when the Passover lamb had to be sacrificed.”<sup>151</sup>

In addition, Luke using the terms interchangeably doesn’t help the matter, but he is probably simplifying for Gentile readers while simultaneously knowing that Jewish readers will understand what he means.<sup>152</sup>

### **Will The Real Day of Preparation Please Stand Up?**

Technically speaking a “day of preparation” is normally supposed to be the daylight period before a weekly Shabbat. However, when Annual and Weekly Shabbats hit as close together as they do here, this kind of distinction can easily go right out the proverbial window along with any clarity it might have also had!

The fact of the matter is, we are not dealing with one preparation day in a week here, but three! To see why, we have to re-construct that fateful last week from the best and clearest time references the Gospels offer. We begin with this line from John: *“Six days before the Passover, Y’shua arrived at Bethany, where Lazarus lived, whom Y’shua had raised from the dead. Here a dinner was given in Y’shua’s honor. Martha served, while Lazarus was among those reclining at the table with him... The next day the great crowd that had come for the Feast heard that Y’shua was on his way to Jerusalem. They took palm branches and went out to meet him, shouting, “Hosanna!” “Blessed is he who comes in the name of Master YHWH!”* (John 12:1-2, 12-13) There can be no doubt on the matter. This reference in John begins on 8 Nisan. The very next day then, the 9<sup>th</sup>, is the Triumphal Entry that all four Gospels record, or five days before the Last Supper.

The next step in fleshing out the Passion Week comes from following Mark’s timeline from the Triumphal Entry until Y’shua’s arrest: *“As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Y’shua sent two of his disciples, saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you doing this?’ tell him, ‘The Master needs it and will send it back here shortly.’” They went and found a colt outside in the street, tied at a doorway. As they untied it, some people standing there asked, “What are you doing, untying that colt?” They answered as Y’shua had told them to, and the people let them go. When they brought the colt to Y’shua and threw their cloaks over it, he sat on it. Many people spread their cloaks on the road, while others spread branches they had cut in the fields. Those who went ahead and those who followed shouted, “Hosanna!” “Blessed is he who comes in the name of Master YHWH!” “Blessed is the coming kingdom of our father David!” “Hosanna in the highest!” Y’shua entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve. The next day as they were leaving Bethany, Y’shua was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it”* (Mark 11:1-14).

Notice that Mark’s details are almost identical to John’s, and bring us 10 Nisan. Both accounts talk about Y’shua being in Bethany before the Triumphal Entry. Mark, though, gives us added

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<sup>151</sup> Mark 14:12 is the other reference, and both passages root the time squarely to 14 Nisan at twilight.

<sup>152</sup> Josephus makes the distinction both succinctly and clearly when he says in Antiquities 3.10.5, “In the month of Xanthicus, which is by us called *Nisan*, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover*; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them.”

information that the famous cursing of the fig tree happened exactly one day later, or 10 Nisan. The same exact moment and surrounding events with only slight variations in details are also recorded in Matthew 21:18-25:46<sup>153</sup> and Luke 19:28-22:1-6<sup>154</sup>. So now, with all three accounts in synchronization, we can look at the three specific days Mark mentions, with some very minor assistance from Luke and John, for 11, 12 and 13 Nisan:<sup>155</sup> ***“When evening came, they went out of the city. In the morning, as they went along, they saw the fig tree withered from the roots. Peter remembered and said to Y’shua, “Rabbi, look! The fig tree you cursed has withered!” “Have faith in Elohim,” Y’shua answered”*** (Mark 11:19-22).

*“Now the Passover and the Feast of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were looking for some sly way to arrest Y’shua and kill him”* (Mark 14:1).

Between these two citations are very long discourses in chapter 12 and 13, but the chronology never wavers. Luke 22:37-38 also confirms the passage of two days and nights from this time until 12 Nisan, two days before the Passover. From there we are told that Yehuda went out and looked for an opportunity to hand over Y’shua. The most likely time for him to have done this would have been sometime after sunset when the disciples had retired from their evening meal, bringing us to the 13<sup>th</sup>. It is possible that the precise moment Yehuda did this is recorded in John 13:29-30, because the disciples had not obtained supplies for the Passover then but it was still after sunset!

Mark then picks up the chronology effortlessly: *“On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Y’shua’s disciples asked him, “Where do you want us to go and make preparations for you to eat the Passover?”*” (Mark 14:12).

And so here we are, on the afternoon of 14 Nisan once more! The question is, though, from all these details, where is the day – or rather, days – of preparation? ***“Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. Y’shua sent Peter and John, saying, “Go and make preparations for us to eat the Passover.” “Where do you want us to prepare for it?” they asked. He replied, “As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, ‘The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?’ He will show you a large upper room, all furnished. Make preparations there.” They left and found things just as Y’shua had told them. So they prepared the Passover. When the hour came, Y’shua and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer”*** (Luke 22:7-14).

So on the day of the 14<sup>th</sup>, before Y’shua is arrested and before the Paschal lamb is slain, this is technically a day of preparation!<sup>156</sup> But then look at this: *“And it was the eve of the Paskha, and it was about the sixth hour, and he said to the Yehudeans, “Behold your King!”*” (John 19:14).

This is a day later, another day and that next morning, or 15 Nisan. But then we read: *“And on the next day, which was after the sunset, the chief priests and the Pharisees were gathered with Peelatos. And they were saying to him, “Our master, we have remembered that that deceiver would say while he was alive that, “After three days, I will arise.” Command, therefore, that*

153 Probably because, while Y’shua does not mention the withered fig tree the following day like Mark does, Matthew 24:32 uses it in parable and the rest of the discourse also seems to have been given at that same time.

154 In Luke’s case we have to make a highly probable assumption that “the Passover and Feast of Unleavened Bread were approaching” is also about two days away, or 12 Nisan. We can do this safely, however, because 22:37-38 mentions at least two days and two nights from the Triumphal Entry that is now fixed at 10 Nisan, and from there we simply run out of time!

155 13 Nisan is also mentioned in John 13:1 (it was just before the Passover feast), continuing to verse 31. This is true for two reasons. First, Yehuda is said to leave clearly at night after the discourse, and that means from there is 14 Nisan. Second, the occasion of washing the disciples’ feet here could not have been Passover because verse 29 says the disciples thought Yehuda was going to buy “supplies for the Feast” when he left that night as well!

156 This is because once the countdown for Passover starts in the afternoon of 14 Nisan, the Jews are continuously occupied until the 15<sup>th</sup> day that begins in a few hours after sunset. Therefore, they have to “prepare” everything for both days in advance just as they would have begun doing so a few hours before the weekly Shabbat on a Friday afternoon!

*they guard the grave until the third day, or else his disciples come steal him in the night and say to the people that he has risen from the dead. And the last deception should become worse than the first. Peelatos said to them, “You have the guards. Go and take precautions as you know.” And they departed and took precautions by the grave and set a seal upon that stone together with the guards.”* (Matthew 27:62-66)

Matthew’s timing here is significant, in this passage Y’shua was already in the tomb, and they are setting a guard, it is now *after sunset* and into 16 Nisan. Notice that John 18:28 records Pharisees going to Pilate, but they don’t want to be defiled by entering the dwelling of a Gentile, which would render them unclean for the *chagigah* offering happening later that day. However, here in Matthew the context and situation is very different, these same men have no problem going to the tomb to seal it, an even greater defilement, because the sun had set and the “high Sabbath” was now over.

In other words, the Pharisees know that once they eat the *chagigah* and the Feast of Unleavened Bread (15 Nisan) is past, they will not have to wait another month to do Passover all over again!<sup>157</sup> Numbers 19:11-22 is very specific that even touching a bone or going into a grave or tomb will constitute uncleanness for seven days! But, if the tomb is made secure before the third day, and the Pharisees can make this request “after the sunset” or very early the next morning, then the only time this can happen would be Friday, the day after the Feast of Unleavened Bread.

But, since there is other solid evidence that Y’shua dies the afternoon after his arrest on the High Sabbath of the 15<sup>th</sup>, that day could only have been a Thursday. It is easy, then to see why “three days and three nights” from here, while not being precisely 72 hours, nevertheless can be reckoned from the first daylight period Thursday afternoon through to sunset to a resurrection right at dawn on the first day of the week:

Thursday 3PM-6 PM (day 1)<sup>158</sup>  
Thursday 6 PM-Friday 6 AM (night 1)  
Friday 6 AM-6 PM (day 2)  
Friday 6 PM-Saturday 6 AM (night 2)  
Saturday 6 AM-6 PM (day 3)  
Saturday 6 PM-Sunday 6 AM (night 3)

So no, the resurrection timeline does not fit with a Friday execution day, but that doesn’t mean it can’t be Thursday.

### **Just three days and three nights or after three days towards four?**

On the other hand, let’s consider the possibility of a Nisan 15<sup>th</sup> Wednesday crucifixion. *“These are YHWH’s appointed feasts, the sacred assemblies you are to proclaim at their appointed times: YHWH’s Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the YHWH’s Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast”* (Leviticus 23:4-6). And, *“...you must sacrifice the Passover in the evening, when the sun goes down, on the anniversary of your departure from Egypt”* (Deuteronomy 16:6).

There is an interesting variant to this timeline, a more precise clarifying detail that could change everything we have seen thus far: *“‘Sir,’ they said, we remember that while he was still alive that deceiver said, ‘After three days I will rise again’”* (Matthew 27:63).

*“He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again”* (Mark 8:31).

<sup>157</sup> See Numbers 9:6-14 for regulations of the Second Passover that was set up to accommodate those who were on a long journey or who had been defiled by contact with a corpse or grave.

<sup>158</sup> Using 6 AM and 6 PM loosely as shorthand for sunrise and sunset, respectively.

*“He said to them, ‘The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise’” (Mark 9:31).*

In other words, in this interpretation the three days and three nights that Y’shua spends in the heart of the earth – also known as the Sign of Jonah – is a minimum requirement. He is not going to rise before that. If that’s the case, then he must be raised when these are completed, which by definition, puts the resurrection sometime into the fourth day but before that same day would complete! Nowhere does it directly say Y’shua has to rise instantly when three days and three nights are done but only at some point after they are done, and to this end the Gospels give us an interesting parallel: *“And when Y’shua had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split” (Matthew 27:50-56).*

*“After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for a messenger from Master YHWH came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The messenger said to the women, “Do not be afraid, for I know that you are looking for Y’shua, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you” (Matthew 28:1-7).*

There was an earthquake then just moments after Y’shua died, so why should we view another earthquake at the moment of his resurrection as mere coincidence? It makes sense, in concert with Mark 16:9, that the earthquake that was marking the moment of the resurrection happened as the women were on their way, starting while still dark (John 20:1) but with the sun rising (Mark 16:2) as they approached the tomb.

Having made this point, however, the Wednesday crucifixion evidence could work here as well. If Wednesday was in fact the 15<sup>th</sup> of Nisan instead, then two other possibilities present themselves.

The first one is the time frame between burial and sunset counts as a day, but the minimum three day and three night requirement is met on Saturday night but with YHWH choosing to wait a few more hours before the actual resurrection.

Of course the second possibility is that just as they bury Y’shua the sun is setting, and therefore the “day” that begins the three day and three night clock would start after sunset, or “the greater yom, and it was evening and it was morning,” etc. In that case, the first “night” would not count as night but as the first 24 hour day, followed by two other days and nights, before running out at Sunday dawn. This last possibility would make sense because that would explain why the sunrise and the earthquake could act as precise markers for the resurrection moment.



## When Was the Resurrection? Part I

The most important event recorded by Renewed Covenant writers is undoubtedly the resurrection of Mashiyach, and there are plenty of perspectives and opinions as to when his actual rising from death happened. My focus has always been on the Peshitta Aramaic traditions as the most authoritative source of information available, and so I am very narrow—some might argue rigid—in the way that I discern chronology and other facts from Scripture. Put simply, to me the process is very cut and dried: If the Peshitta says it and the Aramaic cannot be interpreted in any other manner, that's what I go with.

Furthermore, while I may analyze significant variants between other traditions, they will never have the same weight to me, but I believe it is important that all accessible materials are made available to the reader for each individual to consider. When I do this type of annotation, however, it is always from a standpoint of Peshitta as New Testament Masorah (tradition/base text), with proper explorations of variants confined to the footnotes.

My beloved brother in faith Baruch Ben Daniel, however, has a more expansive model in mind that incorporates other sources like the Greek NT to make a more level synthesis of thought from his perspective. In other words, my showing this Aramaic word only means X would not be the end of his analysis on the matter, and as Editor-in-Chief along with being a solid scholar in his own right, that decision is his privilege to make.

However, as Translator-in-Chief, the ultimate responsibility of delivering the best possible English version from the Peshitta must rest solely on my shoulders. As a result, when we disagreed about some of the elements of the timing, we decided our discussions were most likely a smaller version of an even greater dialogue that was going on in Netzarim, Israelite, Messianic and also Christian quarters. How do we remove two millennia of Gentile cultural accretions and use what we know of Judaism in First Century Israel to shed significant light on these varying schools of thought?

The answer, as it turned out, was both simple and a tad bizarre: We would reflect both views in companion essays and give the reader full access. In the end, neither of us wanted to ignore key facts about our audience. We knew that not everyone viewed the Peshitta traditions with the same authority that we did. We also knew that small debates on these matters could do more harm than good if readers thought their views were not at least considered, if not embraced, by one or both of us. Therefore, because the difference was both minor yet also a very passionate decision for every believer in Y'shua as Mashiyach, this unusual course of point-counterpoint was adopted. Rules were laid down and the compromise was agreed to.

As Translator-in-Chief I get to put my view first, but before getting to that I must say a few words about what Baruch and I do agree on:

1) We agree that the most important thing is that the resurrection happened in accordance with Tanakh law and prophecies from Mashiyach himself. It is the resurrection, not the death on the stake, which is the central redemptive point of all we hold dear. True, one leads to the other, but we would not, for example, look at depicting a bleeding man on a cross as the main element. He is not on the execution stake anymore. He is risen!

2) We agree that our interpretations must, first and foremost, align with Tanakh as we best understand it in its original language of Hebrew. Tanakh is far more than a guide. It is binding and authoritative. It is also a manifestation of the Son, as the divine *Miltha*, or Word, of his Father YHWH's mouth.

3) We agree that Western Christianity has taken the potential timing of a Sunday dawn resurrection and, independently of whether it happened then or closer to sunset of what is from western reckoning the previous evening, have perverted its occurrence into doctrinal beliefs that find no support in Scripture. So whether this is the post Shabbat

timing of a *havdilah* meal we are talking about in places like Acts 20:7, literally minutes before sunrise, or somewhere in between, the changing of Shabbat to Sun-Day worship will never be accepted by either of us as valid.

4) Finally, we agree that whatever may have happened to further cloud Christian vision through the prism of Constantine and the Roman-Byzantine empires, this is a separate historical issue from what the original Scripture says. Specifically, the Enemy is expert at counterfeiting truth by giving accurate facts joined to a plausible lie.

### **Inclusive reckoning of the day is scriptural**

One of the main strengths of the Wednesday to Saturday argument is that three consecutive 24-hour periods are required before Y'shua can rise. These proponents say, quite rightly, that Western Christianity's emphasis on a Friday crucifixion and a Sunday resurrection is not only unscriptural, but it goes against Y'shua's own words: "*For as Yonan was in the belly of the fish three days and three nights, likewise will the Son of man be in the heart of the earth three days and three nights*" (Matthew 12:38-40).

Three days and three nights cannot be jammed into a period lasting from late Friday afternoon and out of the tomb door on Sunday morning! As implied above, I agree with this assessment. However, these two possibilities are not the only ones out there. It is my belief that the literal truth of Y'shua's words was followed perfectly, but that doesn't mean it had to take 72 exact hours for him to rise.

The fact is, the ancients did not even have 60-minute hours as we do, but divided the day into twelve equal parts that varied with the time of year<sup>159</sup>. Granted, with the day in question being right after the Spring Equinox, this difference between literal and perceived/marked time would have only been a matter of perhaps forty-five minutes, but at least it begins to show that some flexibility of how time was viewed was inherent in the actual system.

The question is, though: Is it really the case that the last few hours before sunset could actually count as a full daylight period when counting towards the Resurrection itself? To find out, we need to look at Tanakh: "*You shall make a **window** (tsohar) for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks*" (Genesis 6:16).

The word *tsohar* is used here to mean "window" or "roof" in its archaic form. However, when applied as metaphor to the time of day, it takes on another meaning: "*Prepare war against her; Arise, and let us attack at tsohar (noon). Woe to us, for the day declines, for the shadows of the evening lengthen!*" (Jeremiah 6:4)

In every other instance of this word (Genesis 43:16, 25; Deuteronomy 28:29; 2 Samuel 4:5; 1 Kings 18:26, 27, 29, 20:16; 2 Kings 4:20; Job 5:14, 11:17; Psalm 37:6, 55:17, 91:6; Song of Songs 1:7; Isaiah 16:3, 58:10, 59:10; Jeremiah 6:4, 15:8, 20:16, Zephaniah 2:4) it reads as "noon" or "afternoon". The reason is, the sun is said to travel a circuit<sup>160</sup> or in Hebrew *tekuwfa/teshuvah*. Then, as it journeys towards the half-way marker, that same point is literally directly above us as a "roof" or "window", marking the time of day accordingly. Similarly, as the Jeremiah 6:4 quote shows, the mixing of shadow and light – for this is another meaning of *ereb* (Exodus 12:38, Nehemiah 13:3, Jeremiah 25:20, 24, 50:37)<sup>161</sup> – is the way to view the day "declining" because the sun's journey is mostly over.

Another word that has the same idea is found here: "*On the fifth day he arose to go early in the morning, and the girl's father said, 'Please sustain yourself, and wait until **afternoon** (natah)'; so both of them ate*" (Judges 19:8).

<sup>159</sup> John 11:9.

<sup>160</sup> For more information, please consult *Wheel of Stars*.

<sup>161</sup> It should be noted that it is the mixing concept that remains the same in these passages. However, instead of the mixing of light and dark the image is instead of racial mixing, or foreigners.

Brown Drivers-Briggs Hebrew English Lexicon notes that *natah* also means “to stretch out, extend, spread out, pitch, turn, pervert, incline, bend, or bow”, so we have again the sense of the sun’s journey reaching its zenith and then beginning its decline in the afternoon. Either way, though, any portion of the sun’s circuit is surely linked to and counted as a day! Although, for the sake of being complete, I should also show how this applies in Tanakh on a practical basis: “*If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which YHWH your Elohim is giving you as an inheritance; for he who is hanged is accursed of Elohim*” (Deuteronomy 21:22-23).

By the strict language of this verse, a man who is killed, say, around 4 PM, cannot remain on the execution stake after sunset. Therefore, that time of his execution also counts with the “day”, because the “day” does not extend after night falls with respect to this command. We see idea elsewhere: “*Now you shall keep [the Paschal Lamb] until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it*” (Exodus 12:6-8).

In this case, then, we can easily see that even “twilight” – that last interval prior to night falling – is counted nevertheless as the same “day”. And, here it is consistent in the Renewed Covenant Writings: “*When it was evening on the first day of the week...*” (Yochanan 20:19).

Therefore “inclusive reckoning” is simply the way Scripture chooses to count time, meaning that “three days and three nights” can last anywhere from about 61 to 74 hours, depending on when a burial is completed and the time of year it happens. As long as then Y’shua can be shown to be in the tomb sometime before sunset on Thursday afternoon, a Sunday dawn resurrection can easily fit within the three days and three nights required by Mashiyach himself.

### **Mark 16:9-20 is Scripture!**

While I will show that all four Good News accounts are in perfect harmony with respect to the time of the resurrection being just at dawn on the first day of the week, I have noticed that some are not convinced about the variety of endings in Mark 16 that exist on the Western side.

But, as stated in the footnote of Mark 16:9 and in my book *Ruach Qadim: Aramaic Origins of the New Testament*, pages 96-100, there is much ancient support for the full 20-verse version of Mark’s last chapter. Rather than list that evidence again here, I invite the reader to consider that material before deciding on the general point I am making. I view the diversity of readings on the Western side as a smokescreen having nothing to do with the authority of the Peshitta or the information it relates. What’s more, I will even extend that authority to the Greek traditions as well, since they are predominately in agreement with the Aramaic as I understand it.

Therefore, we shall let Mark’s Gospel speak for itself, rather than to insert our own preferences. By that standard, it can be argued that Mark intended to end with the resurrection happening before the women reached the tomb and saw the stone rolled away. Additionally, we have two places in the portion of Mark 16 that everyone agrees with that firm up the clear but “controversial” ninth verse.

First, 16:2 specifically says that the women came to the tomb when “the sun was rising.” Aramaic and Greek are both extremely clear on this reading. From verse 2, then, we have a linear unfolding of time:

*“And at early morning on the first of the week, they came to the cemetery as the sun was rising”* (verse 2).

*“But he said to them, “Do not have fear; Y’shua the Nasraya whom you seek who was executed on the stake, has risen!”* (verse 6)

There can be no denying that even the shortest reading contains 16:6 saying that he had risen after 16:2 says the sun had dawned!

What can seem confusing, though, is that John's account says that Mary of Magdala was the first to see the risen Master, but Mark has put that reference in the next line, as if that happened later, as "*then, at early morning on the first of the week, he had risen and appeared first to Maryam of Magdala, she from whom he had cast out seven demons.*"

Is the "then" meaning he appeared to Mary Magdalene after these women? Not necessarily. All that has happened is that Mark (or perhaps Keepa redacting him) has switched emphasis to another scene. He has backtracked, just as we might do so ourselves when trying to describe the greatest event in history! Granted, seeing this chronology gets much easier when we combine it with John's, but that has been successfully done many times before, including in my first book *Signs of the Cross*, pages 453-466.

We can also see this pattern of turn-back storytelling in the first few chapters of Genesis, where it happens with respect to the creation of both the Earth and man. The original Good News, penned in Hebrew's sister language in the land of Israel, could hardly escape this same tendency. But careful analysis can reveal the real chronology with just a little extra effort and without doing violence to the plain meaning of the text.

### All four Gospels agree on the timing

And finally, Mark 16 is not alone in the details it gives us, although it is acknowledged that the different writing styles in Matthew, Luke and John can present some challenges to understanding the timing, if we are not careful.

For example, in reading John 20:1, we can be left with the impression that there was no light present at all: "*On the first (day) of the week, came Mary of Magdala in the morning/dawn, while it was still dark, to the tomb and saw that the stone was removed from the grave.*"

See, the way it reads says "in the morning/dawn" which means that at most the women could have left home "while dark" but the sun was rising as they were making their way to the tomb. Not only does this agree perfectly with the literal account in Mark 16:1-9, it makes sense in terms of Torah observance as well.

Clearly two Shabbats are mentioned in the Good News accounts, one at the time of the crucifixion and one just before resurrection. John 19:31 tells us that the (Annual) Shabbat was closing. This is one of seven occasions that counts as Shabbat regardless as to the day of the week it falls on. Therefore, this Shabbat had to be set-apart even in comparison with the others that occur once a week, and again the text gives us the reason for that phrase very readily. Furthermore, Luke 23:56 says, "and rested on the Shabbat *as was Commanded.*" Luke seems to be doing the same thing John did by making his own clarification. I mean, of course, we are commanded to rest on the first day of the Feast of Unleavened Bread which just happened on that previous Thursday, so why point to "the Commandment"?

The answer has to be that Luke was aware of John's emphases<sup>162</sup> and wanted to reference the only Shabbat covered by the Ten Commandments, namely the weekly happening the very next day after John's "high day"!<sup>163</sup>

162 Which seems strongly implied in his own introduction, Luke 1:1-5.

163 These chronological details are documented much more extensively in Ruach Qadim and in the translation portion of this diglot. They detail the fact that Daniel 9:24-27 points to 483 years after the rebuilding of all Jerusalem, and not just her Temple, which is referenced in Ezra 7:11-26 also and tagged to 457 BCE. That calculation agrees with details in Luke and John (15<sup>th</sup> year of Tiberius, 46 years from Herod starting his expansion of the Temple) and points to the year 27 CE as the time of Y'shua's immersion. From there, the Passovers and other holiday details listed in John point to a 3 ½ year ministry, the half-week of confirming the covenant mentioned also in Daniel 9:24-27, when that prophet said Mashiach would be "cut off", or killed (Isaiah 53:8).

Now let's look at some other information: "*Now in the closing (evening)*<sup>164</sup> *of the Sabbath, as the first of the week was dawning, came Maryam of Magdala and the other Maryam that they might see the grave*" (Matthew 28:1).

The accompanying footnote has all the needed information. For the moment, though, my main point is that even the Greek reading of *mia ton Sabbaton* can be better understood through the Aramaic use of metaphor. The timing here is then after the first among the Shabbats, or after the weekly one had concluded. From there, Matthew gets even more specific as he talks about the first day of the week "in dawning", clearly distinguishing the morning period from the dead of night. Once again, the concepts shown here work lock step with what we have seen before in Mark and John.

This leaves just one more account to look at: "*Now on the first day of the week, at dawn while still dark, they came to the tomb and brought the spices, those, which they had prepared. And there were other women with them*" (Luke 23:1). Luke's treatment here is just as clear as Mark's with "first day of the week, at dawn, while still dark". If the women are on their way at that time, and the tomb was empty when they got there a few minutes later, the only time Y'shua could have risen was during that same dawning! As a result, all four Gospels clearly point to Y'shua rising at early dawn on that first day of the week.

### Conclusion

While I understand the passionate feelings of many Netzarim that we must not tolerate twisting of historical events, this, however, does not mean other Tanakh patterns are not present even if Y'shua did not rise from death on Shabbat. Furthermore, the Wednesday to Saturday night scenario would still, in some cases, have the resurrection occur after sunset which, from Jewish reckoning is still "after the Shabbat" and "on the first day of the week." Either way, he did not rise on Shabbat, but that is fine, since he, like us, are supposed to rest on Shabbat anyway! And so, why don't we focus on other timeworn Hebraic patterns that are clearly entwined with the Passion Drama?

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164 Aramaic literally reads "*b'ramsha din b'shabata*", or "in the evening of the Shabbat". The literal meaning of ramsha is "evening" or *erev*, but here it is used idiomatically. The dawn and set of the sun is not the only use; there is the "dawn of a new era" or as John 19:31 reads "*mitil d'shabata negha*", "the Shabbat was dawning." When we compare other verses that record this event, the time of the day being referred to is clearly more than half a day before literal dawn. In John chapter 19, when they put Y'shua into the tomb, they still refer to it as being "day", both in Aramaic and Greek. The "dawn" metaphor "to begin" is confirmed in John 19:42. A more literal form, "*mitil d'shabata aiala*", would be read as "the Sabbath was beginning/entering/coming about." What is true for "dawning" is also true of "setting" in the sense of "conclusion" as is meant here. This agrees with Greek version, Aramaic information in Matthew, and with other writers in the NT. Murdock and Etheridge also confirm this idiomatic reading in their translations.

## When was the resurrection? Part II

By Baruch Ben Daniel

*“For as Yonan was in the belly of the fish three days and three nights,  
likewise will the Son of man be in the heart of the earth three days and three nights.”*

Matthew 12:40

Let’s begin by “leveling the playing field” and putting aside any “scholarly” or “theological” musings that “the Jews” have an idiomatic expression that makes “three days and three nights” equivalent to “three days and two evenings” or a day and a half. There’s also plenty of Jewish and Christian religious fables about Y’shua, Paul and the resurrection, so let’s just rely on Scripture for the plain reading. Yonan (Jonah) 1:17 spells it out: “*shalowsh yom, shalowsh yayil*” three days three nights. It’s, in fact, a universal idiom to say “I’ll see you in three days” and not mean a day and a half. When we read “*shalowsh yom, shalowsh yayil*” in Hebrew it means exactly the same thing as in English. Additionally, we need not speculate whether Y’shua or his disciples sanctified the calendars of the Essenes, Sadducees, or Samaritans, which is the folly of some.

Let’s also remember, as my beloved Netzari Jewish brother Andrew Gabriel Roth points out, that there were no less than four different levels of “Preparation days” during that week: “Preparation” for the Pesach seder; for the Shabbat of the Feast of Unleavened Bread; for First-fruits (to begin the counting of the omer—sheaf); and, for the weekly Seventh Day Shabbat. There are no Jewish idioms recorded in or outside of Scripture of a “Preparation day” that solely belongs to the weekly Shabbat. In addition, an investigation of the Aramaic and Greek texts that underlie the word “preparation” indicate a cadre of inconsistencies that the reader should be aware of, many of these now footnoted in this edition.

There are two potential days of the week that could qualify Y’shua to be three days and three nights in the tomb, and reappear when he did: Wednesday or Thursday. If we go with a Wednesday scenario, we need not truncate any days or nights into less than three full 24 hour periods, but we also run into another issue which we will discuss shortly. Truncating “light periods” or “dark periods” could potentially invite accusations by naysayers that Y’shua’s followers had faked the resurrection, or, some might argue that maybe he wasn’t really dead after all – or that his disciples paid off the Roman soldiers and whisked him away for a few days....As ridiculous as that sounds, there are people today who believe such things. No, Pilate was no dummy! He wanted a dead corpse and he got one (Mark 15:44); consequently, Y’shua’s tomb was put under strict observation. The chief priests and Pharisees were worried about what was going to happen in three days (Matthew 27:62), which is ironic considering that most Christians believe he was only in the tomb for a day and a half (Friday night to Sunday morning).

The expression “*shalowsh yom, shalowsh yayil*” can also refer to light and dark periods. It would not be wrong to wish someone a good “day” after departing a luncheon appointment, or suggesting that we make hay “while the sun shines”, because:” when it is night no man can work.” The point being, it’s normal to think of day and night as light and dark portions. Therefore, if we have three light periods and three dark periods we’ve, in fact, satisfied the “three days and three nights” requirement, which is the case with the Thursday scenario.

Scripture tells us that Y’shua and his disciples observed Pesach (Passover) on the 14th of Abib at “*beyn ha eruvim*” (between the evenings). Both Torah and historical records indicate that this is between the 9th (3pm) and 11th (5pm) hours. To complicate things, Yochanan 18:28 states, “it was morning and they did not enter into the Praetorium, that they not be defiled before they had eaten the Paskha.” Certain Pharisees had not eaten the Passover lamb as yet, because of a massive logistical challenge (see footnote on this verse). YHWH required all males (Deut 16:16) to come up to Jerusalem to observe Pesach. To satisfy this requirement, approximately

100,000 to 200,000 lambs may have been required. Therefore, the Pharisees had extended the slaughtering of lambs into the 15th of Abib so as to meet the rigorous demands.

From the 6th (noon) to the 9th hour (3pm) on the 15th of Abib darkness covered the land (Matt 27:45; Mark 15:33; Luke 23:44), a clear message from YHWH to stop everything and pay attention. That would also put Y'shua's death at the same time that the lambs were being slaughtered in the Temple.

Yochanan 19:41 tells of a garden at the same location Y'shua was executed, with a new tomb, where Y'shua's body was laid. Matt 27:45 tells us Y'shua died at the ninth hour (3 pm) on the annual Shabbat of Chag haMatzah (15th of Abib). On Abib 15th in Jerusalem the sun sets at close to 7 pm, therefore, his disciples had approximately four hours from his last breath until sunset. Deut 21:23 instructs; "His body shall not remain all night upon the tree, but you shall bury him in that day." Because Abib 15th is an annual Sabbath, both Joseph and Nicodemus would be intent on sanctifying the day and putting Y'shua's body in the tomb as rapidly as possible. The urgency to remove the body was twofold, it was on a Shabbat, and, they were commanded to bury the body the same day that he hung upon the tree. Joseph and Nicodemus were men of wealth and influence, that acted in unison and haste, so we start the clock on the day (light period) of Abib 15th when Y'shua was put into the tomb.

As Andrew pointed out in Part 1, counting three days and three nights from Thursday, begins on the light period of Abib 15, so let's add it up: THURSDAY: day and night: (1 day); FRIDAY: day and night: (1 day); SHABBAT: day and night (1 day): EQUALS a total of "three days and three nights". Hebrew days begin at sunset, so in Hebrew we count: Yom Chamishi: ½ day; Yom Shishi: 1 day; Shabbat: 1 day; Yom Rishon: ½ day. On Yom Rishon (Sunday) we count the dark period (Saturday night) according to the Gregorian calendar. Scripture tells us that Y'shua resurrected before sunrise; "On the first of the week, in the morning while it was dark, Maryam of Magdala came to the tomb and saw that the stone was removed from the grave." (Yochanan 20:1) To fulfill "*shalowsh yom, shalowsh yayil*" Y'shua rose from the tomb before sunrise. Y'shua said, "three days and three nights" which implies that we start our count with a "yom" a daylight period, and end with a dark period.

### Firstfruits

*Pesach* occurs on Abib 14th of the Hebrew calendar. *Chag HaMatzah*, the Feast of Unleavened Bread, begins on Abib 15th. *Sefirat Ha'omer* (The Counting of the Omer) begins on Abib 16th. The Feast of *Shavuot* (Weeks) or Pentecost is counted seven weeks from Abib 16th, which is the day after the annual Shabbat of *Chag HaMatzah*. The Torah, in Exodus 34:22, refers to Pentecost as "the feast of weeks". Numbers 28:26 says, "Also in the day of the firstfruits (*bikkur*), when you bring a new meat offering unto YHWH, after your weeks (*shavua*) be out, you shall have a holy convocation; you shall do no servile work." The feast of *Shavuot* (weeks) is based on counting "weeks", which is why it is "*Shavuot*". Deut 16:9-10 says, "Count seven (*sheva*) weeks (*shavua*): start to count the seven (*sheva*) weeks (*shavua*) from when you begin to put the sickle to the standing grain. And keep the feast (*chag*) of weeks (*shavua*) unto YHWH Elohim with a tribute of a freewill offering of your hand, which you shall give as YHWH Elohim has blessed you." This is where *Sefirat Ha'omer* (counting of the omer) and *Shavuot* (Feast of Weeks) are derived.

Exodus, Numbers and Deuteronomy tell us to count the "seven weeks", but in most English translations Leviticus reads: "from the "morrow after the Shabbat" (The word Shabbat does not exist in Peshitta Tanakh or LXX). Nevertheless, the Sadducees and Samaritans (who heavily influenced the Karaites) used that verse to depart from the Torah based calendar that Y'shua, the Apostles, and the Pharisees observed. Sadducees, Boethusians (a high ranking family of

Sadducees), and Samaritans counted Pentecost from the day after the weekly seventh day Sabbath that fell during Unleavened Bread. Each of these factions were in a vicious power struggle with the Pharisees and each other. The Samaritans claimed to be the true priesthood, built a temple on Mount Gerizim, and become fierce enemies of the Yehudim.

It wasn't only Jewish sects that confused the original reading of Torah. The Greek Septuagint (LXX) in Lev 23:11 states "on the morrow after the first day" so "theologians" of the World Wide Church of God (WWCG - Armstrong) concluded that *Sefirat Ha'omer* had to fall on a Monday. They saw "the first day" to mean Sunday, so then the "morrow after" was a Monday so they originally kept Pentecost on Mondays. The LXX, which existed a century before the Pharisees and Sadducees came along, clearly means: "the morrow after the first day of Unleavened Bread." Both WWCG and Karaite "theologians" have influenced many within the modern Israelite/Ephraimite (or British/American Israelitish identity) movement who prefer to identify more with Samaritan and Karaite traditions than with Netzarim Jewish values.

When we investigate Aramaic and Greek New Testament texts we clearly find that the Apostle Paul was a Jew and a Pharisee (see Acts 28:17 and footnote). None of the Apostles followed the authority of the Sadducees who denied the resurrection, angels, and the spirit, nor did they incline towards Samaritan traditions. Acts 15:5 states that many Pharisees became followers of Y'shua. Acts 21:20 states that tens of thousands of Jews believed in Y'shua and were zealous for Torah. In the book of Acts, there are about a dozen instances where the Apostles were praying and teaching inside Pharisee synagogues. In Acts 18:8 the chief ruler of the synagogue believed on Y'shua with all this house. Luke 24:52 states that Y'shua's followers were in the Temple at all times, praising and blessing Elohim, so the evidence clearly points to Y'shua and his followers worshipping on a unified calendar with the Pharisees at both synagogue and Temple services.

A closer investigation of Tanakh also reveals that in 2 Chronicles 8:13, the Israelites referred to Pentecost as "the feast of weeks". Not only is it clear that the Apostles celebrated the Feasts on the calendar of the Yehudeans, and the majority of Israelites, but testimony from first century Jewish historian Josephus (Antiquities 3:250-253) also reveals that Abib 16th is the day that *Sefirat Ha'omer* is celebrated, and Josephus was an eye witness to these celebrations in Y'shua's days.

Joshua 5:10-12 says, "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month (Abib 14th) at even, in the plains of Jericho. And they did eat of the old grain of the land on the morrow after the passover (Abib 15th), unleavened cakes, and parched (or roasted) grain in the selfsame day. And the manna ceased on the morrow after they had eaten of the grain of the land (Abib 16th); neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Notice the progression, the morrow after Abib 14th is *Chag HaMatzah* (Feast of Unleavened Bread) on Abib 15th and they ate the old grain for Unleavened bread, but then on Abib 16th the manna stopped. Exodus 16:26-27 tells us that the manna ceased on the Seventh day Shabbat. Astronomical charts indicate that on 1405 BCE, Abib 14th fell on a Thursday, therefore *Sefirat Ha'omer* fell on a weekly Shabbat, the day the manna stopped.

Clearly, the counting of the omer begins on Abib 16th. So it was on the resurrection week, that while Y'shua's body lay in the tomb, his followers were in fact, "bringing in the sheaves". By the time Y'shua was executed, thousands of Yehudim, Galileans and Israelites were singing a song like; "we shall come rejoicing, bringing in the sheaves" which is the ultimate fulfillment of *Sefirat Ha'omer*. The spiritual rebirth of many thousands of souls had begun, and they were now awaiting the Promise of the "Redeemer" or "Comforter", also known as the "Holy Spirit." While religious men were trying to protect their religious traditions (cash cow) by putting a seal on the stone, and a guard at the tomb (Matt 27:62-66 see footnote on verse 62), the seed Mashiyach planted had already opened the Kingdom of Heaven to multitudes of spiritually hungry souls. In



the Parable of the Sower, Matthew 13:18-30, Mashiyach explains his and our roles in this Great Harvest.

“Putting the sickle to the standing grain” also brings to mind verses like; “the harvest is great and the workers few” (Matt 9:37); “let both grow together until the harvest” (Matt 13:18-30 parable of the sower); “lift up your eyes and see the fields that are white and have ripened for the harvest already” (John 4:34); “Thrust his sickle over the earth; and the earth was reaped” (Rev 14:16). All who follow Y’shua, according to the Spiritual Rebirth, are also co-labourers with Him, (1 Cor 3:9) we “labour with Elohim” to help do our part to “bring in the sheaves”.

Y’shua said, “But I speak truth to you that it is better for you that I go, for if I do not go, the Redeemer will not come to you. But if I go, I will send Him to you.” (Yochanan 16:7) The Ruach haKodesh was poured out on Pentecost (*Shavuot*), also known as *Yom haBikkurim* (the Day of Firstfruits). The true fulfillment of “Firstfruits” is of the *spirit*, not the flesh. It is from the natural things that we learn of the spiritual, “we also in whom are the first fruits of the Spirit, we groan within ourselves and look anxiously for the adoption of sons, the redemption of our bodies.” (Romans 8:23)

### **Conclusion of the Matter**

The real power of the resurrection wasn’t that Y’shua came out of the grave; that was already old news according to Lazarus. The Good News was that Mashiyach taught us and demonstrated how *we* are to become “Spiritual Beings” who will also put on an immortal body. The actual timing of the resurrection points to something far greater than the physical resurrection. The Good News is that Mashiyach showed us how to put on an immortal body, which is why he said, “do not touch me, for I have not ascended to my Father” (Yochanan 20:17); a widely held truth within the Household of Faith. By being in the tomb on Abib 16th, on the sixth day of the week (the number of man), Y’shua put the focus on the need for *our* newness of spiritual life in him.

Religion likes to put the focus on things like the Cross, Torah scrolls, things like foot washing, the Rapture; on days, seasons, and years, speaking in tongues, on prophecies, etc, but Mashiyach put the emphasis on *our* spiritual birth. Without the spiritual birth and growing in the righteousness of Elohim “*from faith to faith*”, we will not see our place in the Kingdom of Heaven.

Y’shua appeared to his disciples on Sunday, the day after the weekly Seventh day Shabbat: The Eighth Day: time, space, matter and everything that we see with our eyes and hear with our ears is going to be transformed on that “Eighth Day.” It refers to what is going to happen at the end of the Seventh Millennium, after the thousand year reign of Mashiyach; it is what the prophets spoke of, and what gets every Jew and Christian excited: The Olam Haba, the World to Come. It is a mystery (hidden thing) that is sown into the spirits of all believers, the destiny of the Ancient Path of Mashiyach.

What Y’shua taught nearly 2,000 years ago is as vital and as fresh as it was the moment he said it: “If you love me, keep my Commandments. And I will ask of my Father and He will give you another Redeemer who will be with you forever. The Spirit of Truth, He who the world is not able to receive because it has not seen Him, nor does know Him. But you know Him for He dwells with you and He is in you.” (Yochanan 14:15-17) Clearly, our part is to demonstrate our love by choosing to obey his Commandments, to observe the Word of YHWH, which is His Torah. The promise Y’shua gives is clear, when we keep his Commandments we will also receive the “Spirit of Truth” that the world is not able to receive.

“And the Spirit and the bride say, ‘You come.’ And let him that hears, say, ‘You come.’ And let him who thirsts, come; and he that is inclined, let him take the living water freely.” (Revelation 22:17)

## Woman of John 8

Later Greek manuscripts inserted additional verses into John 7:53 to 8:11 that tell a story of a woman caught in adultery. This story does not appear in either the Peshitta or the four earliest Greek manuscripts. Most Christian scholars are honest enough to acknowledge that John did not write this. Many opine that one of John's "disciples" must have written it and inserted it later.

The KJV records verse 7:53 as: "And every man went unto his own house." The narrative is as follows:

*"1. Jesus went unto the mount of Olives. 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and he taught them. 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4. They say unto him, Master, this woman was taken in adultery, in the very act. 5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with [his] finger wrote on the ground, [as though he heard them not]. 7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8. And again he stooped down, and wrote on the ground. 9. And they which heard [it], being convicted by [their own] conscience, went out one by one, beginning at the eldest, [even] unto the last: and Jesus was left alone, and the woman standing in the midst. 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:1-11 KJV).*

Why would someone insert this story into the book of John? Firstly, this narrative is a fundamental proof text for Christians to prove that Jesus forgives adultery with no consequences to the offender. For Christians, Jesus says "go and sin no more." Therefore, the woman was, in fact, guilty as charged but her sin was without consequence. If she had been falsely accused Y'shua would not have said "go and 'sin' no more." Bringing an accused person publicly before Mashiyach for judgment is extremely perverse and shameful. There is no co-accused, no husband, no credible witnesses, and we have no idea whether or not those making the charges were even the ones who caught her in the act! It is written in such a way that the reader automatically feels sorry for the victimized woman. It's impossible that the woman be judged, because the basic criteria are entirely nonexistent. In reality, Torah requires that both parties involved in adultery be brought up on charges together and in the presence of their accusers, as well as with any witnesses and the elders of the community, none of which was done here (Leviticus 20:10-21).

The statement/question that, "*Moses commanded us that such should be stoned*" is a leading question. It is not supported in Torah or rabbinical halakha under any such circumstances as recorded. Torah is explicit on the matter of casting the first stone: "*At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you*" (Deuteronomy 17:6, 7). Most of the civilized world realizes that a person is to be thought of as innocent until proven guilty, and that a hearing of evidence must precede a conviction and penalties. This inserted story is extremely indecent; the author of this lore makes a serious religio-political statement that juxtaposes his Jesus hero against those bad Pharisees....

The story ends with Y'shua ducking out of a stoning by the Pharisees. Christians know that Y'shua is innocent, but the Pharisees are pictured as picking up stones in a fit of rage to kill him for not condemning the poor, adulterous woman. Christians have been taught to view the Pharisees as hard-hearted, legalistic stone throwers; however, a brief look into Christian history shows the Pharisees are a Sunday picnic compared to the pogroms and massacres of Jews at the

hands of Christians. Could it be that such an addition to the Christian Bibles contributed to anti-Semitism?

*“If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shall you put away evil from Israel”* (Deuteronomy 22:22). The value of both marriage and human life has been greatly reduced by modern Christianity, which has hardly progressed beyond the Greco-Roman legal system that spawned it. Even in matters of adultery and remarriage, most Christians accept the authority of government legislation for divorce. As Scripture says: *“...all the earth wondered after the beast”* (Revelation 13:3). In reality, Mashiach calls his followers to a much higher standard than what earthly governments have to offer.

The story of the woman caught in adultery is a very sharp contrast to the account of “Ananias and Sapphira” (Acts 5:1-10) who bore false witness regarding a property they sold. In Acts 5, this couple lied publicly in the name of Y’shua and was struck down for making a mockery of the true Faith. The woman caught in adultery suffered no consequences; therefore, Christians theologize that she is saved, which also makes them feel better about the adultery in their own churches. Because of John 8, Christian leaders can now teach that adulterers are forgiven and need not make any restitution. There are no consequences in many Christian circles for adultery, which is why when Pastors, Priests and “Reverends” commit adultery and other evil sex crimes, they can continue right along with their “ministries” as if hardly anything happened.

*“He that is without sin among you, let him first cast a stone at her”* is simply theological trickery of Christianity. Every one of us is fallible and has sinned to one degree or another, but Christian theologians spin this to teach that none of us should ever judge sin. This dependency upon church hierarchy to forgive sin popularized Christianity and made the Catholic Church the wealthiest organization on Earth, because everyone knows that it’s tough to go through life without sinning.

This is why it is so important to have Torah written upon the heart. The Word of YHWH offers a deep and beautiful love relationship that is nurtured between the repentant sinner and YHWH, through Mashiach. The sinner overcomes temptation to sin by recognizing a peer group of equals (Kedoshim) who support righteousness and reject sin. When Torah is written upon the heart the soul becomes servant to Righteousness and recognizes dependency upon the spiritual body rather than the institution.

*“But I fear, or else, as the serpent beguiled Eve by his craftiness, so your minds should be corrupted from simplicity towards the Mashiach. For if he that comes to you, had proclaimed to you another Y’shua, whom we have not proclaimed; or if you had received another Spirit, which you have not received; or another gospel, which you have not accepted; you might well have given your permission”* (2 Corinthians 11:3-4). Y’shua saves in the Name of YHWH. His name means the SALVATION of YHWH, which means the sinner must turn to YHWH and change from their sinful ways. Unlike the “Jesus” of the false church system who claims to “save” people in their sins, Y’shua taught: *“How narrow the door and strait the road that leads to life, and few are they, those that find it”* (Matthew 7:14).

Who inserted the story of the woman caught in adultery into the text? Considering the revisions, additions, adulterations and conflicts in the thousands of Greek manuscripts which surfaced since the Fourth Century, we know one thing: The story crept into the text a couple hundred years after Yochanan. Therefore, it’s shameful to suggest that one of “John’s disciples” did it. Many assume that it is reasonable to insert cunningly devised fables into their Bibles that support their religious traditions, yet they continue to refer to their books as “holy.” This simply proves that it is often Christian tradition that has become their “holy” standard, certainly not the love of the Truth.

## YHWH is Y'shua the Mashiyach

*“and that every tongue should confess that Master YHWH is Y'shua the Mashiyach, to the glory of Elohim his Father.”* Philippians 2:11

The Spirit of YHWH, also known as the Ruach haKodesh, is both within Mashiyach and is YHWH; however, the *nephesh* (soul) of Y'shua is “the person” or vessel of Y'shua where the Spirit of YHWH dwells. The physical body of Y'shua and his soul are not YHWH, but Y'shua made himself subject to YHWH in all aspects. Rabbis have long believed that Mashiyach existed before the material universe and that everything in time and space is subject to Mashiyach. That Mashiyach existed continuously from before creation indicates a very intimate spiritual connection to YHWH, which isn't such a mystery when we consider our own spirit, soul and body.

Within every person is a *neshamah* (human spirit) which is made in the *tselem* (image) of Elohim; this is a “portion” of Elohim within each of us. Each one of us has a spirit element that enables us to communicate with the Ruach haKodesh, spirit to spirit. Our mind, will and emotions decode spiritual experiences allowing us to share information about the spiritual worlds within this world system, but we also communicate with others in spiritual dimensions where we “know” or perceive certain things but don't necessarily know why. However, the stronger the spiritual elements within each of us the more resources we have to understand the nature of Mashiyach.

The “mystery” of Mashiyach can only be correctly understood within the Laws of Torah. Mashiyach is synonymous with Torah (instructions in righteousness) and the Word of YHWH is his very nature and being. Before Mashiyach came to earth as Y'shua, the Spirit of Mashiyach dwelt with YHWH as Ruach haKodesh. The Messenger (Angel) of YHWH is Mashiyach who is certainly not a created Angel, but the Arm of YHWH revealed. Mashiyach's dominion is over everything in time and space; when YHWH wills something He does so through Mashiyach. Mashiyach does what the “Mind” of his Father YHWH designs.

When a person enters into the Kingdom and is born from the beginning they desire a sinless nature. The Set Apart spirit within them guides them according to the “Mind of Mashiyach.” But when did your spirit originate? Did it originate at conception? At birth? Or at your spiritual rebirth when you turned from sin and began walking in Mashiyach and being obedient to the Word of YHWH? Did not your spirit exist in the “Mind” of YHWH at the beginning of creation? The answer is: Yes, it most certainly did. When the Word of YHWH began “speaking” time and space into existence, you were part of the grand design way back then; but, in reality there is no such thing as time with YHWH so you are part of I AM. Your existence came about from outside of time, in the mind of YHWH; therefore, in a spiritual or metaphysical way, you “existed” before you were born. Your physical body and soul came along through the course of time according to YHWH's perfect design.

If we consider that we existed, even metaphysically, in the mind of YHWH before we arrived on this Earth before we were given a physical body, then we can better understand how Mashiyach could exist before creation and also appear in various “forms” through time, including his coming to Earth as Y'shua and his return as Mashiyach ben Dawid. Mashiyach appears in hundreds of places in the Tanakh as “*the Word of YHWH*,” even in a vision to Awraham (Gen. 15:1) as well as Gen. 19:24: “*Then YHWH rained upon Sodom and upon Gomorrah brimstone and fire from YHWH out of heaven;*” here it is clear that YHWH is communicating with YHWH. The Word of YHWH occurs within time and space but the Father YHWH (who is Spirit) is outside of time and space. These passages in Torah are written for our benefit to understand how Mashiyach connects us to the Father. Mashiyach is the Arm of YHWH revealed within time and space; otherwise there would be no “mediator” between us and The Father.

The word Mashiyach (anointed one) is derived from *mashach* (anointed) and, of course, Dawid was anointed by Samuel to receive the Spirit of YHWH: “*Then Samuel took the horn of oil, and*

*anointed him in the midst of his brethren: and the Spirit of YHWH came upon Dawid from that day forward. So Samuel rose up, and went to Ramah. But the Spirit of YHWH departed from Saul, and an evil spirit from YHWH troubled him” (1 Sam. 16:13, 14).*

When Y’shua was about 30, he was anointed of the Ruach haKodesh into the office of Mashiyach. Those who put their Faith in YHWH’s Mashiyach and conform their lives to YHWH through love and obedience to His Word (Torah) also become anointed “as” Mashiyach (2 Cor. 1:21, 22) to those who have not yet come to the light (John 3:20, 21). Mashiyach is the first of the firstfruits; therefore, each of us also has a unique anointing that is specific to how YHWH created us.

Within Mashiyach is Ruach haKodesh. Immediately after his anointing, haSatan tried to tempt Mashiyach which would have been completely redundant if his *nephesh* was not endowed with the power of choice, but the reason he never bit into the forbidden fruit was because his Spirit is powerful and “hardwired” to YHWH. Similarly, followers of Mashiyach don’t follow a multitude to sin because we are of that same “different spirit.”

In order to better understand Mashiyach Y’shua (as well as the writings of Paul), it is **vital** to have a Hebrew and Aramaic contextual understanding of Mashiyach. With the advent of a Greek “Jesus” throughout the text, the intended depth and clarity was lost because the Greek *Iesous* has no similarity to, and nothing whatsoever to do with, the Name of YHWH. Some might backtrack and suggest that, the Good News tells us what “Jesus” means; but this is a blind alley because Greek is still only attempting to translate a Hebrew name with all its intrinsic force and insight to begin with, and so we must turn to the original vessel to get the message! That “Jesus” means “God saves” is only a very partial translation of the Name of Y’shua. Y’shua means “**YHWH saves**” which is an extremely vital key. Every title for Deity in Tanakh is just a title, as in Elohim, El-Shaddai, etc.; but only YHWH is the **One true authority and Name**, as opposed to the many generic titles conjured up by men. This is paramount to understanding the special messenger mentioned in Shemot (Exodus) 23:20-22 which states, “**My Name is in him.**”

The first unique aspect to this messenger is that the verse says “*he will not pardon.*” This implies that the messenger could, given the right circumstances, forgive sin; but for the fact that YHWH is saying he will not, in this instance. It is that potentiality for forgiveness of sin which sets this “messenger” above all others, for in no other case is such a clarification ever mentioned, meaning that no other messenger has this capability. In Isaiah we find many references to the fact that only YHWH can forgive sin, and yet Mashiyach is given this “Elohim-exclusive” ability as well, even as this messenger. Compare Isaiah 43:1-3, 10-13, 24-28; 44:6-7; 45:5-8, 14-17 to Isaiah 53:1-12.

The second aspect is the **name** of this unique “messenger.” Every other messenger in Tanakh **always** has part of the same name with the other messengers: EL (e.g. MichaEL, UriEL, RaphaEL, GabriEL, etc.). Everyone that is, except this one, which has “**My Name**” in him. That being said, of course we know what this Name is: “*Moses said to Elohim, ‘When I come to the Israelites and say to them the Elohim of your fathers has sent me to you, they will ask me, What is His Name? what shall I say to them?’ And Elohim said to Moses, ‘Ehyeh Asher Ehyeh [I am that I am].’” He continued, “‘Thus you shall say to the Israelites, Ehyeh [I am] sent me to you.’ And Elohim said further to Moses, ‘Thus shall you speak to the Israelites: **YHWH**, the Elohim of your fathers, the Elohim of Awraham, the Elohim of Yitzkhakh, and the Elohim of Ya’akov, has sent me to you. This shall be My Name forever. This is My appellation for all eternity’” (Exodus 3:13-15).*

Thus we see the linguistic link between **YHWH** and Ehyeh, both derived from **haya** (to be). It is also from **haya** that we get the simplified form of **YAH**, which is the name of **YHWH** in the Aramaic Renewed Covenant. So, when **YHWH** says “My Name is in him” He means that the “messenger” will not have EL as part of his appellation, but will be worthy of the Higher Name of **YAH**. The significance of this is obvious: “*Behold the days come, saith YHWH, that I will raise up unto Dawid a righteous shoot, and he shall reign as king and prosper, and he shall execute justice and*

*righteousness in the land. In his days Judah will be saved, and Israel shall dwell safely; and this is the name whereby he shall be called: YHWH is our righteousness” (Jeremiah 23:5-6 1955 JPS).*

The Name is even more clearly foretold in Zechariah. Here, we are told that a certain man is *not the righteous branch but instead has the name of the branch to come*. “*Hear now, O Joshua the high priest, thou and thy fellows that sit before you are men that are a sign...*” (Zechariah 3:8a). The prophecy begins with the idea that Joshua and associates are symbolic of things to come. “*...for behold, I will bring forth My servant the Shoot*” (Zechariah 3:8b). Notice carefully, the “**servant**” is also yet to come, so it cannot be the high priest Joshua or his present company. The servant is also called the “**Shoot**” or “*little sprout*,” another word for “Branch.” “*For behold the stone I have set before Joshua; upon that stone are seven facets; behold I will engrave the graving thereof, saith YHWH of hosts: And I will remove the iniquity of that land in one day. In that day, saith YHWH of hosts, shall ye all every man his neighbor under the vine and under the fig tree*” (Zechariah 3:9-10). The key element here is the part about removing all iniquity from Israel in a single day and having the world at peace, neither of which happened during the Second Temple period. Therefore, this prophecy is definitely far removed from the lifetimes of Joshua or his men.

Now we continue on to chapter six, where all is revealed: “*Take silver and gold, and make crowns, and set the one on the head of Joshua the son of Jehozadak, the high priest; and speak unto him, saying: “Behold a man whose name is the Shoot, and who shall shoot up out of his place, and build the Temple of YHWH”* (Zechariah 6:12). Some strenuously object that this cannot apply to Y’shua because he did not build the Temple. That is true; however, the Hebrew makes it clear there are **two Joshuas** involved in prophecy. The first Joshua does in fact rebuild the Temple, or at least help with its construction. Again though, after the Temple is built, sin is not removed in a single day, and this is where the second Joshua comes in. When the first Joshua is done, that is when YHWH brings His Namesake, because Joshua ben Jehozadak is not “the Branch” but only has the Branch’s name. Joshua in Hebrew is “Y’hoshua” and it is only here the full glory and sweep of prophecy and fulfillment meets: “*...a messenger of YAH/YHWH appeared to him in a dream and said to him, ‘Yosip, the son of Dawid, do not fear to take Maryam as your wife, for he that is begotten from in her is from the Ruach haKodesh, and she will bear a son and she will call his name Eshoa (Y’ SHUA) for he will save (SHUA) His (YAH’s) people from their sins’*” (Matthew 1:20-21).

So it is that YHWH’s name is in Mashiyach, just as it was in the messenger in Exodus 23! Notice that, **malakh** = messenger (angel) or messenger, **melekh** = king. So when Rav Shaul teaches that Mashiyach is “superior to the messengers” (malakh), it is very easy to understand why. He is superior to them because he is not just a messenger (malakh) and not just a prophet, but is instead King of Kings (melekh d’melakhim). And it is only now, with this full framework established, that we can understand what he has written: “*And gave him a name greater than all names (YAH, not El). That by the name of Y’shua (YAH SAVES) every knee should bow, of [beings] in heaven, and on earth, and under the earth; and every tongue will confess that YHWH is Eshoa Meshikha, to the glory of Elohim his Father*” (Philippians 2:9-11). Please read Isaiah 45:20-25.

## Y'shua in the Talmud

Jerusalem Shabbat 8d--[Dan 3:25] *"Like of son of God."* Reuben said, *In that hour, an angel descended and struck that wicked one [Nebuchadnezzar] upon his mouth, and said to him, Amend your words. **Has He a son?** He turned and said [verse 28] "Blessed be the God of Sahdrach, Meshach, and Abednego, who--it is not written, 'has sent his son', but--has sent his angel, and has delivered his servants who trusted in him."*

Daniel 3:25 reads BAR (Son) of Alaha (G-d), not "angel" – but here is a classic verse that the Jewish Rabbis and Sages twist to support their anti-Mashiyach agendas. Targums (Jewish Aramaic commentary) on the book of Daniel were never circulated among the Jewish people, in part, because they would very clearly point to Y'shua as Mashiyach by foretelling the precise time of his arrival in Jerusalem. It was through the Prophet Daniel that the magi from the East (Babylon) knew when Mashiyach ben Yoseph would arrive at Bethlehem; but rabbinical Judaism prefers to go to war against Mashiyach and the Prophets YHWH sent to His people. For example:

Sanhedrin 106a--R. Yohanan said [concerning Balaam], *"In the beginning a prophet, in the end a deceiver."* Rab Papa said, *"This is that which they say, She was the descendant of princes and rulers, she played the harlot with carpenters."* Modern rabbinical tradition employs evil accusation and slander against Y'shua handed down through many generations. Here "Balaam" is a code word for Y'shua. "She played the harlot with carpenters" is referring to Y'shua's mother, Miriam. Here is a prime example of *lashon hara* (the evil tongue) against Y'shua and his mother that is upheld in every "traditional" synagogue on Earth. Who are the credible witnesses that make such dastardly charges? What are their names? Where are their statements? There are none; but centuries after the fact rabbinical sages continue to plant hatred in the minds of Jews through their Talmud, which bolsters and justifies their hatred toward Y'shua and all who follow him.

When Moshe was a baby, Pharaoh was obsessed over the fact that a Hebrew child would bring him trouble; Pharaoh had heard contemporary prophets announcing the birth of a deliverer, and he wanted him dead. Herod, too, feared that a Jewish deliverer would grow up to challenge his Empire; but, according to the Talmud, it was the Pharisees who were the most threatened.

Jerusalem Taanith 65b--R. Abahu said: *If a man says to you, "I am God", he is a liar; if [he says, "I am] the son of man," in the end people will laugh at him; if [he says], "I will go up to heaven," he says, but he shall not perform it.*

Although the above was written long after the First Century, this rabbinical sentiment still persists with many souls. The Pharisee elite led people to think that Y'shua was going about *haAretz* (the Land) Israel telling people he was Elohim, but Y'shua, of course, never did this. Y'shua entered into the world through the "Seed of Woman" (Genesis 3:15) with *haMishchah* (the Anointing) of the Ruach HaKodesh. Witnesses testify that he was conceived of the Ruach haKodesh and yet born of a woman. His body and soul were like everyone else's, but his Neshama (spirit) was of, and is, the Spirit of YHWH. Y'shua knew that his soul was not Elohim: He taught of doing the will of his Father and he subjected himself to the Father; therefore, at all times Y'shua acknowledged the Spirit of YHWH within him, and not his flesh, as Elohim. This is an extremely important truth that the Pharisees are willfully ignorant of. Evidence of this Pharisaic ignorance and its direct transference into Rabbinical circles is mentioned in Yochanan:

*"Y'shua said to them, Many pleasing works from the presence of my Father I have shown you. For which of them do you stone me? The Yehudeans said to him, "It is not because of the pleasing works that we stone you, **rather because you do blaspheme and that while you are a Son of man you make yourself Elohim!**" Y'shua said to them Is it not written in your Torah that "I have told you that you are Elohim." If those people he called Elohim because the Miltha of Elohim was with them and Scripture is not able to be broken To him whom the Father sanctified and sent*

into the world you say, “You blaspheme!” concerning that I had told you that “I am the Son of Elohim” (Yochanan 10:32-37).

Notice that Y’shua is pointing out that the Pharisees have ignored their own Scripture and its testimony about what to look for in Mashiyach. He then says that his own miracles prove his halachic view correct. The Aramaic here literally reads for the Pharisaic accusation, *aytiq bar anash aibed naphshakh Eloah*, or, “you, a son of man, make YOUR HUMAN SOUL Elohim”! This is a *remez* (hint) that is not well understood, even now. The word *naphshakh*, can be loosely translated as “yourself,” but its true core meaning is that of “soul/life force.” It is the same word as Hebrew *nephesh*. In Genesis 2:7 Adam becomes a *nephesh chaya* (living soul). He does not have a soul; rather, he *is* a soul. Taken in this context, the original accusation against Y’shua is that “you make your humanity/mortal life as YHWH,” and this is something Y’shua never did! The fact is, Y’shua has clearly proclaimed the human and vulnerable side of himself all along and directly states that his *nefesh/naphsha* is mortal and will die, but Father YHWH will raise it up again.

On the other hand, because he is Mashiyach and has the Ruach of YHWH, that Ruach of YHWH can never die and gives Y’shua authority over all men, and this is what the Pharisees were really against. Y’shua then simply claims power from YHWH as His designated representative (see Daniel 7:1-13). And now, all these centuries later, neither the majority of Jewry or Christendom has any idea that Y’shua from Nazareth admitted his humanity as mortal but claimed the right of power through his Father YHWH. Instead however, the Talmudic sages echoed a familiar history with their own rabbinical spin-meistering.

*Sanhedrin 67a--For it is tradition that in regard to the rest of all who are worthy of death according to the Torah, they do not use concealment except in this case [i.e., of the deceiver]. How do they deal with him? They light a lamp for him in the inner chamber and set witnesses in the outer chamber, so that they may see him and hear his voice, but he does not see them. And one says to him, “Say to me what you said to me in private,” and he says it to him. And another says to him, “How shall we forsake our Elohim, who is in heaven, and practice false worship?” If he repents, it is well. If he says, “Such is our duty and thus it becomes us to do”, the witnesses, who hear from the outside, bring him to the Beth Din and stone him. And thus they did to Ben Stada in Lud, and they hung him on the eve of Pesach (Passover).*

“Ben Stada” is another code name for Y’shua. According to rabbinical tradition, the Rabbis made up a “special trial” for Y’shua in private. Because the common Jewish people clearly favored Y’shua as Mashiyach, the Rabbis knew that if they put him to trial before the people, it would have resulted in a riot which potentially could have overthrown their hierarchy. Tens of thousands of Jews were trusting in Y’shua as Mashiyach. In every village where Y’shua walked, he healed the peoples; one can only imagine how his fame spread like wildfire throughout not only HaAretz Israel but the world. Y’shua obviously was considered extremely influential, because the High Priest suggested he be put to death in order to avoid trouble with the Roman occupiers. The only way the religious hierarchy could dispose of Y’shua was to torture him and kill him without a fair trial, *before* the people knew what was going on.

*Sanhedrin 43a--And it is tradition: On the eve of Pesach (Passover) they hung Yeshu [the Nazarene]. And the crier went forth before him forty days, (saying), “[Yeshu the Nazarene] goes forth to be stoned, because he has practised magic and deceived and led astray Israel. Anyone who knows anything in his favor, let him come and declare concerning him.” And they found nothing in his favor. And they hung him on the eve of Pesach. Ulla says, “Would it be supposed that [Yeshu the Nazarene], a revolutionary, had anything in his favor?” He was a deceiver, and the Merciful has said (Deut. 13:8), “You shall not spare, neither shall you conceal him.” But it was different with [Yeshu the Nazarene], for he was near to the kingdom.*



Words in the brackets [ ] are from earlier editions set forth by Rabbinowicz. The Pharisees wrote about how they made up a mock trial and executed Y'shua by the authority of their tradition. Healing people in the Name of YHWH was called "magic" by the Pharisees who obviously had no spiritual wherewithal to heal anyone, and deeply resented Y'shua for having such unlimited spiritual authority. Y'shua led many Jews away from the popular Pharisaical authority of his day, teaching the Jewish people that the Pharisee elite were serpents, empty white-washed tombs. Making changes to man's tradition isn't easy, which is why Mashiyach commanded us to "come out of Her." Religious folk consequently slew Mashiyach to retain their pride, save face and bolster their tradition. Today's Christians have followed suit in these Pharisaical traditions in that Christianity has murdered Mashiyach billions of times over by destroying his Word and bringing railing accusations against the preincarnate Mashiyach, which is Torah.

*Tosefta Sanhedrin IX.7--Rabbi Meir used to say, What is the meaning of (Deut 21:23), "For a curse of God is he that is hung?" [It is like the case of] two brothers, twins, who resembled each other. One ruled over the whole world, the other took to robbery. After a time the one who took to robbery was caught, and they crucified him on a cross. And everyone who passed to and fro said, "It seems that the king is crucified." Therefore it is said, "A curse of God is he that is hung."*

Quoting Deuteronomy 21:23 and totally confusing the story of Barabbas (John 18:40) with Y'shua, Rabbi Meir justifies the actions of the Pharisaic elite putting Y'shua to death. Notice how oral Jewish tradition also puts Y'shua "on a cross," which became a popular carryover tradition. The two brothers here (twins) is a hidden code for Y'shua and his blood brother Ya'akov haTsadiq who were both murdered by the Pharisee ruling class. Note how the Talmud reinforces their own tradition, "A curse of God is he that is hung" that uses "God" to endorse a nasty religious agenda against Y'shua. The vast majority of Christians, too, believe that Y'shua was cursed of God, which is a very regrettable theology that originated in Pharisaism.

The religious elite were and are very intimidated when Jews put their trust in Y'shua as Mashiyach, so they invented the *Birkat ha-minim* (curse on the followers of Y'shua) in the *Amidah* (daily Jewish prayers), in an effort to force followers of Y'shua back under rabbinical authority. Ironically, the curse didn't go far. According to the Talmud (*Berakoth 28b, 29a*) a year after he had composed the prayer, Samuel the Small, the composer of the *Birkat ha-minim* who was leading the service couldn't recall the curse "*shetayim we-shalosh sha'ot*." The rest of his Pharisee friends pressed him for two or three hours in an attempt to get him to remember, but all efforts were unsuccessful. Even so, many rabbis over the centuries did remember to drop the final "A" from Mashiyach Y'shua's name, changing the meaning from "YHWH is salvation" to "may his name be blotted out." All those prayers to blot out the name of our Blessed and Wonderful Redeemer came to naught, rather, because of his name the Bible became by far the largest selling book on earth.

## Y'shua to Zeus

While it is true that Iesous became the Greek substitute for Yehoshua (Greek Septuagint translation of the Tanakh), it is also true that the Greek language is very capable of reproducing the name of Yehoshua (Y'shua) with exact sonic pronunciation. However, an etymological link evolved between Iesous, Zeus, and Jesus, pronounced: **Ie**-soos; **Zoos**; and **Jee**-zuhs. Regardless as to whether one recognizes sonic similarities or not, there are many other factors that connect the Christian worship of Jesus to Zeus. Notice "Elizeus" in the 1611 King James Version (Luke 4:27), spelled exactly as seen here, is a name that weds the pagan deity Zeus with the Elohim of Israel. While this is clear evidence of a blatant pagan connection to Zeus worship, we've only begun to scratch the surface.

Historians have noted that for many centuries busts of Zeus were prominently displayed in many Christian churches throughout Europe – not only Catholic Churches where idolatry is a normative, but also in "Orthodox" churches. The original busts of Zeus were imported into the most prominent front and center parts of "Christian sanctuaries." Rav Shaul's letters had not been heeded by the Church. In the year 230 C.E. the Christian "*Church Founder*" Tertullian wrote: "By us [Gentile Christians] who are strangers to (Jewish) Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and Matronalia are now frequented, with gifts being carried to and fro."

Early in Roman church history it was very fashionable to syncretize pagan worship into Christianity. One of the most evident pagan elements is the sun-child of December 25<sup>th</sup> who became the son-child of "Mary the mother of God." Ishtar, from where the fish symbol originated, was also a carry-over into Christianity, and transubstantiation is another pagan rite that was ripped right out of paganism and dropped into the Easter wafer, in which most Christians indulge.

As mentioned before, the Vatican sports a huge brazen obelisk at the center of St. Peter's square that was brought to the Church from Heliopolis, Egypt, by the Roman emperor Caligula. The obelisk is a phallic symbol (penis) that dedicates the Roman Catholic Church to sun worship in the name of Ishtar (Easter). Caligula considered himself god and demanded worship as a physical god – not unlike the Catholic Pope who postures himself as being infallible and in the place of god. The difference between modern Catholicism and paganism is mere semantics. The Catholic Church demonstrates all manner of demonic spirit that Caligula himself "enjoyed," including an abundance of extremely high level pedophile sex crimes. Those who are not Catholic, however, need not point their fingers, because every Christian who erects a Christmas tree or attends church on Sunday or celebrates Easter or Valentine's Day is blindly following Roman Catholic authority.

Y'shua Mashiyach is the government of YHWH, he is altogether Righteous, Just and Lawful, but most Christians are adamant that "Jesus did away with the Law." There is plenty of evidence that proves beyond a shadow of a doubt that Mashiyach Y'shua has been utterly betrayed by the vast majority of Christianity. But the greatest "slap in the face" to Mashiyach, is that when Christians are Scripturally presented with the truth about Mashiyach Y'shua, rather than repenting and turning to YHWH, most choose to ignore Truth, and continue to follow pagan customs. Most Christians ask, "What difference does it make?" because they see no difference between the absolute Truth of the Perfect Mashiyach versus a false religious system that invented Je-Zeus according to a mixture of truth and paganism.

The distinctions of Mashiyach's government are universal and unchanging regardless of how he is personified by Christians, Jews, Muslims and all other religions. Although Christians may posture a Jesus deity according to Greco-Roman and pagan traditions, and may even give themselves exclusivity to the Kingdom of Elohim, the fact remains that Y'shua gave plenty of warnings against man's traditions when he said: *"It will not be that just anyone who says to me 'My master, my master.' Will enter the Kingdom of Heaven, but whoever does the will of my Father who is in heaven. Many will say to me in that day, 'My master, my master. By your name,*

*have we not prophesied? And by your name have we cast out demons? And by your name have we done many miracles?" And then I will profess to them that from everlasting, I have not known you. Depart from me, you workers of iniquity! Anyone, therefore, who hears my words, these, and does them, will be likened to a wise man who built his house upon a stone" (Matthew 7:21-24).*

Y'shua used many parables and metaphors to bring the point across that the carnal nature of man must die so the spiritual man can live within him. There are no religious substitutes that can be given in exchange for living a righteous lifestyle *in* Mashiach. Everyone who has put forth an effort to live a life pleasing to Master YHWH, regardless of religion, has experienced what it means to bear the infamy of truth and make war against the carnal nature; which is why Y'shua said, *"...I say to you, that unless you eat the body of the Son of man and drink his blood, you have no life in Qnoma. And he who eats from my body and drinks from my blood has life that is everlasting, and I will raise him up on the last day. For truly my body is food and truly my blood is drink. He who eats my body and drinks my blood abides in me and I in him. As the Living Father has sent me, and I live because of the Father, and whoever eats of me he also will live because of me. This is the Bread that has descended from Heaven. It is not as manna your forefathers ate and died. He who eats this Bread will live forever!"* (Yochanan 6:53-58)

## From Publication to Masorah and Liturgy: Where Do We Go From Here?

### It's the text

As you've sojourned through these pages you've noticed suggestions and ideas – some gentle, some not – which dealt with a wide variety of historical and spiritual traditions that surround, or have been in opposition to, this text. You have seen critiques against Rabbinic Judaism, ancient Gnosticism, Roman Catholicism, Protestantism and “Greeks in Jewish Clothing,” just to name a few. However, let it not be said that one group hath escaped the sharpened quill, we of the Netzari Faith ourselves!

The fact is, there is no place on Earth, not one solitary *kehillath* (assembly) in which all the optimum requirements are being met for worship. Yes, obviously some assemblies are quite close, but all are lacking in elements which are just as critical as the ones they have embraced and adopted.

Picture this if you will: It is Shavuot, and the whole Netzarim congregation is rejoicing in the Ruach haKodesh, in Mashiyach and in the giving of Torah. As the Torah is being carried about and rejoiced over there is dancing, singing and aliyahs, blessings upon the opening and closing of the ark that contains the precious word of YHWH inscribed in the Set Apart Hebrew language. It is certainly a great honor for each of us to be part of such a community of worshippers. And then, to climax all of this, many will read from their source of ultimate halakha, the teachings of YHWH's Son, the Living Torah, from a Greek translation? And without a scroll?

What's worse, many can't even agree on which version to learn from! Is it the Greek from Western, Alexandrian or Byzantine text families? Is Matthew to be read from these or from one of three late medieval copies written in Hebrew? Are the rest of the Gospels coming from the Greek, Peshitta or Old Syriac? Or maybe we should targum by the seat of our pants, becoming “Nazarene Pentecostals” speaking in “strange tongues” and cobble together readings from a particular Semitic Buffet Line?

Can we not see the disconnect here dear brethren? Why are Scriptures treated and handled differently because of what part of the Word they come from?

Are we never to do an *aliyah* reading from the scroll that has the first five books of the Renewed Covenant in Aramaic, as we do from the five books of Torah that were given by the One True Lawgiver?

Why then you may ask, did we not put this diglot into Hebrew rather than English? As mentioned earlier it is vital that we all share in the preservation of the Aramaic language. Now everyone can see the text and analyze it for themselves regardless of their Hebrew or Aramaic language skills.

But for the Netzarim community there must be a wider purpose, even to standardize and reinvigorate the kind of Jewish learning infrastructure that existed in the days of the Shlichim when the Temple stood and in the centuries immediately following with the establishment of the Tiberian style yeshivas. For this, we must read from all Set Apart texts in a unified manner. The rabbis of the period ascertained that standardizing and stabilizing canon lists, liturgy and the readings themselves was critical to keeping their culture alive. Hebrew and Hebrew literature had to have a base which everyone agreed on, at least as a foundational starting point for scholarship and prayer. Should not this same wisdom be applied to the Renewed Covenant writings as well?

The writings of the Renewed Covenant are just as worthy as Tanakh, and should be venerated and preserved in the exact manner as Tanakh, including production by a scribal hand on animal skins and using a counting method of the letter values of each line to ensure one hundred percent accuracy. But we can't make that kind of guarantee if we don't know what the text that we are reproducing actually is!

Netzarim communities must retain their distinctiveness but also agree on the source from where that distinctiveness arises. We have all witnessed the pitfalls of having one man “reconstruct” Holy Writ according to his own whim. Do we really want to come under the scrutiny of the Master YHWH for proffering any man-made versions?

We must thoroughly examine the ancient traditions that have survived and select from them one candidate-text as standard bearer, the base text from which all other ancient variants can play off of and compare themselves to.

Where is the Hebraic Roots *text* of Mashiyach Y’shua? We know that the Greek language presents immense challenges to recovering original Hebrew and Aramaic thought, so why go through that when a well attested to ancient tradition has survived from the apostolic age in the sister language of the Torah and in the dialect in which Y’shua himself taught?

The bottom line is this, only one Semitic tradition for the Renewed Covenant has survived from the apostolic age, and for at least the 22 books of the Eastern canon, it is preserved and reproduced with an accuracy that rivals or even surpasses that of the Masoretes and their efforts on Tanakh. Otherwise we are left with a pshat in the dark!

And so, it is not so much a matter of trying to convince every Netzari soul to drop whatever text they like and never look at it again in favor of a perfect Peshitta. Rather, it is to embrace Peshitta as a starting point, irrespective of where other differences may later take us.

### **The whole text**

Ourselves and a growing number of YHWH’s people are hereby proposing that Four Renewed Covenant scrolls be added to the ark of every Netzarim synagogue, which has been delineated in this diglot as follows:

#### **Scroll 1: *Gospels and Emissaries***

(Matthew through Acts, mirroring the Five Books of Moshe on one Torah scroll).

#### **Scroll 2: *The Major Testimonies***

(Hebrews, Ya’akov, Yehuda, 1 Keefa, 2 Keefa, Romans, 1 Corinthians and 2 Corinthians).

#### **Scroll 3: *The Ten***

(Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus and Philemon, mirroring “the Twelve”, or the listing of that number of minor prophets on a single Torah scroll).

#### **Scroll 4: *The Second Testimony of Yochanan* (1-3 Yochanan, Revelation).**

As for the text itself, I trust that what has been done here would be a fair starting point. We have restored the original Eastern readings and have also rigorously checked and compared the Khabouris manuscript against the standardized 1905 Critical Edition, making suggestions for where the best readings are while preserving their alternatives. In doing so we have been honest and transparent as to what all the variants are, whether they are major or minor, and how to retain all textual readings for future study even if some feel the base text is not as precise as they would prefer for a given reading. The fact is though, we all do this with the Masoretic Text of Tanakh anyway, so why not simply be consistent? We should argue *from* the base text, not on *what* the base actually is.

In a perfect world what I would propose that the consonants of this diglot form the un-pointed “Hebrew” of the Masorah of these scrolls. Then the full vowel-pointed Estrangela Midyat text could also be transliterated into pointed Hebrew for use in prayer books, Siddur volumes and so on. All Netzarim rabbinic study, yeshiva training and halachic discussion would thus be centered

and stabilized, creating a group of scholars and teachers that would rival anything on Earth, indeed surpass anything and easily refute any anti-Mashiyach propaganda that comes our way. Again I draw parallels from the greater Jewish tradition on Tanakh. Even though portions of Esther and Daniel, along with greater commentary and interpretive bodies such as Talmud and Kabbalah are in Aramaic, they have been “pasteurized” into a unified “Hebrew” script. I put “Hebrew” in quotes because this square script is officially known as *ktav ashurri*—literally “Assyrian writing”—so it is really an Aramaic script after all.

Nevertheless, it was prudent to have one alaph-beet style to rule them all, to subsume all sacred and liturgical traditions under a singular umbrella construct. And so, it is my hope that there would be a greater and wider understanding of how Hebrew Tanakh and Aramaic Renewed Covenant writings relate and are intimately connected to one another, and this is best achieved through consistency of use and application within a unified scholarly methodology.

### **And nothing but the text**

At the same time, we Netzarim need to stem the tide away from all heretical attempts to widen or diminish our Canon. Many believers seem to be reliving the ancient controversies of not only the Rabbinic processes of determining worthy Tanakh books but on the Christian side with debating books and readings from the Councils of Nicea and Carthage in the Fourth Century. There have been attempts to “restore” to us everything from a 151<sup>st</sup> Psalm to apocryphal testaments of Enoch and other interesting, but ultimately less certain, religious literature. Certainly the exploration of wider religious literature of the period is meritorious, even through examining interpretive history of a passage of Scripture, but to view those same writings as being canonical is another matter.

On the other side of the scale, there are also minimalists who would throw out the writings of Rav Shaul or who might even consign the entire Renewed Covenant corpus to something less than authoritative. They come into our communities teaching that Y’shua’s words are as midrash or targum, suggesting they are restoring Tanakh foundation; but what they really are doing is emptying the literal force of the Word on issues like the Virgin Birth and even the Resurrection of their full intended power. In doing so they forget: There can be no valid esoteric or mystical interpretation that at its core overturns the basic scriptural message.

At least the minimalist’s inspiration, the Ebyonim (Ebionites) who opposed Rav Shaul in Acts 15 and elsewhere, are honest about their method and reasoning. They believe all that is needed is to add their version of Hebrew Matthew to the Torah and propose that Y’shua was not divine. Nevertheless, while what they believe is very objectionable, one cannot deny that they have formed their community around consistent principles that are based on their own viewpoint.

Having said that it is quite clear that those who come among us under the guise of unity and faux tolerance, to strip away the authority of the Renewed Covenant and take the true nature of Y’shua’s message away, are often reacting to “the false pen of the scribe.” They say “Yes we are Messianics but we don’t follow Paul” or “Of course we love Torah and Y’shua haMashiyach but we think Hebrews is not Scripture,” etc. Regardless of whether this is a reactionary or defensive maneuver it is spawned not by ancient Aramaic texts, but by the overwhelming barrage of revisionist anti-Torah and anti-Mashiyach theologies.

How many more ancient Aramaic manuscripts must be unearthed before we realize that our Master YHWH has preserved the witness of Mashiyach Y’shua abundantly well? Blessed Be His Set Apart Name!

Finally, we know brethren what Mashiyach Y’shua prophesied; *“...the earth wondered after the beast of prey”* (Revelation 13:3). Rav Shaul warned, *“Let no one deceive you in any way because (that day will not come) unless there previously come a defection and that man of sin be revealed; the son of perdition”* (2 Thess. 2:3). Keefa warned that ignorant and unstable persons were twisting Paul’s words even during his lifetime (2 Peter 3:16). The burden is upon each of us

to defray the onslaught of religious propaganda against the faith *which was once delivered* and carefully examine and consider the closest-to-original text that we have available, right here and right now.

And as Rav Shaul pointed out: *One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Keefa"; still another, "I follow Mashiyach." Is Mashiyach divided? Was Paul crucified for you? Were you baptized into the name of Paul?"* (1 Cor. 1:12-15) One individual cannot resolve this need for all our brethren, but everyone who has been called as YHWH's servants are called to unity of purpose. Rav Shaul put it this way, *"And, by the grace given to me, I say to you all: Do not carry thoughts beyond what you should think; but think with modesty, as Elohim has distributed to each one his measure of faith"* (Romans 12:3).

*Baruch haba b'Shem YHWH!*

Blessed is he who comes in the Name of Yahweh!

*Y'varekh 'kha YHWH v'yishmaerekha,*  
May Yahweh bless you and keep you.

*Ya'er YHWH panav eleikha vichunekka,*  
May Yahweh make His face shine upon you and be gracious unto you.

*Yissa YHWH panav eleikha v'yasem l'kha shalom.*  
May Yahweh lift up His face toward you and give you peace.

## Weekly Scripture Readings (Parsha)

The liturgical reading year begins on the Shabbat (Friday sunset to Saturday sunset)  
following the conclusion of Sukkot (Feast of Tabernacles September-October).

<b>1) Beresheeth:</b> Torah: Genesis 1:1-6:8 Haftarah: Isaiah 42:5-43:10 Gospels and Emissaries: Yochanan 1:1-18	<b>2) Noach:</b> Torah: Genesis 6:9-11:32 Haftarah: Isaiah 54:1-55:5 Gospels and Emissaries: Matthew 24:36-44
<b>3) Lech Lecha:</b> Torah: Genesis 12:1-17:27 Haftarah: Isaiah 40:27-41:16 The Major Testimonies: Romans 3:19-5:6	<b>4) Vayera:</b> Torah: Genesis 18:1-22:24 Haftarah: 2 Kings 4:1-37 The Major Testimonies: Ya'akov 2:14-24
<b>5) Chayai Sarah:</b> Torah: Genesis 23:1-25:18 Haftarah: 1 Kings 1:1-31 Gospels and Emissaries: Matthew 8:19-22; Luke 9:37-62	<b>6) Toldot:</b> Torah: Genesis 25:19-28:9 Haftarah: Malachi 1:1-2:7 The Major Testimonies: Romans 9:6-16
<b>7) Vayetze:</b> Torah: Genesis 28:10-32:2 Haftarah: Hosea 12:13-14:10 Gospels and Emissaries: Yochanan 1:43-51	<b>8) Vayishlach:</b> Torah: Genesis 32:3-36:43 Haftarah: Hosea 11:7-12:12 The Major Testimonies: 1 Corinthians 5:1-13
<b>9) Vayeshev:</b> Torah: Genesis 37:1-40:23 Haftarah: Amos 2:6-3:8 Gospels and Emissaries: Acts 7:9-16	<b>10) Mikketz:</b> Torah: Genesis 41:1-44:17 Haftarah: 1 Kings 3:15-4:1 Gospels and Emissaries: Acts 11:19-30
<b>11) Vayigash:</b> Torah: Genesis 44:18-47:27 Haftarah: Ezekiel 37:15-28 Gospels and Emissaries: Yochanan 10:11-19	<b>12) Vayechi:</b> Torah: Genesis 47:28-50:26 Haftarah: 1 Kings 2:1-12 The Major Testimonies: 1 Peter 2:11-17
<b>13) Shemot:</b> Torah: Exodus 1:1-6:1 Haftarah: Isaiah 27:6-28:13 Gospels and Emissaries: Yochanan 17:1-26	<b>14) Vayera:</b> Torah: Exodus 6:2-9:35 Haftarah: Ezekiel 28:25-29:21 The Major Testimonies: Romans 9:14-17; 2 Corinthians 6:14-7:1
<b>15) Bo:</b> Torah: Exodus 10:1-13:16 Haftarah: Jeremiah 46:13-28 The Second Testimony of Yochanan: Revelation 19:1-16	<b>16) B'shallach:</b> Torah: Exodus 13:17-17:16 Haftarah: Judges 4:4-5:31 The Second Testimony of Yochanan: Revelation 15:1-8
<b>17) Yitro:</b> Torah: Exodus 18:1-20:23 Haftarah: Isaiah 6:1-7:14 The Ten: 1 Timothy 3:1-14	<b>18) Mishpatim:</b> Torah: Exodus 21:1-24:18 Haftarah: Jeremiah 34:8-22; 33:25-26 The Major Testimonies: Hebrews 9:15-22



## Weekly Scripture Readings (Parsha)

<p><b>19) Terumah:</b></p> <p>Torah: Exodus 25:1-27:19  Haftarah: 1 Kings 5:12-6:13  The Major Testimonies: Hebrews 8:1-13</p>	<p><b>20) Tetzaveh:</b></p> <p>Torah: Exodus 27:20-30:10  Haftarah: Ezekiel 43:10-27  The Ten: Philippians 4:10-20</p>
<p><b>21) Ki Tissa:</b></p> <p>Torah: Exodus 30:11-34:35  Haftarah: 1 Kings 18:1-39  The Major Testimonies:  2 Corinthians 3:1-8</p>	<p><b>22) Vayachel:</b></p> <p>Torah: Exodus 35:1-38:20  (If the Hebrew year has 12 months read with Parsha 23, with month (Ve-Adar), read separately.)  Haftarah: 1 Kings 7:40-50  The Major Testimonies: Hebrews 9:1-14</p>
<p><b>23) Pekudei:</b></p> <p>Torah: Exodus 38:21-40:38  See note for Parsha #22.  Haftarah: 1 Kings 7:51-8:21  Gospels and Emissaries: Acts 1:1-11</p>	<p><b>24) Vayiqra:</b></p> <p>Torah: Leviticus 1:1-6:1  Haftarah: Isaiah 43:21-44:23  The Major Testimonies: Romans 8:1-13</p>
<p><b>25) Tzav:</b></p> <p>Torah: Leviticus 6:1-8:36  Haftarah: Jeremiah 7:21-8:3  The Major Testimonies: Romans 12:1-8</p>	<p><b>26) Shmini:</b></p> <p>Torah: Leviticus 9:1-11:47  Haftarah: 2 Samuel 6:1-7:17  Gospels and Emissaries: Mark 7:1-23</p>
<p><b>27) Tazria:</b></p> <p>Torah: Leviticus 12:1-13:59  (If the Hebrew year has 12 months read with Parsha 28, with month (Ve-Adar), read separately.)  Haftarah: 2 Kings 4:42-5:19  Gospels and Emissaries: Matthew 8:1-4;  Luke 17:11-19</p>	<p><b>28) Mtzora:</b></p> <p>Torah: Leviticus 14:1-15:33  See note for Parsha #27.  Haftarah: 2 Kings 7:3-20  Gospels and Emissaries: Mark 5:24-34</p>
<p><b>29) Acharei Mot:</b></p> <p>Torah: Leviticus 16:1-18:30  (If the Hebrew year has 12 months read with Parsha 30, with month (Ve-Adar), read separately.)  Haftarah: Ezekiel 22:1-19  Gospels and Emissaries: Rom. 3:19-28; 9:30-10:13; 1 Cor. 5:1-13; 2 Cor. 2:1-11; Heb. 7-10</p>	<p><b>30) Kedoshim:</b></p> <p>Torah: Leviticus 19:1-20:27  (See note for Parsha #29.)  Haftarah: Amos 9:7-15  Gospels and Emissaries: Acts 15:1-21</p>
<p><b>31) Emor:</b></p> <p>Torah: Leviticus 21:1-24:23  Haftarah: Ezekiel 44:15-31  The Ten: Colossians 2:11-23</p>	<p><b>32) BaHar:</b></p> <p>Torah: Leviticus 25:1-26:2  (If the Hebrew year has 12 months read with Parsha 33, with month (Ve-Adar), read separately.)  Haftarah: Jeremiah 32:6-27  Gospels and Emissaries: Luke 4:16-21  The Ten: Galatians 5:1-13</p>

## Weekly Scripture Readings (Parsha)

<b>33) BeChukkotai:</b> Torah: Leviticus 26:3-27:34 (See note for Parsha #32.) Haftarah: Jeremiah 16:19-17:14 The Ten: Ephesians 2:11-19	<b>34) BaMidbar:</b> Torah: Numbers 1:1-4:20 Haftarah: Hosea 2:1-11 The Second Testimony of Yochanan: Revelation 7:1-17
<b>35) Naso:</b> Torah: Numbers 4:21-7:89 Haftarah: Judges 13:2-25 Gospels and Emissaries: Acts 21:17-32	<b>36) B'Haalotcha:</b> Torah: Numbers 8:1-12:16 Haftarah: Zechariah 2:14-4:7 The Major Testimonies: Hebrews 4:1-16
<b>37) Shlach Lecha:</b> Torah: Numbers 13:1-15:41 Haftarah: Joshua 2:1-24 The Major Testimonies: Hebrews 3:17-19	<b>38) Korach:</b> Torah: Numbers 16:1-18:32 Haftarah: 1 Samuel 11:14-12:22 The Major Testimonies: Yehuda 1:1-25
<b>39) Chukkat:</b> Torah: Numbers 19:1-22:1 (If the Hebrew year has 12 months read with Parsha 40, with month (Ve-Adar), read separately.) Haftarah: Judges 11:1-33 Gospels and Emissaries: Yochanan 3:19-21	<b>40) Balak:</b> Torah: Numbers 22:2-25:9 (See note on Parsha #39.) Haftarah: Micah 5:6-6:8 The Major Testimonies: 2 Peter 2:1-22
<b>41) Pinchus:</b> Torah: Numbers 25:10-30:1 Haftarah: 1 Kings 18:46-19:21 Gospels and Emissaries: Acts 2:1-21	<b>42) Matot:</b> Torah: Numbers 30:2-32:42 (If the Hebrew year has 12 months read with Parsha 43, with month (Ve-Adar), read separately.) Haftarah: Jeremiah 1:1-2:3 Gospels and Emissaries: Matthew 5:33-37
<b>43) Masei:</b> Torah: Numbers 33:1-36:13 (See note on Parsha #42.) Haftarah: Jeremiah 2:4-28 The Major Testimonies: Ya'akov 4:1-12	<b>44) Devarim:</b> Torah: Deuteronomy 1:1-3:22 Haftarah: Isaiah 1:1-27 Gospels and Emissaries: Yochanan 15:1-11
<b>45) VaEtchanan:</b> Torah: Deuteronomy 3:23-7:11 Haftarah: Isaiah 40:1-26 Gospels and Emissaries: Matthew 4:1-11	<b>46) Ekev:</b> Torah: Deuteronomy 7:12-11:25 Haftarah: Isaiah 49:14-51:3; 52:1-15 Gospels and Emissaries: Luke 4:1-13
<b>47) Re'eh:</b> Torah: Deuteronomy 11:26-16:17 Haftarah: Isaiah 44:11-45:5 The Second Testimony of Yochanan: 1 Yochanan 4:1-6, 2:18-25	<b>48) Shoftim:</b> Torah: Deuteronomy 16:18-21:9 Haftarah: Isaiah 9:1-6, 49:1-6 Gospels and Emissaries: Acts 7:35-60

## Weekly Scripture Readings (Parsha)

<b>49) Ki Teze:</b> Torah: Deuteronomy 21:10-25:19 Haftarah: Isaiah 40:1-11 Gospels and Emissaries: Mark 1:1-14	<b>50) Ki Tavo:</b> Torah: Deuteronomy 26:1-29:8 Haftarah: Isaiah 60:1-22 Gospels and Emissaries: Matthew 13:1-23
<b>51) Nitzavim:</b> Torah: Deuteronomy 29:9-30:20 (If the Hebrew year has 12 months read with Parsha 52, with month (Ve-Adar), read separately.) Haftarah: Isaiah 61:1-63:9 The Major Testimonies: Romans 9:30-10:13	<b>52) Vayelech:</b> Torah: Deuteronomy 31:1-31:30 (See note on Parsha #51.) Haftarah: Hosea 14:1-10 Gospels and Emissaries: Matthew 28:16-20
<b>53) HaAzinu:</b> Torah: Deuteronomy 32:1-32:52 Haftarah: 2 Samuel 22:1-51 The Major Testimonies: Romans 10:14-21	<b>54) VeZot HaBrachah:</b> Torah: Deuteronomy 33:1-34:12 Haftarah: Joshua 1:1-18 Gospels and Emissaries: 17:1-9 The Major Testimonies: Yehudah 1:8-9

The **Weekly Scripture Readings (Parsha)** from Tanakh and Renewed Covenant Writings are read each Shabbat. The **Scripture Readings for Moedim** are read on and according to the Moedim (annual Feasts) of the Torah based Hebrew calendar. The original public reading of Torah began with Ezra after the Jewish people returned from the Babylonian captivity (c. 537 BCE), as described in Nehemiah Chapter 8. Originally, the Torah portions were read over a three year period; however, this was adapted to the annual cycle as seen here. Today some congregations have returned to the ancient Israelite triennial cycle of reading the Torah over a three year period, but the current practice in Orthodox and the majority of Messianic/Netzari congregations is to follow this annual cycle.

## Scripture Readings for Moedim

### **Yom Teruah, 1st Day:**

Genesis 2:1-34, Numbers 29:1-6, 1 Samuel 1:1-2:10, Matthew 1:1-21

### **Yom Teruah, 2nd Day:**

Genesis 22:11-24, Numbers 29:1-6, Jeremiah 31:2-20, Matthew 1:1-21

**Shabbat Shuvah:** Weekly portion, Hosea 14:2-10, Micah 7:18-20, Joel 2:15-17, Hebrews 4:1-8

### **Yom Kippur, Morning:**

Leviticus 16:1-34, Numbers 29:7-11, Isaiah 57:14-58:14, Matthew 27:1-32

### **Yom Kippur, Afternoon:**

Leviticus 18:1-30, Jonah 1:1-4:11, Micah 7:18-20, Matthew 27:33-66

### **Sukkot, 1st Day:**

Leviticus 22:26-23:44, Numbers 29:12-16, Zechariah 14:1-21, Yochanan 1:1-14, 7:1-36

## Scripture Readings for Moedim

### **Sukkot, 2nd Day:**

Leviticus 22:26-23:44, Numbers 29:12-16, 1 Kings 8:2-21, Yochanan 1:1-14, 7:1-36

### **Shabbat During the Middle of Sukkot:**

Exodus 33:12-34:26, Ezekiel 38:18-39:16, Yochanan 7:14-36

### **Sukkot, Last Day:**

Deuteronomy 14:22-16:17, Numbers 29:35-30:1, 1 Kings 8:54-66, Yochanan 7:1-52; 8:1-48

### **Simchat Torah:**

Deuteronomy 33:1-34:12, Genesis 1:1-2:3, Numbers 29:35-30:1, Joshua 1:1-18, Matthew 5:1-20

### **First Shabbat, Hanukkah:**

Weekly portion, Zechariah 2:14-17, Yochanan 10:1-22

### **Second Shabbat, Hanukkah:**

Weekly portion, 1 Kings 7:40-50, Matthew 12:1-13

### **Shekalim:**

Weekly portion, Exodus 30:11-16, 2 Kings 12:1-17, Mark 7:1-11

### **Zakor:**

Weekly portion, Deuteronomy 25:17-19, 2 Samuel 15:2-34, Luke 15:11-32

### **Purim Parah:**

Exodus 17:8-16, Weekly portion, Numbers 19:1-22, Ezekiel 36:16-38, Yochanan 11:45-53

### **Ha Hodesh:**

Weekly portion, Exodus 12:1-20, Ezekiel 45:16-46:18

### **Shabbat ha Gadol:**

Weekly portion, Malachi 3:4-24, Hebrews 13:1-8

### **Pesach, 1st day:**

Exodus 12:21-51, Numbers 28:16-25, Joshua 3:5-7, 5:2-6:1; Luke 2:41-52

### **Pesach, 2nd day:**

Leviticus 22:26-23:44, Numbers 28:16-25, 2 Kings 23:1-9, 21-25; Yochanan 18:28-40

### **Shabbat During the Middle of Pesach:**

Exodus 33:12-34:26, Numbers 28:19-25, 2 Samuel 22:1-51, Luke 23:55-56

### **Pesach, 7th day:**

Exodus 13:17-15:26, Numbers 28:19-25, Isaiah 10:32-12:6, Yochanan 20:26-31

### **Pesach, 8th day:**

Deuteronomy 15:19-16:17, Isaiah 10:32-12:6, Yochanan 21:1-25

## Scripture Readings for Moedim

### **Shavuot, 1st day:**

Exodus 19:1-20:23, Numbers 28:26-31, Ezekiel 1:1-28, 3:12; Acts 2:1-47; 1 Yochanan 4:1-6

### **Shavuot, 2nd day:**

Numbers 28:26-31, Deuteronomy 15:19-16:17, Habakkuk 3:1-19, Acts 20:13-16,  
1 Corinthians 16:5-9

### **Tish'ah B'Av:**

Deuteronomy 4:25-40, Exodus 32:11-14, 34:1-10; Jeremiah 8:13-9:23, Isaiah 55:6-56:8,  
Matthew 24:1-3

### **Other Feasts:**

Exodus 32:11-14, 34:1-10, Isaiah 55:6 to 56:8, Luke 16:13-17

### **Shabbat and Rosh Chodesh:**

Weekly portion, Numbers 28:9-15, Isaiah 66:1-24, Luke 4:14-30

### **Shabbat immediately preceding Rosh Chodesh:**

Weekly portion, 1 Samuel 20:18-42, Luke 4:14-20